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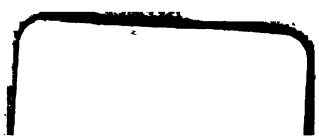

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THE

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OR,

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VOL. XX.

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SERIES THE THIRD.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

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ART. I.—*Preparatory Studies for Political Reformers.* London, Baldwin, 1810, *pp.* 258, 6s.

THESE studies embrace the following topics:—'political constitutions;' 'metaphysics;' 'analogies;' 'general opinions of political constitutions;' 'kings;' 'the church;' 'nobles;' 'representation of the people;' 'parties;' 'the press;' 'the prince.' These 'studies,' or essays, are evidently the production of some person of a reflective mind. Some of the remarks are acute, but the metaphysical turn, which pervades the work, renders many passages very obscure. Some are so abstract, as almost to elude the grasp of the mind; and we much doubt whether the author himself could resolve some of his subtile generalities into their simple and elementary constituents. Writers of this cast often wish to appear more profound than they are; and some of the dark depths of their argumentation are found to be very shallow and superficial, when they are measured by the line of common sense. They appear deep only because they are turbid. Authors thus often impose upon themselves, as well as upon their readers. We fear that this has in some instances been the case with the writer of the present volume, though it contains at the same time ample proof of ability and penetration.

The author is no reformer in the common sense of the word, though he would readily see a change for the better, but is very apprehensive of one for the worse. He thinks that reformers, in general, are persons of very superficial knowledge; and that they have not abili y sufficient to view any great question of national policy in all its bearings and relations. They take a particular and partial view of it agreeable to their prejudices, or their passions, but they want both largeness of heart as well as comprehension of mind, to look at it on all sides, and to consider it in the aggregate

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of its effects. Those questions of national policy which relate to the opposite and discordant interests of individuals, are usually of a very complicated kind. A man therefore who views them partially, or only in one or two of their relations, as they may affect his own interest, or that of his immediate circle, can never attain that knowledge of them which a statesman ought to possess, in order to form an enlightened judgment; and to suggest such measures for the prevention of evils, or the reform of abuses, the abolition of old institutions, or the establishment of new, as may be generally beneficial to the community.

Hobbes resolves the origin of civil society into mutual fear. Our author seems to adopt this opinion, for he says, 'societies are formed by fear, or apprehension of evils.'

'The majesty of the people, or the sovereignty of the people, may be jargon; for it has been, and will be, impracticable to any people, in any circumstances, to become sovereign in the general sense of that word: but *the sensibility of a whole society; the general sentiments, passions, and judgment, formed on that general sensibility; are the real grounds of political powers;* and according to the various forms given to those powers, they produce the various constitutions of political states.'

We must confess that part of the above passage is unintelligible to us. We know, and we agree with the author, that the 'sovereignty of the people' is an impossible supposition in the literal sense of the word; and that the people can exercise no sovereignty except through the medium of some delegated trust. But, what does the author mean when he says that '*the sensibility of a whole society; the general sentiments, passions, and judgment formed on that general sensibility, are the real grounds of political powers.*' The author seems to think what he calls the 'sensibility,' &c. to be either the same as, or the origin of, 'the general sentiments, passions;' &c. and these again he calls 'the real grounds of political powers.' Why will authors express themselves so, that we are obliged to endeavour to get at their meaning, as we do to obtain a prize in the lottery by a *lucky hit?* By '*the sensibility of a whole society,*' does the author mean that general good which is the object of the general sympathy? This general good *may* indeed, though the fact has never yet been seen, even in the most patriotic states, absorb the sentiments, passions, &c. of individuals; but how is it to '*form those sentiments,*' &c. for they must owe their origin principally to surrounding circumstances, and fortuitous incitements. If by '*the sensibility of a whole society,*' the

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author means, as we conjecture, the general good, or public weal, then we can easily conceive how this public weal is the '*real ground of political power.*' For political power cannot, in any *rational* view, be supposed to have any other origin than the good of those over whom it is to be exercised.

'The political student', says the author, 'and every politician ought to be profoundly a student, is in no danger of being seduced by me into the illusions of democracy; for, in my opinion, history does not furnish an instance of a democratic government; and no condition of society hitherto known would secure its continuance for a day: but a *general feeling or sensibility is necessary to the existence of every society; and the first rights of all its members extend no farther than the expression of that sensibility:* the excellence of the society depends on the excellence of those arrangements (however produced) which render the social sensibility lively and perfect; and *a people in a condition to receive the fair and just impressions of all public actions and all public events, and to express the feelings and sentiments excited by them, possesses every thing that a nation, or the mass of its population, should possess; i. e.* every thing necessary to the proper foundation of civil society.'

In this second extract the sense of the author is almost as obscure as in the first. That 'a general feeling or sensibility is necessary to the existence of every society,' is as much a truism as that a particular feeling is necessary to the existence of every individual; for sensation must in a greater or less degree constitute one of the phenomena of life. But, if 'the general feeling,' of which the author here talks as 'necessary to the existence of every society,' be intended by him as synonimous with what he had above called '*the sensibility of a whole society,*' which he makes '*the real ground of political powers,*' &c. and if that sensibility be intended as synonimous with the general good, then we say that though it *ought* to be found in every form of political society, there are many societies, in which it is either not extant, or not extant, so as to have any more influence on the public councils than the man in the moon. What particular and definite meaning are we to affix to the expression of the author, that '*the first rights of all its members extend no farther than the expression of that sensibility?*' Is there here any depth of sense which our plummet has not length of line sufficient to explore? Or, has the author bewildered himself, and perplexed his readers by the use of an indefinite and abstract term? How are the *first rights of men to extend no farther than the expression of that sensibility,* of which the author speaks?

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Are the rights of men to be circumscribed within the circle of his ideas on the general good? But this would be more clearly expressed by saying, that the primitive rights of man in society are limited by the general good. The general good thus constitutes the definition of individual right. But, how does a nation possess every thing that it ought to possess, when it is '*in a condition to receive the fair and just impressions of all public actions, and all public events, and to express the feelings and sentiments excited by them?*' &c. We know from a recent instance that a nation may possess all this, and yet be in a most miserable state of degradation, under a most corrupt and imbecile administration. The nation, or what the author calls the 'mass of its population,' had '*received a very fair and just impression,*' of the folly and wickedness of the Walcheren expedition, and the public feeling on the subject was very clearly and forcibly expressed;—but of what advantage was this to the community, when the national legislature in opposition to the national sentiment, and the force of evidence declares that expedition to have been both wise and good?

The second study is entitled metaphysics; but almost any other title would have answered as well; for the author does little more, as far as we can make out his meaning, than tell us, that he has abandoned the study as 'illusive and useless;' and that as 'the utmost efforts of the human mind' cannot pass what he calls the boundaries of *nature*, there are 'no *metaphysics* in all probability, among the *sciences of man.*' We do not know what ideas the author may affix to the term, *nature;* but, according to our notions, metaphysics are included within the limitations of nature, or the works of God; and in the list of those sciences, which may fitly occupy the intellectual researches of man. Metaphysics, as opposed to physics, relate more particularly to the operations of mind, and to the analysis of the intellectual faculties. Now mind, as opposed to the objects of what is called the material world, is an invisible and impalpable power; but it is seen and felt in its operations and effects. These constitute the phenomena of mind, and shew the modes of its agency. Those phenomena, if carefully observed, and skilfully arranged, will be found to throw considerable light on the intellectual nature of man; and to form an assemblage of truths, which make a prominent part of metaphysical science.

The author thinks that 'civil and political societies have strict analogies to natural bodies, and that those analogies are the best guides to the politician or statesman, who would either establish or reform them.' The author seems so fond of the

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analogy between the body politic and the natural body, that it is spread over no small part of the whole surface of his phraseology. This at first led us to conjecture that the writer was a physician; and that the language of pharmacy, anatomy, &c. was the idiom in which he was most accustomed to think. We will adduce a few of the instances in which the author variegates the language of politics with the terms of medicine.

'The necessity of the most liberal toleration in political states is analogous to that of the power of *absorption* in animal bodies. No structure can be formed to preclude the objections and dissenting opinions, as no natural constitution is free from *extravasated humours*.' p. 67.

'A system of perfect toleration would act like a *system of absorbents*,' &c. p. 68.

'Something analogous to the principle of election, universally diffused, seems to be the only principle which can *assimilate* what is useful, and *excrete* what is hurtful, in the political constitution. It should occupy all organs and all functions, like the vessels of the animal body, by the activity and vigour of which all restorative particles enter the constitution, and *all offending and injurious substances are refused admission, or secreted.* Imperfect elections, like *imperfect faculties of secretion*, are always attended by a diseased state of the constitution.' p. 98.

'Without doubt, human reason, the real genius of human felicity, moves, in the vast train of human events, towards that condition of man, wherein the legislature, like the human brain, shall make a part of the same system with all the other descriptions of the people; where all feelings and sentiments incident to the political body shall be rapidly conveyed to the *organ of reference*; where their motions shall be arrested, as ideas are in the brain, for the process of deliberation, and being modified by that process, they may *be propagated into the executory faculties* which are the *moral muscles*, and produce the genuine and voluntary actions of the whole body.' p. 106.

'That sentiment was diffused through the whole nation, and very distinguishable from the *passionate irritability of particular parts*, which gives all the modifications of private passion and municipal interest, and occasions the irregularities and disorders of their first emotions. Hence the confusion and extravagance of the first moments of French liberty. *It is by time, experience, and instruction, this irritability is modified; and as the eye is taught not to run into indefinite action, but to see for the whole body, the ear to hear, the nose to smell, and the skin to feel; so*, in political bodies, faculties of similar importance are gradually developed. They are not apparently formed by deputations or elections analogous to representation, the analogy is rather that of sympathy. For, in politics, a state is mistress of herself; as

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a temperate man is, when, in the balance of his feelings and sentiments, the most estimable take the lead of those which are the least. By what laws these distinctions take place in animal constitutions, we are not better informed than in moral and political: in both, different parts have different senibilities and all are essential: in both, greater or lesser vitality seems to imply preference or degradation; but all are vital. *The brain, the stomach, the intestines, and all the interior parts, possess exquisite sensibility; the bones, ligaments, cartilages, scarf-skin, hair, and nails, seem to be generally acted upon by existing causes, but are essential to the constitution as living and connected parts. These different offices and degrees of distinction may not proceed from elections.*' *p.* 118.

The author says, p. 152, that the press 'has not been improperly denominated the *stomach of the constitution;*' and not satisfied with this piece of information, he goes on to tell us that

'The state of the stomach is precisely the state of every living system; all the *organs and vessels, external and internal, will perform their functions in the same degree as the stomach acts properly or improperly.*'

'Political and moral measures have their *virtues precisely similar to those of medicines;* and they may suspend or alter modes of action in the political constitution; they stimulate or they check, they irritate or they quiet,' &c. *p.* 153.

'Satire *acts like the powerful stimuli,* and is to be applied only in certain disorders. On the other hand, to withhold instruction, the common error of governments, is withholding aliment, and *occasions a diseased and irritable debility.*' *p.* 167.

We need not adduce any further evidence to prove that this writer on reform is wont to view the constitution of the body politic, like the constitution of an individual, which is to be treated *secundum artem.* The author evidently thinks that in order to be a reformer of a more transcendant description, than those of the low and vulgar school of Wardle and Co. it is necessary to introduce the sapient terms, and all-sufficient formulæ of medical science into the language of politics. Hence he tells us, p. 14, that the analogies which 'civil and political societies have to natural bodies, are the best guides to the politicians or statesmen, who would either establish or reform them.' We fear that this '*best guide*' has sometimes bewildered our good author like a 'Will with a wisp.' Imperfect analogies are very apt to produce errors in reasoning. The analogy is often vague and imperfect in that point, in which it is of most importance, in order to the formation of a just conclusion, that it should be definite and entire.

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The human body is composed of parts which spontaneously cohere, but the body politic is made up of parts, which artificial compression only causes to coalesce. The body-politic is an aggregate of individuals, each of whom is actuated by a principle of selfishness, which it requires the operation of force, or of an external influence under the denomination of law, to keep in unison with the good of the community. But what is good for one part of the body is naturally and necessarily good for the other;—for the whole body contains only one sensory and the sympathy is consequently complete. One part of the body cannot suffer without the other suffering with it. In the human body there is one mind, one will, one sentiment of interest. In the body politic there are as many minds, wills, and interests, as there are individuals. An individual cannot but pursue his own interest, or what appears to be his interest. What is his good, or at least seems to be his good, must be always the object of his pursuit. The one and indivisible *self*, which there is in the natural body causes this. But, in the body politic, which is compounded of such a multiplicity of divided *selves*, the real or apparent good of the whole, however it may be the ostensible, is seldom the real object of any political regulation. The good of the whole is instantly sacrificed to the good of some particular part. The public interest is suffered to be obscured by petty considerations of individual emolument. The only possible way of preventing this seems to be a full and fair representation of the people in an assembly, whether called a parliament, or by any other name. This seems the only way of giving any thing like systematic union, or a perfect indivisible *self* to the multifarious and divided interests of the body politic. This is what alone can cause any thing like a complete analogy between the body politic and the natural body.

In the fourth 'study,' the author says,

'Societies, like men, when content with the spontaneous production of nature, or *when their labour and industry are commanded by privileged classes*, are destitute of reason as political bodies, whatever may be the attainments of individuals. In proportion as they provide for their own wants, (particularly those which are denominated artificial) they acquire intelligence; (I mean national intelligence;) they assume the national characters of moral and political agents; and become capable of freedom, when capable, as nations, of abstraction and reasoning.' *p.* 23.

The author deals so much in generals, that it is difficult to develop the particulars of his meaning. By the assertion that

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political bodies are destitute of reason when their labour and industry are commanded by privileged classes, does the author mean that political bodies are destitute of reason, which devote a tenth part of their industry to the support of an ecclesiastical establishment?

There are good remarks in the fifth 'study' on kings, though often obscurely expressed.

'The sovereignty, in every nation justly and equitably constructed, exists not in the king alone; not in the nobles, or in the people only; but in the whole organized state; in the general sensorium, however denominated, of all its feelings, and all its affections. All partial powers, assuming sovereignty, prevent or obstruct the concurrence of this general sensibility, the genuine source of all constitutional powers.' *p.* 33.

'My observations are extremely erroneous, if the distinction be generally understood. It is usual in terms to distinguish public and private principles; but I believe it is the general object of ambition, to obtain power to be exercised according to the private will of the person obtaining it. It is conceived to be essential to monarchy, that the man bearing the office and dignity (and not the office or dignity) should have various prerogatives, which the laws must not control. This error confounds the monarch with the man, and introduces into the character of the monarch, which is a specified portion of the public constitution, the private opinions, caprices, or views of the individual, which are no portions of that constitution. In this manner, a wise and good constitution may have a weak and vicious king; which is an absurdity in political science, though true in political practice. The sphere of the monarch is circumscribed and delineated by the constitution: the private principles and actions of the man are formed and directed by the good or evil education he has received, influencing his good or evil dispositions.' *p.* 35.

There is a good deal of sagacity in part of the passage which we have just quoted, and we entirely agree with the author in thinking that the office 'of the monarch should not be confounded with the character of the man.' The man may be a contemptible being, while the office is a venerable thing. The author seems to think a discretionary power of making war too great to be entrusted with any monarch upon earth. Talking of kings, he says,

'A discretionary power had been given them, in cases of public and impending danger, to involve the community in hostilities, and to continue those hostilities at discretion. The wisdom of such prerogatives in all cases may be questionable; but the abuses of them must be admitted among the immediate causes of the calamities which affect Europe.' *p.* 37.

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We entirely agree with the author in thinking that a king ought on many momentous occasions to be directed by other principles than those of his own private conscience. For there is, or there ought to be, a conscience attached to the office, which should have more sway over the king in his official character than any other influence originating in his individual sentiments or his private feelings. A king may be a sectary as an individual, but as a king he ought to view all sects with an impartial eye. Louis XVI. was a good man, but a bad king; he confounded his personal with his kingly will; and though a certain consciousness of impotency to carry on the government, or a certain vague desire of popular commendation led him to patronise the reformation of the state, he yet had never abandoned the love of arbitrary power.

'Every circumstance,' says the author, 'which gave him hope of resuming his personal (for he had no idea of constitutional) power, he caught at with eagerness. The orgies of the life-guards he certainly countenanced; and while he deliberated and rejected the declaration of rights, and the first sections of the constitution, some of his former counsellors, his most effectual enemies, lurked in the shadow of the court, with the alarming air of mystery and plot.

'But perhaps the most fatal error he adopted, he thought sanctioned by the practice of England, and that he might with the least possible danger become a despot by corruption. He therefore demanded, and obtained, twenty-five millions sterling for the expences of his household; besides the revenues of his domains, forests, parks, and palaces; four millions of the queen's dowry, &c. The king lived at a small expense, and all these revenues were in debt.

'What infatuation! in the view, and with the offer of a constitutional power, that would have rendered him the idol of his country, and the happiest of mankind. But he sacrificed himself, and his just fame, to the councils and intrigues of those who had an interest in deceiving him; and he made that sacrifice probably in good faith; for when the civil constitution of the clergy was offered him, he received it with marks of disgust verging on horror, and pleaded his conscience with unequivocal sincerity. He had therefore no idea that, in the capacity of a king, he was to be directed by any other principles than those of his own conscience, and that the public duty of the king was paramount to all the feelings and opinions of the man.'

Some judicious remarks occur in what the author says on the church. Priests in all ages have been too prone to claim a monopoly of truth. But, when in any country, any sect aims at an *exclusive domination*, and the government is sufficiently bigoted or ignorant to favour its pretensions, it must

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inevitably diminish its own security, by diminishing its hold on the general regard. A wise government will neither put itself at the head of a political faction nor of a religious sect; but will shew equal favour to men of the most opposite opinions and creeds. A government is guilty of a breach of that paternal affection, which it owes to all its subjects, when it establishes any *sectarian* creed, and, by loading it with favours and emoluments, casts an indirect odium on all the rest. Every ecclesiastical establishment therefore, should be erected on the broadest basis, which justice and which charity, *which must for ever be consistent with public utility*, will permit. We have ever been advocates for such an establishment, because we are convinced that it would put an end to the jealous feuds of angry polemics, and, while it moderated the spirit of intolerance, would augment the national stock of moral worth. A government ought not by an *exclusive* patronage to encourage any sectaries to say to their fellow-creatures in that imperious tone, which is the peculiar characteristic of self-sufficient religionists.—'We alone are in possession of the truth.' 'All those who differ from us are fools or knaves.'

'Henry VIII. of England,' says the author, 'in adopting the prevailing spirit of reformation, had no object beyond that of investing himself with the prerogatives of the pope. And in the capitulation of Cambresis, Louis XIV. engaged for himself and his successors for ever, that no other religion than the Catholic should be established there. On the same principle, the Spanish minister commanded all physicians to use certain medicines in an epidemic disorder, offering them only the alternative of imprisonment. Why should not the functions of physic be controuled by the prerogative, as well as those of divinity?'

'The degeneracy, depravity, and the crimes of England, have been the subjects of elegant declamation; but her greatest folly, perhaps her greatest crime, in the perversion of her sacred institutions, and in the neglect and abuse of the learning and talents of her clergy, have been overlooked. The clergy are fixed at the springs and sources of the morals of the people, and their province has a peculiar influence and a peculiar charm, for they administer that solacing hope, which all who have suffered feel to be necessary to the human heart. Are such men, prepared for such offices, to be clustered into the trains of political partisans or adventurers? That traffic of blood, called the Slave Trade, that last depravity of mercantile avarice, which purchased, by robbery and murder, the right of profiting by the long and lingering death of a fellow-creature, was partial and inconsiderable in its evil, as well as in its criminality, when compared with the deliberate system of devoting

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a numerous and learned body of men for ever to the service of Almighty God, yet obliging them to participate, on all occasions, the guilt of driving nations as herds to the slaughter. I always hear and observe the preparations of war, with a bleeding heart; but when an unprincipled, and unfeeling political minister, whose education has been the bar or the gaming-table, awed perhaps at the first view of the majesty of justice, menaced in his imagination by the spirits of the famished and the murdered, calls on a numerous and respectable clergy to blaspheme the God they adore, to interpose their sacred characters between heaven and his purposes, to aid him in the contempt of human wretchedness, and to justify his prodigality of human woe; my mind is filled with horror, and I feel myself dragged and plunged into the deepest national guilt.'

'The clergy, when enthralled by political ministers, avoid this elevated path of religious duty; abandon their claims to the formation and correction of public principles and opinions; and their learning and talents, by disuse, become unimportant, or matters of mere admiration. The order may in this manner be degraded into an instrument of public evil, by becoming subservient to an administration of government, which may itself be a disease, being withdrawn from the influence of the principles of the constitution.'

Some of the above sentiments evince an enlightened mind. In 'Study' VII. we meet with the following passages which are not unworthy of notice, as they discover rays of no ordinary sagacity, but which are much obscured by the cloudy medium through which they are conveyed.

'As in the growth of animals, the acquisition of new parts is attended with pain, disease, and danger; so, in political bodies, the most beneficial changes commence with evils, often with vices and crimes. The wisdom of the politician consists in the discernment of these symptomatic evils, and to judge of their tendencies, either to the benefit or to the injury of the body. No innovations of modern times have so effectually changed the constitutions of European states, as the introduction of standing armies in wars; and of lawyers, which form standing armies in the contentions of legislation, and in the administration of the laws; but they have been produced naturally, by the jealousies and competitions which embarrassed the prince and embroiled the nobles; by the division of labour in the introduction of the arts, trade, commerce, and riches, among the people; by the necessity of deriving a revenue from acquired opulence; by the extension of civil claims, and the introduction of new classes.

'The ancient nobility has, therefore, been nearly superseded in political arrangements, and a new race created from the profession of the law, which has not yet assimilated with our political constitution.

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'The progress of Europe, in arts, manufactures, and commerce, however advantageous, has had its inconveniences and its evils. A species of fermentation attends all changes and all deviations from national habits: but deviations, in a progressive society, find their reparation in the evils they first occasion; and truths, political and moral, are generally submitted to the ordeal of evil, in proportion to their importance in the general order of the universe.

'The evil of the innovation, in the introduction of lawyers, was not overlooked before the French revolution discovered many of its consequences. Courts of justice became labyrinths of chicane; and a race of attorneys were drawn from the sewers of human society, and from the occupation of analysing their filthy and abominable contents. In proportion to the prevalence of this spirit, the constitutions of the European states are perverted: lawyers in general not only compromise with defective laws when it proves their devotion to the crown, but they oppose their reformation if they engender law suits, which furnish their harvests; and while they compose such considerable, such preponderating parts of European councils, no material amendment of these laws can take place without calamities.

'The French revolution furnishes to reformers an awful lesson on this subject.

'The parliaments of France, which were in reality courts of law, gradually usurped some of the provinces of legislation, which its princes weakly allowed, by a sort of compromise, to avoid the states-general, the real legislature of the country.

'The conspiring parties (for they were conspiratory against the constitution) frequently disagreed; and by appealing to the public, accelerated and rendered violent the approaching crisis.

'The lawyers (taking always the promising side of a question) deserted a throne under which they had been first fostered, and afterwards curbed, and provoking some degrees of punishment on themselves, prepared the people to yield to them the first direction of the tempest. They obtained it for some time; they abated its fury, but involved every thing submitted to public consideration in such intricacies and refinements, that the patience of the people was exhausted; who gradually receded, and the populace plunged every thing in anarchy and desolation.

'While these changes took place in all the superior and privileged orders, what is sometimes called the mass, sometimes the body of the people were left to the various operations of those principles which take place universally in all collections of men which are suddenly dissevered.'

In 'Study' VIII. on the representation of the people, we find several acute and just remarks. The author is himself no reformer; but if we were required to give a specific de-

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acription of his character, we should say that he is *an abstract thinker on reform.* He does not discuss the probable good or evil of any of the plans of reform in the representation of the people, which have been often agitated, and which seem now likely more than ever to occupy the attention, to divide the opinions, and to inflame the passions of the nation.

'I would not by any means,' says he, 'discourage the efforts of moderate reformers; they successfully oppose and check some of the ramifications of public evils; and though they change not their general result, they respite individuals, and solace small societies; which, like spots of verdure in a desert, shew that its cultivation is within the verge of possibility.

'They also preserve, in small but sacred deposits, those principles of justice, virtue, and real policy, the prevalence of which, even at an immense distance, is the great consolation of the human mind. But beware of their plans and systems, if they embrace the structure of the whole society, and are to be executed in the age of man. Moses, when he meditated the transmigration and the reform of Israel, led them into a wilderness, where he detained them forty years, to eradicate those dispositions, and to purge the society of those refractory persons which would have disqualified them for the promised land. Forty years of events which I would not choose to describe, may be necessary to render the people of Great Britain capable of producing any thing analogous to that state of communication between the head and the members, between the brain and the extremities, which seems to be in the contemplation of wise and good men, when they wish for a legislation which is a representation of the people.

'What man unappalled can contemplate the certain consequences of a faithful and correct representation of the people of Britain at this moment? France sought this correct representation; not in its first assembly, which was moderate; not in the second assembly, which was not destitute of knowledge and virtue; but in its convention, which was a representation tolerably correct of the general feeling, or at least the general opinion, of public grievance and public vengeance; and its operations have conveyed to the human race the most sublime and salutary lessons, in the deepest and most afflicting horrors!

'Have the people of England no general opinion on the subject of grievances, and have they no hopes of vengeance?'

The author thinks that, if the right of suffrage were vested exclusively in the proprietors of land, it would have effects destructive to commerce.

'It is hoped,' 'adds he, 'reformers will not again annex us as appendages to the land, for the expedient of being represented by our masters, would never effect our emancipation. The un-

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relenting and hopeless oppression of a landed aristocracy, when acting immediately, or by representation, has directed the efforts of modern talents to a monied interest, by the encouragement of arts, manufactures, and commerce.'

But then we are told that this monied interest seldom possesses 'those virtues without which the privilege of representation would not be a blessing, and national happiness could not be produced or secured. Tradesmen and merchants seldom, perhaps never, intend the public interest.' But the public interest, though it is often at variance, is more often in unison with the pursuit of private gain; though it cannot be expected, that merchants and tradesmen should in general sanctify the passion of lucre with the glow of patriotism. Even our author confeses that trade and commerce have a great influence in instructing mankind in the necessity of probity in the common intercourse of life. Trade and commerce strike their roots deep and spread their branches wide, where mutual confidence supplies them with a vigorous nutriment; but this confidence itself must owe its origin to the general prevalence of integrity in the domestic relations, as well as the mercantile transactions of society. Now patriotism itself is a more comprehensive probity; it is the same principle applied to interests of more complexity and magnitude. It is transferred from the petty details of individuals to the great aggregates of national good. In any state of national representation, we think the public weal likely to be as much promoted by delegates from the class of tradesmen and merchants, as by those who are more particularly designated by the name of the landed interest.

The author says that 'a commercial nation is extremely slow in the formation of its moral faculty, even when its government does not obstruct it.' But we ask; must not the moral faculty, as far as it regards the knowledge and the practice of probity, be more improved in proportion as it is more cultivated? And where is, or where can this faculty be so much cultivated as among a commercial people? The more the relations of property are diversified, the more variously is the moral principle tried and exercised. This may seem paradoxical, but is it not susceptible of demonstration? We are so far, therefore, from thinking that 'a commercial nation is extremely slow in the formation of its moral faculty,' that the reverse appears to be the truth.

It is the diffusion of property or of wealth among individuals which causes the genius of civilization to expand. It is indeed under the genial influence of property that civilization becomes a flourishing plant, and discloses both the

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flowers and the fruit of those arts and elegancies of life, which multiply the enjoyments, while they add to the polish of society. But, where trade and commerce do not exist, property, instead of being widely diffused, and dispersed in numerous sub-divisions, will be generally accumulated in large masses. This was the case in this country before commerce and manufactures became so prevalent, before such numerous incitements were offered to the active powers of individuals, and the means by which property might be acquired, were so abundantly multiplied. But the introduction of commerce and manufactures had the happy effect of acting like a wedge on the otherwise solid and knotty trunk of an overbearing landed aristocracy, and of riving it into pieces better proportioned to the general good of society.

Trade and commerce have given rise to what is called a monied interest, which rivals that of the proprietors of land, and has contributed, in a much greater degree, to the progress of civilization, and to the moral and social benefit of the whole community. In any plan therefore of reform, which may hereafter take place in the popular representation of this country, we should be sorry to see the monied interest deprived of their due share of weight in any new scale, by which the right of elective suffrage may be graduated.

We are well convinced that in any plan of reform, property should be made the basis of suffrage; but the portion, which should confer the right, ought to be small, in order to operate as a general incentive to the industry of the people, to obtain that degree of political consequence which the right of suffrage must always give in a free country. Monied property, which is now both directly and indirectly taxed, as well as landed property, and which altogether contributes more largely to the necessities of the state, ought to be at least equally represented in that assembly in which the important right of taxation more particularly resides. The monied interest is at present more particularly represented by some of the members of the large cities and boroughs where the right of suffrage is extensively enjoyed. But what a mass of wealth, both in large and small portions, is there at present in this country, the possessors of which, though exorbitantly taxed, have no part in the choice of those senators whose resolutions are constantly taking such large sums of money out of their pockets? Is this equitable? Is it consistent with the spirit of the constitution, which supposes the people to tax themselves through the medium of their representatives?

The great grievance of which the Americans complained,

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and which most forcibly impelled them to shake off the yoke of this country, was the attempt to impose taxes upon them in a parliament in which they had no representatives. But it is not a little remarkable that, in this country, at this moment, the masses of wealth of different descriptions which are taxed by persons, in whose election, the proprietors have no choice, would probably be more than sufficient to purchase the fee-simple of the whole landed property of America. Is not this an evil which calls for a remedy? Is it not a grievance which ought to be redressed? We are not now discussing any specific plan of reform. That is not at present our intention. We are only suggesting hints; and calling the attention to a few simple, elementary truths, of which reformers ought never to lose sight. They will be found an impregnable barrier against tyranny on the one side, and anarchy on the other. We are equally foes to both.—When the time comes, and come it probably soon will, for discussing specific plans of reform, we will then speak out with as much plainness and sincerity as we have on religious, or any other topics of great and general importance.—Our desire on such occasions has always been, and we hope will always be, to speak the truth, without the smallest mixture of duplicity or deceit.

We believe that the measure of parliamentary reform, if conducted with wisdom and moderation, would be productive of great national benefit; but, he must be a fanatic, or a visionary in politics, who imagines that it will be a specific for every malady with which the body politic is infested, and restore the whole to a state of sound and vigorous health. Our political gangrene is too deep-seated, and spread too wide to be so easily removed. The military mania of the government for more than a century, with a few lucid intervals of rational quiescence, has so vitiated the sentiments and morals of the people by the weight of taxation, which it has caused, the immensity of patronage which it has accumulated, and the abject dependence to which it has reduced a large portion of the people from the highest to the lowest ranks—that we are at present in too corrupt a state for parliamentary reform, or any other reform to make us instantly whole. Parliamentary reformers may fancy that they can say to our diseased and crippled constitution, 'WE WILL BE THOU WHOLE;'—but the vital energy of public spirit, of patriotism, and of individual independence, which is in such an extremity of languor and exhaustion, is not to be suddenly restored by any nostrum which the lust of innovation might apply. The cure must be slow and gradual, nor though applied, can

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it operate beneficially, except in a period of peace. In the time of war, corruption of every species must continually increase. Peace then must either precede or accompany reform; or the most strenuous reformers will soon find that they have to execute the labours of the Danaides, and to hold water in a sieve.

In the IXth. 'Study' on parties, the author makes a few just, and some very acute remarks, but mingled as usual with a good deal of matter, which is so indefinitely or abstractly expressed, that it is difficult to make out what he means. Perhaps the author himself would be puzzled to explain his own meaning in definite, clear, and intelligible terms. The following remark is striking, and is not undeserving the attention of those who are sticklers for the purity of an Utopian commonwealth.

'In this state, good and evil are so intermixed both in principle and practice, that a reformer who would accelerate the progress of society, by attempting to separate wholly its ingredients, would retard it, and destroy the hopes of virtue by anticipating the season of its maturity.'

'In the mingled dispensations of providence, I see reasons to abstain from all pretences either to political or moral perfection. The air we breathe is formed of little more than one-fourth of a living and salutary, combined with nearly three-fourths of a poisonous and mortal, principle.—What a subject for a reformer who would scrupulously search and affect to amend the ways of God!—"What! (he would exclaim) rest the existence and health of all the inhabitants of the world on breathing an air three-fourths of which is infected and mortal? What a vast field of reform for those who can produce the better part of this air!"—But the constitution of man will not admit the general use of better air. The constitution of man therefore requires a mixed, and not a pure element. It would not be the most extravagant hypothesis which piety ever devised, that the constitution of man will be improved by the improvement of society, and by his removal to a better world; and that in heaven the air will be perfectly pure, and render him immortal. But this is not my object; it is to remind reformers, that a state, far short of purity and perfection, is the state of society which they wish to amend; and that they will leave it impure and imperfect when they have executed their best projects.'

We will leave it to others to judge whether there be any truth, and how much in the following observations:

'A Briton is not at this time that noble character, whose self-love, though ardent, acts under the limits of public as well as domestic affections; whose sentiments are in sympathy with the sentiments and motives of those around him; of those who with

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him form a community, and in some degree of the whole human race. The country is divided into parties, the first of which moves in the magic circle of the influence of government, perfectly commanded by the minister. The others, an heterogeneous collection of orators, poets, lawyers, &c. whose political capacity united may fill up the ministerial vacancies whenever they may take place. The people, excluded from the interminable contentions of these parties, become unsocial, and lose the spirit of patriotism. Every man, like the magnet, confines his attracting and repelling pole to himself, or to his private circle, and no combination is now thought of where those poles are directed to a common centre. The idea, that a man lives only to himself; that he is a detached being, in whose pleasures and pains, no beings are interested; is the most insufferable of all miseries, where this perversion is not formed into the passion of avarice. But this is the general effect of the seclusion of an enterprising people from the concerns of their government. They embark in trading or commercial speculations, and where the prevailing policy admits not of the just sympathies of nations with nations, or of persons with persons, the proper foundations of justice and virtue are withdrawn, and avarice, under the denomination of mechanic or commercial speculation, but with the real spirit of the most selfish monopoly, becomes the actuating principle, and all political considerations not in subservience to it are without effect.'

The XIth. 'Study' on the press, contains many remarks which shew the sagacity and reflective mind of the writer; but here, as in other parts of the work, we meet with passages, of which it will be difficult even to conjecture the sense. Though the panegyric which Mr. Sheridan lately passed in the house of commons on the potency of the press, as an instrument of public liberty, contained nothing novel in the thought, yet it was very happily introduced, and admirably expressed. The press at present is the best guardian of the liberties of Englishmen; and while it can be preserved inviolate from the sword of despotic power, which is and must be always secretly pointed to its destruction, we feel no apprehension for the interests of public freedom. We know that a strong and ultimately invincible counteracting power, not only to servitude, but to every opinion at all favourable to that lowest state of human degradation, is constantly operative in the minds of men.

The volitions of man are the state of mind which induces action; but these volitions, though often arising from the sudden impulses of passion, which give a false bias to the choice, yet are often the result of that judgment which has been exercised in previous intellectual deliberation. Truth, as truth, is omni-

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potent. It exercises a force over the mind, to which it cannot oppose any permanent resistance. The mind, may disguise its convictions, as too many do from mercenary considerations; but, no mind, that is sane, can withstand the force of evidence. When two propositions are offered to the mind, the mind must incline to that side on which there is, or seems to be, the strongest proof. The mind may form erroneous judgments, but even an erroneous judgment, as far as it is sincere, is the effect of an apparent balance in the evidence. If truth be so powerful, what must be its ultimate effects on the public mind, when operating through such a medium as that of the press, which enables truth to speak, at one and the same time, with ten thousand and more than ten thousand tongues, so as to be ultimately heard by almost every individual in the British isles?

We hardly see what security an illiterate nation can long enjoy against being made slaves; but, in a nation, where all men, or almost men read, and where the press is constantly employed as an auxiliary to truth, despotism must be crushed by public opinion, before she can rear her head. She may call in the aid of falsehood or of superstition—but the divinity of truth will kindle such a blaze of light, as will shew this brood of tyranny in all their deformity, and make them shrink back into their recesses of darkness.

A nation, which is made free by truth, which must sooner or later be the case, where the press is free, will possess a kind of freedom very different from that, which was ever enjoyed by the nations of antiquity, who, while they were physically free, were mentally slaves. They were slaves to a variety of delusions, because it was not the truth which made them free. But a nation, whose freedom is nurtured and matured by the salutary influence of the press, will be not only physically, but intellectually free. Its statutes will not only contain a HABEAS CORPUS for the protection of the body, but a HABEAS MENTEM for the security of the mind. The massy length of chain which priestcraft, acting as the menial of despotism, coils round the bodies and the minds of an ignorant people will be broken; and God, who, as the poet says, prefers,

'Before all temples the upright heart and pure,'

will be worshipped, without any sectarian divisions, in the spirit of universal love.

The knowledge of the antient world was a sort of craft which often delighted in concealing what it knew, in order to be thought to know more than it really did; and to govern ignor-

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ance by its credulity and its fears. But, since the invention of printing, the veil of mystery has been rent, and it is difficult for ignorant imposture to usurp the honours which are due only to the really wise.

The author of this work seems to think, that even in this country the press is not yet sufficiently emancipated.

'Some of the laws,' says he, 'relating to it are generally dictated in the spirit of barbarism; and though they do not restrain its licence, they check its real and beneficial liberty.

'The prospect of the pillory, of savage mutilation, of felonious transportation, or of an ignominious death; though they do not intimidate satirists and libellers, though under some circumstances they contribute to their production, they blast in the bud the highest and most estimable productions of the human mind.

'The editor of an English paper was imprisoned, in the latter end of the reign of Anne, for printing that the duke of Luxemburgh was hump-backed, though the truth was notorious to Europe. Another was taken up, in the same reign, on the complaint of the Russian resident, for comparing the Czar to a Siberian bear.

'The subjects on which the laws are most severe and most barbarous, are the most interesting to humanity, the most difficult of investigation, and in which errors are most venial, because most harmless. On these subjects delicate and timid minds dare not think, and cannot be expected to write or to publish at the hazard of humiliating and disgraceful punishments. In this manner the first great sources of important and useful knowledge are shut up; for those persons who occasionally escape, or surmount the obstacles, are not sufficiently numerous to be considered as exceptions. Ages may concur to produce a Locke, prudent to insinuate truth with suffering all its penalties; but the life of Locke, patiently submitting to the frowns, and constantly endangered by the calumnies, of servile and paltry priests, is a lesson of melancholy discouragement to virtuous philosophy, and to those writers who would engage in the most useful employment of the human mind: it is a baneful record; that no virtue can propitiate interested and despotic cruelty; and that no offence is so mortal to the vanity of false literature, as the attempt to introduce new ideas, the greatest blessings of mankind.'

The author remarks, we think with great truth, that though

'the Reformation asserted the national independence against the claims of Rome, and the national right of appointing a distinct ecclesiastical establishment, the province of private judgment was not enlarged until the Puritans brought the subject into discussion; and if their arguments were not always honourable

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to their talents, their patience and sufferings were testimonies of their zeal and their sincerity.

'But the utility of the press in the extension of liberty was only occasional, and then scarcely perceptible, from the Conquest to the accession of the house of Stuart. That power was roused by the Civil War, and though the flood-gates of literary licence have been frequently drawn together, they have never since been closed.'

The next passage which we shall produce is rather quaintly but forcibly expressed.

'The warfare of the servants of government, and periodical writers, was carried on with various successes and disasters, until the *newspapers planted the standard of the pillory in the gallery of parliament.* This is the strong-hold of the English press, it is one of the strongest lodgments of liberty in the fortress of power.'

Perhaps the following remark may be thought paradoxical; but we are inclined to assent to the truth. The author says that the licentiousness of the press, 'is, in a great degree, owing to the unjust and unwise restraints of its liberty.'

'The art of printing, to the public, is like the art of speaking to an individual; and the obligation of speaking truth, by the press, is of superior importance in proportion to the superiority of the public to any individual. The punishment of literary falsehood should be severe, prompt, easily obtained, without exceptions, and always inflicted on the guilty. The doctrine—that truth is a libel, because it may provoke a breach of the peace—is a sophism, which could not be pleaded if falsehood were immediately punishable.'

The opinion of the author on the virtues and talents of Mr. Pitt, does not appear to be more favourable than our own; though in his estimate of the character of Mr. Fox, he places him much lower in the scale of political excellence than we have been wont to do. Of Mr. Pitt, the author says,

'The facility of his elocution, the structure of his sentences and a rapid choice of words, were fatally substituted for profound acquaintance with human nature, and competent knowledge of domestic and foreign relations.'

Part of what follows is in the obscure and ambiguous style of the writer, and not very easy to be understood, though the conclusion is definite and clear.

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'The ghost of the late minister is too powerful for the puny patriotism of this day. By the necessity of contrast, during his life, he made a leader of opposition, who would have been virtuous if he had possessed resolution to carry that opposition to extremity. The opponent, to be a good man, had only to contradict and resist the minister. That has been done by a man of the strongest extemporaneous talents that ever appeared. While he strictly observed this rule, he acquired the name of patriot, and was the terror of corrupt cabinets: but, by a weak compromise and coalition, he ruined his political character, threw a suspicion over his future pretensions, and his opposition was ever afterward undecisive and ineffectual. He met the minister on unequal terms, and directed in vain the impetuosity and frankness of his eloquence against the art, cunning, and plausibility of his antagonist.—Both wanted profundity and comprehension of genius, I always mean such as that of Locke, of Montesquieu, or of Adam Smith: both were destitute of the elementary knowledge of real statesmen, which no random experience can supply; both had entered the world as hereditary politicians, and, when only boys, commenced the career of sages. The minister became master of their language, without their ideas; all his science was resolved into language; and he mounted on the wings of words into a region of brilliant, but spurious eloquence, where scientific ideas never enter.'

In another part of the work, the author tells us that Mr. Pitt

'spoke in the masque of religion and civil order, "and thus he did the deed he durst not name;" he threw the interests of Britain into a revolutionary wheel, and drew the events by chances: tinselled with the flowers of meretricious eloquence, he undertook, without horror, to add fuel to the flames of devastation; and held up to the world a hideous fiend, disguised in pompous pretence and false magnificence, which he denominated "a just and necessary war."

As far as we can make out the real drift of the author in the Xth. 'Study,' which is no very easy matter, it appears to be that the more general instruction of the people by the medium of the press, is the only safe basis on which to found any political reformation. We must agree with the author that no reform is likely to be very lasting, nor very extensively beneficial, which originates in the ignorance rather than in the knowledge, in the blind passions rather than in the deliberate judgment of the people. To give men a voice in the election of legislators, whose intellectual faculties have never received any culture, but who have been emerged from their infancy in credulity and ignorance, would be only to expose a vast mass in which the most ungoverned passions reside, and the least dis-

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crimination is to be found, to be thrown into violent and turbid action by political speculators, who are ever ready to raise the ladder of their avarice or their ambition on the shoulders of the multitude.

We have no space to make any strictures on the XIth. and last 'Study,' called the Prince. But we are impelled to extract one remark, which we fear but too truly describes the prevalent characteristic of the present times.

'The spirit of the nation, at this awful time, is a general desire of making fortunes, to support expensive and vicious profusion. The innumerable passions produced by an universal and insatiable avidity for favour, places, pensions, &c. diffuse a contagion and enervating influence through the whole nation.'

We have considered this volume more at length than it would otherwise deserve, if it were not from the close relation which many of the reflections have to the critical aspect of political parties at the present period, to the lust of innovation on the one side, and to the determination to resist, even a safe, moderate, and practical reform of abuses on the other. When political discussions are so generally agitated, it may not be a wholly useless attempt to endeavour to discourage the passionate expectations of reformers, as well as the infatuated obstinacy of their opponents, and to direct the attention of sober inquirers and real well-wishers to their country, to a few of those simple, but most important principles, of which we cannot lose sight in this stormy crisis without endangering the peace and welfare of the community.

ART. II.—*An Historical Survey of the Ecclesiastical Antiquities of France; with a View to illustrate the Rise and Progress of Gothic Architecture in Europe. By the late Rev. G. D. Whittington, of St. John's College, Cambridge.* Taylor, 1809.

WHEN an author writes with an avowed purpose of confuting received opinions, it becomes of some importance to ascertain whether he made the observations on which he founds his own, before the adoption of his particular hypothesis. We believe that Mr. Whittington's 'previous study and knowledge of Gothic architecture,' were accomplished but a short time before he undertook his exploratory journey to France; and use had not made him so sturdy an antiquary, that he should of force be enthralled in an unalterable opinion. We

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are the rather inclined to fall into this way of thinking, since the value of the publication must be increased, in proportion as the writer undertook his inquiry free from prejudice.

The author's 'design in its first conception was limited to a refutation, from the history of existing monuments, of an hypothesis maintained by several writers, and supported by the society of antiquaries, that the style usually called Gothic, really originated in this island, and ought therefore in future to receive the denomination of English architecture.'

In the course of his inquiries, he judged it better to change his plan; and the present work, which occupied the four last years of his life, is now published according to his own request. The author unfortunately did not live to complete his design, which comprehended also 'an inquiry into the origin of Gothic architecture:' his editor, however, has been able to ascertain his opinion on this disputed point.

'I am of opinion that it (Gothic architecture) is of eastern extraction, and that it was imported by the Crusaders into the west. All eastern buildings as far back as they go (and we cannot tell how far), have pointed arches, and are in the same style; is it not fair to suppose that some of these are older than the twelfth century, or that the same style existed before that time? Is it at all probable that the dark ages of the west should have given a mode of architecture to the east?' &c.

The Crusaders are therefore supposed to have introduced this style among us; but even admitting that the pointed arch was common in the east before the twelfth century, it does not strike us as a necessary consequence, that the nations of the west may not also be inventors of that style, especially as the churches erected in England, by the knights templars, were not intended as imitations of the native architecture of Palestine, but of the church of the Holy Sepulchre, which does not display a single pointed arch, but is altogether a bad imitation of the antique buildings of Rome.* The circumstance, that only the most ancient of our circular churches (St. Sepulchre's, at Cambridge), displays the round-headed arch, adds to

* The observation of an author, (whom we do not generally admire) on this subject, is verified in the system under discussion. 'No sooner is any era of an invention invented, but different countries begin to assert an exclusive title to it, and the only point in which any countries agree is perhaps in ascribing the discovery to some other nation remote enough in time for neither of them to know any thing of it.'—Walpole's Anecdotes of Painting, &c.

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the probability, that the pointed arch in the others was but an imitation of that style which was not unknown in England at the time of their erection.

We cannot dismiss the preface without noticing with reprehension the confidence displayed by the editor when expressing himself on a subject with which he does not appear very well acquainted; and which at last is, and must ever be, involved in darkness and confusion.

'If, therefore, we could discover in any one country a gradual alteration of this style, *beginning with the form of the arch*, and progressively extending to the whole of the ornaments and general design: after which, if we could trace the new fashion slowly making its way, and by degrees adopted by the other nations of Europe, the supposition of Mr. Walpole,' (that the Gothic style proceeded from a gradual corruption and subsequent refinement of the Roman,) would be greatly confirmed. *Nothing of this, however, is the case.*'

Truly, the noble editor is very dictatorial, and seems to have forgotten that he is treating a subject which has perplexed all the grey-beards of the society of antiquaries, and hundreds more, who have spent long lives in its investigation. The advantages, and the honour, which he derives from having accompanied so excellent and judicious a friend as Mr. Whittington on his tour of examination, and from being appointed the editor of his posthumous writings, do not necessarily dub him the minor of antiquaries, nor justify his passing a hasty and undigested sentence on a topic with which he has but a very slender acquaintance.

It is not our intention to affirm that Lord Orford is in the right, or that Lord Aberdeen is in the wrong, but on either side of the question we feel a strong sentiment of disapprobation at hasty and violent conclusions. We also discover an appearance of artifice in the manner in which his lordship lays down his proposition. Why, for instance, is the alteration from Saxon to Gothic architecture to

'begin with the form of the *arch*?'

Why might not the short circular columns become gradually more lofty, and more clustered, and the small dimensions of the early Saxon church, expand into the proportions and vastness of the Gothic cathedrals of a later date, prior to any material change in the construction af the arches?

Mr. Whittington begins his survey with an account of the churches of Constantine, and his remarks on the architecture of the church of Sta. Croce, confirm, as we think, a conjecture

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of Mr. Bentham and other antiquaries, that the word *porticus* as descriptive of a part of our most ancient Saxon churches, is to be interpreted *aisle*. We found our opinion on the circumstance of this church, as well as other ancient *Basilicæ*, having the aisles open to the atmosphere in the manner of porticoes.* These probably were imitated in our island as far as the difference of climate would admit of imitation; and though in some measure secured from the internal air, might, without much apparent impropriety, retain the appellation of portici. If it should be asked how the Saxons became acquainted with the forms of the Roman *Basilicæ*? It is readily answered, by their communication with ecclesiastics from Rome. For instance, Gregory the First sent three preachers and several monks for the purpose of instructing the inhabitants of our island in the articles of the catholic faith:† these of course would also communicate to their catechumens the mode of constructing churches after the manner of Italy, and thus, without any great stretch of probability, we may trace the origin of the *porticus* before alluded to.

The second chapter, containing an account of the churches of the Gauls, and the third, displaying the progress of architecture from the time of Clovis to Charlemagne, are perspicuous elucidations of the sacred edifices of those periods; and it appears from Mr. Whittington's documents, that the shape of Constantine's churches was adopted in France before we have any authority to ascertain their existence in England. We are not informed whether they were built with aisles, but the author speaks of their "internal porticoes," without any explanation or remark. In the third chapter we have an elaborate dissertation to prove that there were few, if any professed architects in France at this early period, and that the ecclesiastics were the designers as well as superintendants of buildings devoted to religion. It is well known that they were so in England, and the author has made it sufficiently clear, that France had equal reason to boast of the abilities and perseverance of her clergy. Our readers will perhaps be interested in the relation of the sudden rise of St. Eloy; at least the story of the imme-

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* We notice this coincidence from an idea that it presents a very strong argument in favour of the Saxon churches of the sixth century having been built of stone.

See Bentham's Ely, p. 19, or his Essay, as published by Taylor, p. 97.—R.

† Misit et viros optimos in Britanniam, Augustinum, Melitum et Joannem, cumque his monachos quosdam probatissimæ vitæ; quorum monitis et prædicationibus fidei nostri dogma Angli tum primum integre acceperunt.

Platina de vita Pont. Gregorii I. R.

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date reward of merit will be recommended by the charm of novelty.

'Having been brought to court to make a saddle for the king, his extraordinary talents soon made him an object of royal favour; and after exercising the employments of goldsmith and architect during the reigns of Dagobert and Clovis II. he embraced the ecclesiastical profession, and was appointed Bishop of Noyon by Clothaire III.'

The chapter concludes with an account of the antiquaries of the abbey church of St. Denis. The original structure, of which some remnants still exist, was begun by Pepin, and finished by Charlemagne in 775. In this respect France leaves England far behind: we cannot with certainty affirm, that any portion of our ecclesiastical architecture is of greater antiquity than the conquest, though it is highly probable that some are really Saxon.

The fourth chapter contains a very clear and accurate description of the motley style; the union of meanness and magnificence, introduced into France by the splendid Charlemagne. The irruptions of the Normans, after the death of Louis, not only impeded the progress of architecture, but churches and monasteries met with untimely destruction from the hands of these barbarians; whilst the Saracens ravaged France on the other side of the kingdom. Add to these adverse circumstances the idea which prevailed about the conclusion of the tenth century, that the world would end with the first millennium, and we shall not be surprised at the torpid state of the country in respect to every elegant and useful art. When the world was found to have survived the expiration of the tenth century, it was again thought of consequence to repair and erect places of public worship; and under the happier auspices of Robert, ecclesiastical and monastic edifices began to rear their massive walls; and although the architecture of the preceding centuries continued to prevail, the churches at this period were constructed on a more extensive plan. At this time

'The fashion in practice all over Europe continued to be a barbarous imitation of the Roman manner, but from various circumstances, in different countries, it partook of different features. The Saxon churches in England were inferior in elevation, massiveness, and magnitude, to those of the Normans, and the Norman mode differed considerably from that which was adopted in the neighbourhood of Paris, and further to the south. The Norman churches were in some instances larger, but exhibited a greater rudeness of design and execution.

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'The columns, in particular, were without symmetry, and shewed but little skill in the art of sculpture, while those of the French artists, whose taste had been improved by the remains of Roman architecture, frequently imitated with success the Corinthian capital, and sometimes the classical proportions. Both styles are wholly deficient in correctness of taste, but the barbarous massiveness of a Norman structure has a more decided air of originality, and its rudeness, when on a large scale, serves greatly to enhance the sublimity of its effect.' p. 45.

The next century is above all other periods remarkable in the calendar of the antiquary, as the era in which the pointed arch first made its appearance in Europe. Among the first instances of the pointed arch in France, Mr. Whittington enumerates the works of Suger, abbot of St. Denis, begun in 1137, and the monastery of the knights templars at Paris, probably begun about the middle of the twelfth century. We shall reserve our remarks on these dates to a further opportunity, which is offered to us in a subsequent part of this work.

It would have been unjust in speaking of the works of this time to have passed by the name of Benizet, or St. Benedict, the architect and founder of 'the great bridge across the Rhone, between Avignon and Villeneuve, one of the grandest efforts of architectural skill which France has ever produced.' Like many other surprising works of the earlier ages, its erection was attributed to divine inspiration; and the author justly observes, that 'considering the extent and novelty of the plan, it may be suspected that he designedly had recourse to the aid of superstition.'

The account of this great undertaking of a man who is described as a shepherd, reminds us of a story related, we think, by Mr. Evans, of an original genius of modern times, a stone-mason, who succeeded in throwing an arch across a vast chasm, in North Wales, which had defeated the frequent attempts of professional architects. We will conclude our remarks on the fifth chapter, with the author's account of the architecture of the twelfth century in his own words.

'We have already remarked, that the architecture of France underwent a total change in the course of the twelfth century; during this period it exhibited three distinct characters; at the beginning of the century the old Lombard mode was in practice; towards the middle this became mixed with the new fashion of the pointed arch; and before the end the ancient heavy manner was every where discontinued, and the new airy unmixed Gothic universally adopted.' p. 50.

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The next and last chapter of this division informs us of the foundation of the superb structures of the thirteenth century; and it must be confessed that the author has made good his design of shewing that the English were far behind their continental rivals in richness and variety of style during this era; but this acknowledgment comes more regularly under the heads of Rheims, and St. Nicaise, in the latter division of the work.

The fourteenth and fifteenth centuries, in consequence of the invasions of the English, were particularly inauspicious to the progress of the arts in France, whilst in England they were carried to the highest state of magnificence; though the chastity of design, which gave value to the structures of an earlier period, no longer existed. The first part of the work concludes with an account of the total abandonment of the pointed style, which in England also was shortly afterwards superseded by mongrel imitations of the architecture of modern Rome.

The story of the foundation of St. Germain is well told, and its various dates have every appearance of accuracy; but as we are engaged in the examination of particular edifices, we shall pass hastily through this chapter to others of more interest: observing by the way, that the author has displayed great ingenuity in his disagreement from a contested opinion, that the statues which ornament the portal of the tower are of the age of Charlemagne,* or even of Childebert.

The second chapter describes the foundation of the abbey of St. Genevieve, the church of which is considered as the most interesting relic in France, and with justice, if the church now in existence, the more ancient part of it we mean, be really the original structure erected at the beginning of the sixth century; and from its size and figure, probability seems much to favour that opinion. The more recent part of the building is singular, on account of its long and *lancet shaped windows,* which the author remarks *are very rare in France.* As it does not seem ascertained when the alterations containing these windows took place, and as this form is almost universally adopted in our first specimens of pointed architecture, it is not improbable that France has occasionally borrowed that peculiarity from us, whilst we have more generally adopted her rose windows.

The church of St. Denis, which occupies the next chapter, was almost rebuilt, and dedicated in the year 1140; but afterwards underwent several alterations: but it does not seem very clear when these took place. However, we do not think

* This church was erected about the middle of the sixth century; and rebuilt by Morard in 990, almost in the state in which it now remains.

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that Mr. Whittington antedates the appearance of the pointed arch in France, in ascribing to the work of Suger, (the chevet of St. Denis,) an antiquity prior to the middle of the twelfth century. He therefore exults at having established his hypothesis, that the pointed arch was known in France before it made its appearance in England.

'When it is remembered that the works of Suger were all executed before the middle of the twelfth century, and that the chevet of St. Denis was indisputably finished in the year 1144, our belief that the English artists were prior to those of other nations in the use of the pointed arch, must be considerably shaken. No certain instance can be brought forward among the anterior or contemporary buildings of this country, in which the pointed arch was decidedly introduced. All authorities concur in fixing the reign of Henry II. (that is after the year 1154) as the earliest era of the introduction of the mixed style of round and pointed arches, which we see practised in Suger's works in France before that period. The first work in which the pointed arch decidedly occurs in this country (for the dubious instance of St. Cross, built in 1132—36, cannot be admitted by any one who wishes to proceed on sure grounds,) are the vaults of archbishop Roger, at York, begun in 1171; the vestibule of the temple church, built in 1184; the great western tower of Ely, finished in 1189; the choir at Canterbury, carried on between 1175 and 1180; and the two western towers of Durham, which are almost exactly in the same style as Suger's front at St. Denis, erected 1293.' *p.* 111.

The author has, we doubt not, enumerated all the earliest specimens of the pointed arch which were known to him, but without making ourselves parties in this contention, we may adduce the earlier instance of the church of St. John at Devizes, the tower of which is supported on the eastern and western sides by semicircular arches, and on the northern and southern, by pointed ones. We believe all the antiquaries who have seen it conclude the arches to be coeval with each other, and with the other ancient parts of the building. In Mr. Britton's account of this church, he quotes the opinion of the Oxford Anglo-Saxon professor, who remarks, that in those parts 'I long ago recognised the magnificence of Roger of Sarum,' &c.* Now Roger, bishop of Salisbury, lived in the reign of Henry I. and we leave our readers to judge how near this strong probability approaches to certainty. In the western front of Lanthony, there is an instance of the intro-

* Britton's Architectural Antiquities. Part ix. page 4.

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duction of the pointed arch, and in such a situation as renders it unlikely to have been a subsequent addition; the date of this part of the building is 1106. Perhaps on a more accurate examination of our parochial churches, other instances may occur to fix more decidedly the era of the pointed arch in England, and it is but just to admit that in some of the less celebrated churches of France, antiquities might be exposed which carry it back in that country to a period still more remote.

We shall pass over the fourth chapter which describes the cathedral of Notre Dame, (a church with few pretensions except in regard to its size,) and proceed to our remarks on the fifth, which is occupied in a description of two of the most beautiful Gothic structures in the world, the cathedral, and the church of St. Necaise, at Rheims.

The west front of this elegant building forms a frontispiece to the work, and the reader will acknowledge how deservedly it is considered the finest specimen of pointed architecture in Europe. After having bestowed on it a merited commendation, the author adds,

'That these praises may not be thought extravagant and unfounded, I will point out distinctly its beauties, and the causes of its superiority. The diminishing or pyramidal form is in itself more graceful, and it is certainly more congenial to the character of the Gothic style than the square fronts of our cathedrals. It has the advantage which is possessed too by some of ours, of having no mixture or confusion of design; but here how nobly has the invention and the taste of the architect displayed itself! He has surpassed every other front in richness, at the same time that he has excelled them in lightness; he has judiciously placed all his heavy magnificence below, and has gradually lightened and relieved his ornaments as they rise to the summit; the eye is delighted without being confused; every thing partakes of the pyramidal and spiral form, and the architecture is preserved as delicate and light as possible, as a contrast and relief to the sculpture.' *p.* 127.

The author then proceeds to state the advantages it derives from its magnificent portal; contrasting with it the opposite manners of our cathedrals, whose western doors bear no proportion to the altitude of the front, or the magnificence of the windows.

'In the surveying the cathedral of Rheims, there is, I think, nothing which the most scrupulous taste would wish altered, except the finish of the towers, which might perhaps have assumed a more spiral shape.'

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In this respect we differ with the author, and think the objection lies against the crowding of the large marigold window into a pointed arch, which seems placed where it is for no reason whatever, and has much the appearance of an afterthought; not to mention, that its mode of union with the towers, at the springing of the arch, is ill defined, and, in the print, incomprehensible. We also dislike the two gigantic figures connected with the diminutive ones; and the heavy, and inharmonious resemblance of trees immediately above it. Notwithstanding these exceptions, we readily allow it to be the richest, and lightest, specimen of the style, which has ever met our observation.

We pass over the beautiful little structure of St. Nicaise, and hasten to the more interesting one of Amiens. This is particularly notorious, from the circumstance of its erection taking place at the same time as that of the cathedral of Salisbury, and Mr. Whittington from that coincidence draws a valuable comparison between these two cathedrals. The result of his observations is,

'not that the French-built churches in the thirteenth, like ours of the succeeding century, but that they had before us added to the simple beauties of the former period many of the graces which were not adopted with us till the latter.'

The similarities between these two buildings are the arch struck from two centres, and including an equilateral triangle, the lancet window.

'Pubeck marble pillars, encompassed by marble shafts, a little detached, and a profusion of little columns of the same stone in the ornamental parts of the building.'

The dissimilarities consist in

'the disposition of the church, (of Amiens) with the aisles to its transepts, its double aisles on each side of the choir, together with the beautiful semicircular colonnade at the end of it.'

The surprising loftiness of the cathedral, and especially the greater height of the pillars to the arches; but above all, the gorgeous display of statuary of the west front, and its magnificent and well-proportioned portal.

Another dissimilarity noticed by Mr. Whittington is the concealment of the arched buttresses, or bowers, in the roofs of the side aisles, as at Salisbury, Lincoln, the south transept of York, &c.; whilst at Amiens they are proudly exhibited on the exterior, and richly perforated. Had we not so many instances of the arched buttress being afterwards used orna-

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mentally, we should have considered the concealment of these necessary props as a proof of greater refinement, and it is an anomalism in the progress of the arts, that they are otherwise.

A table of some of the comparative proportions of the cathedrals of Amiens and Salisbury, a description of the two edifices of the chapel of the palace, and that of the Virgin at St. Germain der Prez, with an account of, and critical animadversions on the Museum, under the conduct of M. Lehoir, close the body of the work. A 'note from the editors' follows, containing a well-deserved encomium on their deceased friend. We are not among those who regret that the author has 'confined his talents to a discussion of so limited and partial an interest, as the progress of Gothic architecture:' we rather congratulate the public on the acquisition of such a clear and dispassionate inquiry into our right of appropriating to ourselves the invention of this captivating style.

Mr. Whittington has proved that the churches of France excel ours in decorative magnificence, and that this peculiar characteristic prevailed in them long before our ecclesiastical structures afforded any examples of similar excellence. He has taken away something from the probability that the pointed arch had its origin in England; and has almost proved that France is not indebted to us for her Gothic style. At the same time it does not follow that we have borrowed the pointed arch from her, though in all probability we have been mutually indebted to each other for many of its peculiarities. For the comfort of our antiquaries, it may peacefully retain the appellation of *English*, if applied to the general character of the style, as Mr. Whittington has proved a fundamental difference to exist between both the proportions and embellishments of French and British Gothic.

ART. III.—*The Refusal. By the Author of the 'Tale of the Times,' 'Infidel Father,' &c.* 3 *vols.* 12*mo.* Longman, 1810.

IT is long since it was proper to class novels among the light and trifling efforts of wayward fancy, or justifiable in critics to pass them over with unconcern as beneath the notice of their grave tribunal. A novel, now-a-days, is a serious lecture on the moral and religious duties of life; and, as such, deserves a place by the side of Plato or Socrates, rather than

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of Longus, Heliodorus, or Achilles Tatius. It is a length-ened parable, a dramatic homily; and we have little doubt that if the framers of the thirty-nine articles, or of the ecclesiastical canons, had postponed their labours to the present period, they would have found sufficient cause to ordain at stated periods after morning service, the reading of certain chapters out of certain fashionable romances in lieu of the ordinary sermon.

On polemical questions what guide have we, so infallible, so all-sufficient, as the elegantly religious authoress of 'Cœlebs?' Mrs. Prudentia Homespun follows indeed a humbler, but in our opinion, hardly less useful, course. Her lectures involve no disputed points of divinity. She neither attempts to reconcile the mysteries of the Incarnation, nor to explain away the devil and his angels. All her aim in respect of theology, is to write a good practical comment on certain passages in the sermon on the Mount; and since it is now the fashion (and an admirable fashion it is) to be so very good in all pursuits, whether of instruction or amusement, we shall not cloak, under any affectation of learned fastidiousness, our sincere opinion that in every street and square, 'From gay St. George to distant Marybone.' 'The Refusal' may be read (if read attentively) with as much advantage as the most eloquent harangue of Barrow or Tillotson.

Adultery, in all its various forms, and under all the specious pretexts which can be devised to conceal or palliate its deformity, is the fashionable reigning vice, against which the artillery of Mrs. Prudentia is on this occasion principally directed. 'The Tale of the Times,' one of the most affecting romances that we recollect to have ever read, was, as most of our readers will remember, founded on the same principle; and it may at first appear rather singular, that a lady should on two different occasions have chosen for her theme, a crime, the bare mention of which would have raised a blush on the cheeks of our grandmothers, and which even their grand-daughters are ashamed to talk of, except under softened appellations, or with the protection of circuitous innendoes. However, as her avowed and manifest aim is to do good (if good can be done) among the higher ranks of society, and as no corruption is more prevalent among them, or more destructive of the peace, the honour, the virtue, of our age and country, we think her entirely justified from all false scruples of delicacy in the selection she has made of her subject, more especially as in the manner of treating it, she may lay claim to perfect originality of design.

Her former romance decribed a young woman of virtuous

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education, an excellent heart, and a good understanding, placed in circumstances which render her the object, and by the most natural and almost insensible degrees, the prey of the villainous arts of seduction. The present tale, if it falls short of the former in point of strong interest, is, we think, superior to it in the force and utility of the moral which it inculcates. 'Let him that standeth take heed lest he fall.'

Lord Avondel, the hero of the tale, is the very pattern and mirror of true nobility—generous, patriotic, inflexible in his integrity, unquestionable in his morality,

> ——'Not without ambition but without
> The illness should attend it.'

In early life he forms an attachment for an object to all appearance the most deserving of it. His love is returned with equal ardour; and the impression made on his mind is that which no time or circumstances can ever efface. On the point of union, his intended bride suddenly writes to him her determination to break it off for ever. She assigns no reason for this extraordinary conduct; and when he seeks her to obtain an explanation, she is no longer to be seen or heard of. The world charitably attributes her flight to the consciousness of vice; and the earl, unable to assign to it any other motive, gives easy belief to the tale; his pride prevents him from making any further inquiries after her, whose rejection of him, was the most unconditional and explicit; he quits England, and in various situations in foreign countries, as the servant of the public, endeavours to lose the sense of misery in the hurry of business and in the labours of patriotism, courage, and humanity. He is subsequently appointed to the government of India, where his conduct excites such universal respect and admiration that he begins to be looked up to as the first man both in ability and virtue of his nation. Recalled by a minister who fears his influence, he lands again on his native soil, after an absence of twenty years, the same uncorrupted and incorruptible character that he had left it, not only unenriched, but impoverished in his private estate, weakened in health, though not shattered in constitution, believing himself a gloomy misanthrope, a hater of marriage and of women, an abhorrer of society, and of what is called the world; but being in fact only a man of disappointed ambition, and of disappointed love, too proud and upright to seek power at the expense of integrity, yet ambitious of power; covetous of fame even to excess, yet so high in his own estimation as to despise the very instruments whose applause is necessary to his happiness.

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With these qualities joined to an exterior of person, deportment, and accomplishments, the most engaging that can be possessed by man, he becomes the object of love and almost of adoration to an inexperienced, simple, good girl, the heiress of an old intimate military acquaintance, whom he visits on his first arrival in England. Her passion is not very delicately, but with a soldier-like frankness, made known to him by his friend; but though his vanity is not a little flattered by the idolatry of one so young, and rich, and lovely, the remains of an unextinguished fire, and the fear of the world's construction of what they would be apt to term a convenient marriage, long deter him from yielding to such a proposal. At length, however, as his esteem for the real unassuming virtues of the lady increases, his scruples and repugnance to marriage are diminished, and he is at last persuaded into an union which, though entered into without any violent feelings of love on his part, promises to be more productive of lasting happiness to both parties than most of those matches to which the common consent of novelists seems to have exclusively and invariably assigned the portion of paradisaïcal felicity. About the same time his lordship is called, equally by the voice of his sovereign and of the nation, to recommence his career of politics, as an efficient member of the existing cabinet.

The reader will have perceived, that with all the earl's splendid qualities, both of the heart and mind, a great deal of his virtue is built on the dangerous superstructure of vanity, and an overweening self-confidence. The defects of his wedded Emily, are of a totally opposite cast. Excessive timidity, diffidence, and susceptibility of mind, are her leading characteristics; to such a degree, indeed, as to render her somewhat too insipid for the heroine of romance, though as a representation of real life, and for the sake of the moral, we have no objection whatever to make to the portrait. These, however, are qualities which render her very unfit for the companion of a cabinet minister, and frequently throw both herself and him into situations inconsistent with the high dignity of their station, and with that exaltation of decorous pre-eminence, which his ambition of public honour renders necessary. Her excessive admiration of him which first excited his vanity in her favour, becomes distasteful and irksome when it prompts a wish to make him more exclusively her own; and when at last she becomes a mother, her devoted attention to the cares and fears, the needless solicitudes as well as the real duties of her new situation insensibly widens

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the breach in affection, which her lord has not yet learned to acknowledge even to his own conscience.

Under these unfavourable circumstances, accident throws him in the way of an Italian lady who had admired him in earlier days, had submitted to the disgrace of making him the first advances to the union which she desired, had been forced to submit to the disgrace, imagined greater, of his rejection, and who ultimately resolves, in compliance with the united dictates of love, revenge, and ambition, to work his downfal from the high pinnacle of virtue and self-esteem, and with it the destruction of his happiness as well as that of his unoffending wife.

The intrigues by which she advances step by step to the completion of this design, form the chief incident of the narrative. Vanity, as may be supposed, is the lurking principle upon which her engines are made to play, nor is she long unconscious of the effect they have produced, or of the promise which it affords of ultimate success.

The fall of the great Earl of Avondel, under these circumstances, is, we are persuaded, neither unnatural nor improbable. We only think that it did not require the investment of his Circe with attributes of exterior perfection so romantic as to be almost incredible, and which, if real, we should be loath to believe compatible with a total abandonment of every virtuous and honourable principle.

But, though the *mental* adultery is brought to its completion, and the misery of poor Emily made as intense as female tenderness perhaps can be brought to suffer, the intervention of a machinery (the improbability of which is not atoned by any usefulness to the main purposes of the story) prevents the actual commerce which alone the world calls criminal. The earl is restored to reason and virtue, and to the affection which he ought never to have forgotten for her whose soul during the period of his greatest estrangement was invariably bound to him alone. Of the catastrophe, or of the various events which lead to it, we shall, in justice to our readers, say no more; and we now close the volumes, with the most unqualified recommendation of them to all those on whom the serious admonitions of experience and kindness are calculated to have any lasting and beneficial effect.

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ART. IV.—*A Grammar of the Latin Tongue, for the Use of Schools. By J. Jones, Author of the Greek Grammar.* London, Mawman, 1810, *pp.* 167 *p.* 3*s.*

MR. JONES'S admirable Greek Grammar, which we noticed in a former number of the C. R. made us take up the present volume with a strong prepossession in its favour. In the Greek grammar of Mr. Jones, we found the work of a scholar, who had not merely compiled a book from the labours of his predecessors, but who had thrown some new light on an old and hackneyed subject, by the originality of his views, and who had formed the old matter, which he has in common with his predecessors, into such a luminous and easy method, as to render his grammar altogether one of the least perplexing and confused, and at the same time the most easy and intelligible to which the learner can have recourse. The present Latin grammar will, in every possible point of comparative excellence, be found at least, equal to the Greek. It is very clear, yet very erudite; and, without any ostentatious display of learning, it discovers a mind at once acute, comprehensive, and profound. To the learner one of its recommendations will be its brevity; but though brief, it contains more research than any Latin grammar, with which we are acquainted, in the same compass. Mr. Jones has very judiciously thrown into notes that portion of the matter which is of a more recondite kind, and is designed for scholars, or those who have made some progress in classical literature, and are capable of following the author in the close analogy, which he traces between the language of Greece and that of Rome.

In his preface, Mr. Jones makes a remark, in which we perfectly coincide. He says

'that the more philosophically the principles of grammar are treated, the more intelligibly they will appear even to children; and to children perhaps more so than to men, as less biassed by erroneous associations, and less in need of intellectual vigour to counteract the force of prejudice. This, it is allowed, is not the case in other philosophical disquisitions: because the philosophy of matter and of mind lies in regions far beyond the perceptions of sense; whereas the philosophy of language is founded only on external objects, the structure of the vocal organs, and the great law of animated nature, the association of ideas, the operations of which all are able to comprehend.'

In exhibiting the declensions of the nouns, Mr. Jones places those cases together, which have similar terminations; as, for instance, the dative and ablative in the plural of all the

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declensions, and in the singular of the second declension. Thus,

Sing.	*Plural.*
N. V. Honor, honour.	N. V. Ac. Honōres.
G. Honōris.	G. Honōrum.
D. Honōri.	D. Ab. Honōribus.
AB. Honōre.	
Ac. Honorem.	

Sing.	*Plural.*
N. V. Ac. pecus, a flock.	N. V. Ac. Pecŏra.
G. Pecŏris.	G. Pecŏrum.
D. Pecŏri.	D. Ab. Pecŏribus.'
Ab. Pecŏre.	

Some writers think that the Latin language, like the Greek, had no ablative case; and that the dative and ablative cases, which are universally alike in the plural, were the same in the singular. In the earliest period, when the Latin language had a closer approximation to the Greek, Scheidius thinks that the antient Romans had no sixth case, but like the Greeks, made use of the third, with the aid of a præposition; and that, in course of time, this third case was divided into two, as it was coupled or not coupled with a præposition. In the second declension, the dative and the ablative cases, as they are called, have both the same terminations; nor had they formerly any difference in the third declension. Thus we find in Plautus

'Hoc est mel *melli* dulci dulcius.'
Plaut. Truc. 11. 4. 20.

'Ubi æqua *parti* prodeant ad Treviros.'
Pers. 1. 2. 20.

It appears, therefore, that the dative and ablative cases had formerly the same termination in that declension, where the difference is now most remarkable; and, if we consider the dative case, as generally denoting the object to which an action tends, and the ablative as the means of producing it, the association, which must necessarily exist in the mind between the two, are likely to have caused both cases to receive a similar termination; or, in other words, to have made one case suffice for both, as we actually find in the singular and plur- Greek nouns, and in the plural of Latin nouns, as well first singular of nouns of the second declension. Pecus.

'Postea,' says Scheid, 'usu distingui cœpit una me, gen. ei; casus in duas, pristinam tertii et novam sexti, Tyndaridis, assignata est veluti propria, ut et erat antiquior,' a woman of vetentior, terminatio i. Huic vero in nonnulli The Latins

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risque *e*. Jam vero in quartæ declinationis dativo non modo *fructui*, sed et *fructu* dixisse priscos multis exemplis probat Gellius IV. 16. Immo *C. Cæsarem in Analogicis libris omnia istiusmodi sine i litera dicenda censuisse tradit*. Similiter in quinta olim promiscue modo *diei* per dipthongum ex Græca forma, modo *die* per *e* longum dixere. Plautus *Mercat.* 1. 1. 4. *amatores qui aut nocti, aut die, aut soli, aut lunæ miserias narrant suas*. Ex his omnibus patet jam, ni fallor, manifeste sextum Latinorum fuisse primitus eundem tertio, qui tunc ut apud Græcos, præpositiones quoque recepit,' &c. Scheid, Sanct. Min. 78.

In the declension of adjectives, Mr. Jones, as we think, very judiciously advises learners not to decline *together*, according to the common method, the masculine, feminine and neuter adjectives, which creates confusion and prevents them

* from seeing, in the adjectives thus varied, the exact models of their respective declensions. The proper way is first to trace an adjective from its masculine termination to the feminine or neuter, as it qualifies a feminine or neuter noun, and then to decline it agreeably to that declension which its termination points out. Thus, in *bonas fœminas*, we should begin with *bonus, bona*, and then follow up *bona* through the first declension to the accusative plural; N. *bona*; G. *bonæ*, &c. Thus also in *omnia*, we should say *omnis, omne*, and then add, N. V. AC. *omne*; G. *omnis*,' &c.

'The personal and reflex pronouns,' says Mr. Jones, 'are derived from the Greek, εγω, μου, μοι, *ego, mei, mihi*, which is but μοι, written as with an aspirate, μοἱ. In the two other pronouns, the labial or digamma, the antagonist of the aspirate has been adopted.—τοι, *towi* or *tibi, tu* being τυ, the Doric of συ.—*Sui* is the Greek ὁυ, *s* being received in the room of the aspirate, and *sibi* is the digammated form of *soi*. The ablatives *mē, tē, sē, are* μοι, τοι, οἱ, without the digamma; and hence the difference between the dative and the ablative of these pronouns. The accusatives *mē, tē, sē*, ought to be *mĕ, tĕ, sĕ*, to correspond with με, σε, ε, their respective originals. It is remarkable that the French have adopted the orthography of these words from the Greek, *moi, toi, soi*, while in the pronunciation of them it corresponds to the Latin *me, te, se*. *Nos* and *vos* are the Greek νω, and σφω, which are limited to the dual number.'

It is not a little curious to see Lennep. Etymol. L. G. [illegible], deriving the Greek ἐγὼ, from the verb ἄγω.
cepti
only o[illegible]aque,' says he, 'ἀγὼ, et ejus loco pronunciatum ἐγὼ, pp.
the grea[illegible]de eximie transiit *ad primam* personam agentem deno-
operations

In exhibi[illegible]ike this *admirable* etymology, are welcome to places those [illegible]it may afford with respect to the origin of as, for instance

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pronouns. But we are inclined to think that the names expressive of the first, second, and third persons, or of the persons speaking, spoken to, or spoken of, were invented before any word was coined to express agency in general, or in the abstract. The pronoun ἐγω, whence the Lat. ego, is probably of eastern descent; though it may not have been immediately derived from the Hebrew *anoo*, or Syr eno. Scheid supposes that ἐνω was in use among the most ancient Greeks; and we certainly trace the influence of *anoo*, *eno* or ἐνω in the formation of νω, νῶ, *nos*, &c.

Scheid thinks that all the letters and syllables, except the vowels, *a*, *e*, *i*, *o*, *u*, which are now found in the personal pronouns, and their cognate forms are the additions of a later age, and constitute no part of the essence of the pronoun. Thus he says that in the pronoun *ego*, the syllable *go*, and in *tu* and *is* the consonants *t* and *s*, do not belong to the radical letters of the word. And he adds that the syllables, *ste le* (or *lle*) *pse*, and *dem* in, iste, ille, ipse, idem, are also to be regarded as the contributions of a later age.

Mr. Jones's chapter on the verbs is brief and clear. It contains all that the learner need to commit to memory on the subject. Mr. Jones does not burthen his page with superfluous rules, nor perplex the mind with futile and frivolous remarks. The seventh chapter in the second part of this work, will furnish a very favourable specimen of our author's talents as a grammarian, and of the practical as well as speculative merits of the present publication. We shall therefore quote it at length, as we are persuaded there are few of our philological readers, who will not peruse it with satisfaction.

'In order to comprehend the nature and character of the Latin language, it is necessary to illustrate the analogies by which its nouns, adjectives, and verbs, are formed from each other, and which mark its derivation from the Greek tongue; and this I shall attempt briefly to do in this chapter.

'I. Nouns are derived from nouns, to express the country, or family to which a person belongs. Thus, from *Priamus* is derived *Priamides*, the son of Priamus; *Tros*, a man of Troy. A son named from his father, is a *Patronymic* noun; a man named from his country, is a *Gentile* noun.

'The patronymic names of males end in *des*, and are of the first declension; as *Æacus*, *Æacides*, gen. *æ*, the son of Æacus. Those of females end in *ne*, *is*, *as*, the first being of the first declension, the other two of the third; as, *Nereus*, *Nerine*, gen. *es*, the daughter of Nereus; *Tyndarus*, *Tyndaris*, gen. *Tyndaridis*, the daughter of Tyndarus: *Troja*, *Troas*, gen. *adis*, a woman of Troy. These forms are borrowed from the Greek. The Latins

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change the name of a place into an adjective, qualifying the common name understood; *Roma, Romanus,* a Roman; *Athenæ, Atheniensis,* an Athenian; *Siculus,* a Sicilian man: *Siculis,* a Sicilian woman.

'A noun is derived from other nouns, to diminish the sense; as, *liber* a book; *libellus,* a little book; *puer,* a boy; *puerulus, puellus,* or *puellulus; charta,* a paper; *chartula,* a little paper; *opus, opusculum,* a little work; *rete,* a net; *reticulum,* a little net. These are called diminutives, and they generally retain the gender of their primitives.

'II. Nouns are derived from adjectives; as *pius, pietas,* piety; *bonus, bonitas,* goodness; *facilis,* easy to be done; *facilitas,* facility; also *facultas,* the power by which a thing is done; and *difficultas,* or *difficultas,* that which cannot be easily done; *multus, multitudo; plenus, plenitudo; consuetus, consuetudo; altus, altitudo.* These, as expressive of qualities separated from the things in which they exist, are abstract nouns; they are uniformly feminine, and those derived from adjectives are *o inis.*

Adjectives in the neuter termination are used as nouns; as, *bonum,* good; *malum,* evil. In some instances, adjectives in the masculine or feminine are used as nouns; *inferi,* those below *i. e.* the infernal gods; *superi,* those above, *i. e* the gods above; *patria,* a country; *oriens,* the rising, *i. e.* the rising sun, or the part where the sun rises, the east; *occidens,* the west. In these, and such instances, the noun is understood, *patria terra,* the native land; *superi dei, inferi manes.*

'Nouns are derived from present participles; *sciens,* knowing; *scientia,* knowledge; *diligens, diligentia,* diligence; *docens, doctrina,* learning; from the future in *rus,* in the feminine termination; *naturus* about to be born; *natura,* that which causes to be born, *i. e.* nature; *mensurus,* about to measure *mensura,* a thing to measure by; and finally, from the neuter of the perfect participle, *dictus,* spoken; *dictum,* a thing spoken; *factus,* made; *factum,* a thing made, a deed; *eventus,* come to pass: *eventum,* a thing come to pass, event.

'III. Nouns are derived from verbs,—First to express the agent or the person who acts; as, *amo, amator,* a lover; *moneo, monitor,* an adviser; *rego, rector,* a ruler; *audio, auditor,* a hearer, a disciple. The name of the agent also ends sometimes in *ex;* as, *judico,* I judge; *judex, icis,* the person that judges; *conjux* or *conjunx,* a man or woman joined, from *conjungo; rex,* a man that rules, from *rego; remex,* a man that rows, from *remigo.*

'Secondly, to express the action of the verb abstractedly considered, or the effect of that action. These are generally formed by changing *um* of the supine or *us* of the perfect into *io.*

'Lego, lectum, lectio—instituo, institutum, institutio—contemplor, contemplatus, contemplatio—nascor, natus, natio, *the thing brought forth,* brood, nation.

'Some of these verbal nouns are borrowed from the present

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tense: *opinor*, I think; *opinio*, the effect of thought, opinion; *lego*, I choose; *legio*, a body of men chosen, legion.

'Thirdly, to express the power, habit, or the sensation which arises from the action. These are all the same with the perfect participle in each conjugation.

'*Odoror*, I smell; *odoratus*, smell, or the sense of smelling; *moneo*, advise; *monitus*, advice, or the habit of advising; *tango*, touch; *tactus*, the touch; *sentio*, feel; *sensus*, the sense.

'These and such other nouns class under the fourth declension. But nouns thus formed have many of them a double termination:

'*Obsideo*, I besiege; *obsidio*, or *obsidium*, a siege; *colluo*, I wash together; *colluvies* and *colluvio*, things washed together, filth; *compago*, I fasten together; *compagos*, and *compago*, a joint; *eventus* and *eventum*.

'ADJECTIVES, being qualities of things are naturally derived from the nouns which express those things.

'Consul consularis, *consular.*
populus popularis, *popular.*
civis civilis, *civil.*
servus servilis, *servile.*
humus humilis, *humble.*
campus campestris, *belonging to the plain.*
sylva sylvestris, *sylvan.*
ferrum ferreus, *of iron.*
aurum aureus, *golden.*
nix nivalis nivarius nivosus, *snowy.*
necesse necessarius, *necessary.*
nefas nefarius, *or* nefastus, *impious.*
homo humānus, *human.*
viper viperīnus, *of a viper.*
pecunia pecuniosus, *fond of money.*
religio religiosus, *devoted to religion, superstitious.*
forum forensis, *belonging to the forum.*
domus domesticus, *domestic.*
nauta nauticus, *naval.*
mare maritimus, *maritime.*

'Adjectives are derived from verbs.

'Facilis, *easy to be done*, from facio, *to do.*

docilis, *teachable*,	doceo.
utilis, *useful*,	utor.
flebilis, *lamentable*,	fleo.
mobilis, *fickle*,	moveo.
volubilis, *voluble*,	volvo.
avidus, *dry*,	áreo.
candidus, *white*,	candeo.
callidus, *hot*,	calleo.

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'Participles are verbal adjectives; but though they have the form of adjectives, they retain in part the meaning of the verb. Many participles, however, both present and perfect, become adjectives in sense, as well as in termination; as, *diligens*, diligent; *argutus*, acute; *dissolutus*, dissolute; *doctus*, learned; *alitus (altus)*, high.

'Verbal adjectives are often like verbs compounded of prepositions; *assiduus, infidus, consuetus, expers*. Many adjectives are immediately borrowed from the Greek; as, λειος, *lævis*, smooth; κριτικος, *criticus*; κληρος, *clericus*; στειρα, *sterilis*, barren; παυρος, *parvus*; μεγας, *magnus*; ἐξελαω, to drive out; *exul*, banished.

'Finally, some adjectives in *x* are derived from verbs; as, *vivax*, that which lives long, from *vivo*; *tenax*, tenacious, from *teneo*; *velox*, swift, from *volo*, to fly; *rapax*, rapacious, from *rapio*.

'Though numerous classes of nouns are derived from verbs, yet all verbs either immediately or remotely originated in nouns; and the more ancient any language is, the more easy it is to trace them to their origin.

'The compound verbs, which excel even the Greek in multiplicity and variety, are all of Latin growth; but the simple verbs may be traced chiefly to Greece, and in some instances to the Asiatic languages, where they exist not as verbs, but as nouns. It is worth while to specify a few examples of this kind, but it is first necessary to state some of those general principles which influenced the Latin in its derivation from the Greek.

'1. All the vowel sounds are so fluctuating, that no attention can be paid to them in tracing the origin of a word.

'2. Consonants produced by the same organs are often interchanged one for another, so that the labials *p, b, v, f, φ*, are only one letter in an etymological view. The dentals *t, d, s, d, ζ, n*, are but another, while the gutturals *k, g, j, ch, χ*, form only a third letter.

'3. The liquids *m, n, l, r*, not only are often interchanged, but they contribute to disguise a word by changing their situation, or by combining with one of the radical consonants. Thus *n* is adventitious whenever it is found united with a guttural or a dental; as, δασυς, *densus*; μεγας, *magnus*; ζευγω, *jungo*; πηγω, *pango*; τηγω, *tango*. In some instances, however, the *d* is adventitious; as, *candeo*, from *caneo*; *tendo*, from τεινω.

'The letters *d, ζ, l, n*, often take the place of each other; as, *lympha*, νυμφη; Ὀδυσσευς, Ulysses; πνευμων, *pulmo*, or *pulmo*; ὀζω, to smell, *oleo*, and also *alo*.

'*M* is adventitious before *b, p*, or *φ*; as, *cubo, cumbo*; λαβω, λαμβανω; κορυφος, the top, *corymbus*, berries growing on the top. The Hebrew נשא *naagh*, in Greek, is νυμφη, νυμφιος, νυμφευω; in Latin *nubo*.

'The liquid *r*, from its vibratory sound, often changes its position; as, ἐρπω, *repo*; ἁρπαζω, *rapio*; ἁρπαξ, *rapax*.

'4. In the oriental languages, gutturals abounded, which like other consonants, contained in themselves the vowel necessary to their pronunciation. But it is the tendency of every guttural,

when become habitual, to soften down in the rapidity of utterance into a mere aspirate, till it at length vanishes. Thus *cornu* has degenerated into *horn*, and χωμος into *humus*, earth; and into *homo*, a creature of earth, man. So, in the Greek, the oriental *khaan*, a king, became ανασσω, to reign, which Homer pronounced φανασσω.

'This leads me to remark, that the aspirate, instead of vanishing was changed into a labial letter, *w*, *v*, *b*, *f*, or φ; and this substitution of a labial for the guttural or an aspirate, is the origin of the much disputed DIGAMMA. This digamma prevailed in the age of Homer, when the language was chiefly oral. But his poems, as being *written*, preserved the guttural or aspirate, the true original character; which, being studied, caused the aspirate to prevail in time over the digamma; and thus it restored the language to its primitive purity. But the Latin having flowed from the Greek at an early age, when the caprice of oral sounds spread uncontrouled by written letters, and having no monument of genius like the Illiad and Odyssey to correct that caprice, as was the case in Greece, adopted the digamma, and thus separated by a broad line of distinction from the parent tongue.

'It is necessary to illustrate this position by a few examples. The digamma,* for the aspirate, takes place in the beginning of words; as, εσπερα, *vespera*, evening; οικος, a house, *vicus*, a village, *focus*, a hearth; and *foveo*, to nourish; οινος, *vinum*, vine; ῥηγω, or ῥαγω, *frango*; χλωρος, green, *floreo*; ἑστια, *Vesta*; ις, *vis*, force; ινες, *venæ*, veins; ειδω, *video*, or *viso*; *voco*, *voveo*.

'It also takes place in the middle of words; ωον, an egg, *ovum*; αιων, *ævum*, an age; οις, a sheep, *ovis*; αρουρα, *arvum*; βρυω, *ferveo*; πολευω, *volvo*; πωω, *bibo*; βιοω, *vivo*; *luo*, *seluo*, *soluo*. Latin words on this principle may be traced beyond the Greek to the Asiatic tongues. Thus in Arabic, *hareeph*, from the triliteral חרף *hurph*, means lettered, skilful, crafty, and gave birth to the Latin *verbum*, *vafer*, *faber*. The same Arabic word also means the extremity, or any prominent part of the body, as the middle finger, or *natura viri*; and hence *verpa* and *verpus*. The

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'The following lines on the Æolic Digamma are from Terentianus.

Nominum multa inchoata literis vocalibus
Æolicus usus vertit, et digammon præficit.
Æolica dialectos autem mista ferme est Italæ,
Hesperon quum dico Græce, Vesperum eognominat;
Estia sic Vesta facta; Vestis Esthes dicitur:
Hina quem Græce vocamus, Vim jubet me dicere:
Ear est multis in usu, et magis poeticum est;
Er enim nativa vox est; ille Ver hoc dictitat.
Quos Homerus dixit Enetous, ille Venetos autumat:
Et Viola flos nuncupatur, quem Græci vocant Ion:
Et Iolaos, ille Violens: crede Marco Tullio:
Quamque Itun vocant Achæi, hanc vitem gens Æoli,
Plusa Sappho comprobavit, Æoles et cæteri.' R.

Hebrew חבה, *huco*, to strike out, produced *ico*, *ictus*, to strike; *vinco*, to conquer; and *acus*, to sharpen, *i. e.* to make a thing fit for cutting; hence also *acus*, a needle, from its sharp point; ὀξυς, keen: *acetum*, vinegar, as being sharp to the taste.

'5. For the digamma or labial, the Latin tongue has adopted the letter *s* in many of those words which have an aspirate in the Greek; as, ὑπερ, *super*; ὑπο, *sub*; ὑπερβιος, *superbus*, proud; ὑς, *sus*, a sow; ειμι, *sum*; ἁλς, *sal*, salt; ἁλλομαι, *salio*; ερπω, *serpo*; ἑζω, *sedeo*, *oleo*, *solco*; ὑλη, *sylva*; ἁμη, a hook, *sumo*; ὁυ, *sus*; ολκος, *sulcus*, a furrow.

'This analogy led to prefix *s* to a consonant; γραφω, *scribo*; πτερνη, a heel, *sperno*; γλυφω, *scalpo*, or *sculpo*.

'I shall now specify a few instances of Latin verbs having originated in Greek or in oriental nouns; and here a number will appear to grow from the same radical, as a cluster of grapes from the same stem: μενος, anger, strength, essence. Hence *mens*, mind, *memini*, I call to mind; *moneo*, put in mind; *manes*, spirits, this being the essential part of man; and as it is this which constitutes life, hence *maneo*, to exist; and as it forms the strength of the human body, hence *manus*, the hand, or force. Hence, too, *minor*, to menace. From μαντις, a prophet, a teacher of lies, which was the true character of a pagan priest, came *mentior*, to falsify.

'In Arabic, אמ, *am*, is mother; hence *amo*, is *amego*, mother I,—I have the feelings of a mother, *i. e.* love; hence also *amicus*, one who loves, a friend; *amicitia*, friendship; *inimicitiæ*, enmities.

'In Hebrew, שפ *spee* is a lip; hence *spuo*, the action of the lips in throwing out of the mouth. From the same root is שאב, *saab* and *sapio*, to take in with the lips, to sup. The effect of that is, to relish; hence it means to be wise. In Persian, *leb* is lip; hence the Greek λαβω, to take with the lips, and in general, to receive. And this in Latin exists in the form of *lambo*, to lick, or to sup. The triliteral *shurb* of the same language is the parent of *shirab* wine, or the juice of any thing; hence the Latin *sorbeo*, and our shrub or syrup. From כפ *caph*, the hand, came the Greek κωπη, a handle. The action of the hand is twofold, as it imparts or receives: in the latter sense came the Gothic *gif* or *give*, and in the former *capio*. To take in hand is to begin a thing; hence also *cæpi*.

'In Shanscrit, *vaak* is speech; hence *voco*, to use articulate sound, and *vagio*, to make a sound inarticulate. The Indian root *la*, to bring, has produced the obsolete *lao*, *latum*, the adopted supine of *fero*. There are, however, many verbs which owe their origin to pure Latin nouns; as, *finio*, *sepio*, *cæcutio*, to be blind; *inceptio*, to be foolish, from *finis*, *sepes*, *cæcus*, blind; *inceptia*, trifles.

'Verbs are often derived from other verbs; as, *clamo*, *clamito*, to cry much; *ago*, *agito*, to drive; *tracto*, *tracto*, to handle;

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venio, ventito, to frequent. These, as increasing the signification of the primitive verbs, are called frequentative verbs.

'There are others derived from the supine in *u* by adding *rio*; *partu, parturio*, to teem; *esu, esurio*, to be hungry. These, as implying desire, are called desideratives.

'Finally, some verbs expressing dimunition or endearment, end in *llo*; as, *canto, cantillo*; *sorbeo, sorbillo*.'

In the above extract we have a few instances of the sagacity which Mr. Jones displays in tracing etymologies; and this sagacity, which is constantly under the direction of good sense, would appear still more striking if we were to compare some of his etymological researches with similar attempts, even by some of the scholars of the school of Hemsterhuis.

Mr. Jones derives *sperno* from σπερω, a heel; and we think with much probability, as the use of that member of the body is likely to have been employed as the outward and visible expression of contempt in the language of gesture, which must, at least in many instances, have preceded that of articulate sounds. But the editor of Lennep says,

'*Sperno* pro sperino, ut *cerno* pro *cerino*, &c. cogn. σπειρω. Ita. pp. sperni dicetur quod *per viam spargetur*.'

Mr. Jones derives sapio from the Hebrew saab, to take in with the lips, or to sip, and hence by the analogy between a corporeal act and an intellectual, transferred to signify the imbibition of ideas, or the being wise. But Lennep, the disciple of the great Hemsterhuis, for great he certainly was, says Lat. SAPO dictum videri possit a *solvendis, dissolvendisque* sordibus, verbum SAPIO autem, quasi *particulas* rei *solutas gustu percipio*. In tracing etymologies, it seems particularly necessary to attend to this consideration, that words could on their first invention, or aboriginal use, have had only one *particular* signification, from which the subsequent multiplicity of senses, which is so observable in many words, has been deduced either by analogy, which may be termed one of the great formative powers of language, or by the association of ideas, one of the leading principles which govern the mental operations of man, and which is itself in some measure under the controul of analogy, or fixed in many of its habitudes by the resemblances of things. The one particular, aboriginal sense of any word, when it can be traced, is usually found to originate in some material form or object of sense. Hence, nouns appear to be the first, or rather only *essential* part of speech, as the rest, not excepting the verbs, seem the

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derivatives of nouns, and to have owed their early birth to that parent stock.

We think that Mr. Jones's derivation of the verb *amo*, from the Arabic *am*, a mother, which is much more probable than that of Lennep and Scheid, from ἀμάω ἀμῶ, *attrahendo adducere, admovere,* or *segetem* comprehensam falce manuali demetere, and hence transferred to signify *complecti ulnis*, &c. The verb expressive of the act of loving, is certainly much more likely, according to the common operations of analogy and association, to have owed its origin to the name indicative of *mother*, implying the idea of nurturing the infant at her bosom, and fondling it in her arms, with all the sensations which maternal tenderness inspires, than to the act of cutting down corn with a sickle in a field. We discover much more of what we may call the philosophy of etymological research in the derivation of Mr. Jones, than of the disciples of Hemsterhuis.

In his chapter on the conjugation and composition of verbs, Mr. Jones has subjoined numerous instances of Latin verbs derived from the Greek, in most of which he appears to display equal sagacity and good sense. Mr. Jones derives *turqueo*, at which Scheid boggles with true German *hebetude*, from τερχνω, to whirl, by transposing ρ. *Fulgeo*, which Scheid seems content to derive from ἀλω, Fόλω, 'pp. traho, spec. splendorem, caudamve lucentem,' Mr. Jones, with much less circuition and much more probability, brings from φλεγω, to *blaze*, by the transposition of λ. On the verb turgeo, Scheid says,

'An a τετυφθαι, quia equis insidentes *turmæ* cæteris copiis *celsiores* apparebant, aut *crista* etiam altiores gerebant?'

Mr. Jones says that

'turgeo degenerated from the obsolete ταρχω, or ταρασσω, and hence its primary sense must have been to be agitated, or to swell with anger.'

Part of what Scheid says in the etymology of turgeo, appears to us to be mere nonsense; though we do not in this instance entirely coincide with Mr. Jones. Turgeo seems to owe its origin to τυρω cogo coagulo; whence τυρος. The primary sense is that of making butter or cheese by agitation, or coagulation. The tumid commotion which the milk undergoes during this process, is transferred by analogy to represent the state of the bosom under the influence of anger or of any violent sensation.

In the syntax which we find in this grammar, we have not

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occasion to complain that the author is either prolix or obscure in his rules. In the chapter entitled the 'Syntax of Prepositions,' we wish that the learned writer had enlarged a little more on the etymons, or primary sense of these abbreviations. Of '*palam*, open, exposed,' the author indicates the origin in παλαμη, the open hand, which is certainly a much more probable source than that of the German critic, who says,

'PALAM, i. e. accusativus sing. absolute adhibitus, repetenduseque a nomine *pala*, παλη, i. e. *excussio*, propalatio, atque adeo expositio: unde palam, pro κατὰ πάλη,' &c.

It is now time to conclude our notice of this work, in which Mr. Jones has certainly evinced not less learning, nor less judgment than in his Greek Grammar; and as the Latin language is much more universally studied than the Greek, he may be said to have produced a book of more general utility. We are not acquainted with any grammar, which we can with more confidence recommend to the learners of the Latin tongue, as brief, easy, and perspicuous; and even those who are already proficients in the literature of Rome, will find it very useful for occasional reference and consultation.

ART. V.—*Philemon, or the Progress of Virtue; a Poem in two Volumes. By William Laurence Brown, D. D. Principal of Marischal College and University, Aberdeen.* Edinburgh, Oliphant and Co. 1809, *foolscap*, 8vo. *pp.* 520.

THE poem before us undoubtedly possesses the recommendation of a novelty of design, it is neither epic, nor didactic, and is consequently not to be tried by the rules of criticism applicable to those species of composition. Our author distinguishes it by the appellations of a 'Biographical Poem,' or a 'Poetical Essay,' and as in this case there are no rules to which the critic has a right to exact a compliance, except those, which are universally applicable to poetry, we are ready to adopt our author's criterion of excellence; that if the poetry pleases and affects us, the end is attained. We still however reserve the right of entering our protest, if we are pleased and affected in parts, but not equally so by the whole, for should this be the event, a minor end will be the only end that has been obtained.

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Dr. Brown has evidently a higher praise than that of a man of genius, that, if we can judge of the heart by the offspring of the mind, of a worthy and amiable man; this, we may be told, should disarm criticism: we are convinced however, that where criticism is fair and liberal, as we hope it is here, our author would rather challenge the inquiry than shrink from its tribunal.

It has been the poet's intention to portray the life of a virtuous man, from his childhood to the termination of his earthly career; and to trace the gradual progress of virtue, from the time, when by good instruction its seeds were sown in the young mind, to that time, when its efforts may be supposed to have met with their full success, by forming a perfect character, as far at least as humanity will admit of that perfection. Philemon, who is the character thus to be depicted, is born in the minister's house in a secluded village in Scotland, the surrounding scenery, which is described with some spirit and freedom, is such as that in which young Edwin took delight in Dr. Beattie's Minstrel. It was the minstrel indeed, we are told, that first suggested the idea of the present poem to the author, who, though not claiming the genius of Beattie, has wished to avoid one of his deficiences, as observed by Gray, that of admitting too few incidents into his poem. From the birth of Philemon we are advanced to his education, or rather the rudiments of it, at the village-school. But to those who recollect the village school in Goldsmith's beautiful poem of 'The Deserted Village,' the present description will have few charms. Rogers has been the only successful imitator of Goldsmith. Dr. Brown, however, has not been a professed imitator, so that his failure is less. Of all the studies in which this child is engaged, that of the Bible forms his greatest delight; by which we are more than convinced, that the southern Britons are no judges of what sort of an animal a young Caledonian is, farther than that he resembles ourselves in the possession of all the members enumerated in the Almanack; for had Philemon been born on this side of the Tweed, we should have contended, that the style alone of the Bible, renders it a very uninteresting story-book to a young boy, and it is impossible that this boy could at his age admire it as any thing but a story-book. The following are some of the passages that excite his feelings and sympathies:

> 'He deems that Esau suffers more than due,
> Stript of his birth-right, and his blessing too;
> And thinks it hard that Jacob still should meet
> Success and favour rising from deceit.' p. 17.

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'Next his affections cling to tender Ruth,
Sweet emblem of simplicity and truth,
Heaven pious Boaz binds thy nuptial tie,
And blesses poor Naome e'er she die.' *p.* 18.

In the lines on the Author of our religion, in which he is described as coming to the earth surrounded by all those virtues personified, which are enforced in his dispensation, we are presented with some very respectable poetry; but surely Dr. B. does not mean us to suppose, that a boy 'in childhood,' (which word is prefixed to this book as its argument) saw this occurrence in the light here described. From the Heathen writers of antiquity also our literary Tiro derives much gratification, the characters which he most admires do much credit to his heart, but they are not the daring and the enterprising, which are the characters that boys, aye, and very good boys too, more generally admire. In modern history, however, he is roused to enthusiasm by the oppressions of Edward I. We present our readers with this burst of his patriotism.

'Now, with indignant eye, the youth surveys
The direful scenes his native soil displays;
See conquest stalks along the ravaged fields,
Her fetters rattles, and her faulchion wields,
While outraged Scotia is condemn'd to mourn
Her sceptre broken, and her laurels torn:
See glorious Wallace grasps th' avenging steel,
Resolved to perish, or restore her weal;
Beneath his potent buckler she respires,
Revives her courage, and relumes her fires,
Joys in her son, and hails the coming day
That Edward's triumph in the dust shall lay.
The hero's soul informs Philemon's breast,
He spurns oppression, and bewails th' opprest,
He mourns his favourite champion's ruthless fate,
He swears to Edward unrelenting hate,
He bids war's clang from hill to hill extend,
And righteous vengeance from the clouds descend!
Soon is th' atonement made at Bannock-burn,
Soon Scotia's arms fulfil victory's return,
The shade of Wallace hovering o'er the fight,
Fires every Scot, and strings his arm with might;
'Till flying Edward knows 'tis heaven's decree
That Caledonia ever shall be free.' *p.* 33, 4.

Many of the last lines of this extract are spirited and energetic, and we take this opportunity of thanking Dr. Brown for not strengthening by his example the use of strange and

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anomalous metres, which are perhaps even more frequent among his countrymen than our own, but for shewing his attachment to the English couplet. In poetry, the most approved of the ancients, and Pope, Parnell, and Milton among the moderns, are those to which our youth is most attached. At the end of the second book an episode is introduced to instance the charitable heart of the boy. The story is prettily told of a young woman with two children, who had married for love, and lost her husband, who was shipwrecked and drowned; the denouement proves her to be the cousin of Philemon.

> 'Twas thus Philemon's gen'rous nature grew,
> Disclosing every bud of fairest hue;
> Heav'n gave the soil, where virtue finds its root,
> Attentive culture taught the plant to shoot;
> Luxuriance pruned, the flow'ring gems secured,
> And bade them bare the fruit which time matured.' *p.*56.

In the third book a supernatural agency is first introduced by the personification of Philemon's good genius, under the name of Ithuriel; to this we strongly object, nor are our objections removed by our author's apology for it in his preface; for to whatever extent divine grace may operate in the human mind, it will be found that to attribute all good actions to the immediate intervention of Providence, will rather tend to deaden than awaken practical morality, as many may wait for a manifest intervention, which they probably will never feel, who otherwise might have proved its operations by practice, without referring those operations to any other cause than that of a good and religious education. If, however, this spirit is introduced here, merely as a god or goddess in Homer, we still strenuously object, for if Dr. B. sticks to the old critical canon, that a superior agent is not to be introduced, where a human one is sufficient for the purpose to be effected; he conceives virtue scarce attainable by man alone, with the ordinary operations of God in his mind, and thus at once destroys the practical morality of his poem. For if it is necessary to employ this superior agency for one, others will think it lost time to follow the same pursuit, without the same advantages. But, though we disapprove of the intervention of Ithuriel, his advice to his elève may be read with advantage and pleasure; and we are sorry it is our duty to point out to the author one passage in it, where he has rather indulged in Swift's figure of the bathos; we wish the four first lines could discard their companions.

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'Mad dissipation, cloth'd in friendship's guise,
Steals on the heart, and gains it by surprize;
Lured by the specious form, unguarded youth
Admits her maxims as the voice of truth,
Takes her for guide, *and while she walks before*
Proceeds to knock at guilty pleasures' door.
Her porter opens with satanic-leer,' &c. *p.* 64.

Dissipation is here, we allow, not improperly, but rather undignifiedly, made to perform the office of a rascally procuress. Philemon is removed to the university of St. Andrew's, the alma mater of many celebrated men, and Dr. Brown indulges in some reflections on the violent spirit of the reformists in Scotland, which has desolated the Gothic fabrics in that country more than any other; St. Andrew's itself is a most melancholy instance of the fact. Here too our author touched with the admonitus locorum breaks forth in an address to this, the seat of his own early instruction, and as no feelings are more adapted to call forth poetry than these, we will enable our readers to decide, and we think their decision will be favourable, on his merits in a field, which has been so highly cultivated by the author of the Pleasures of Memory.

'To thee, Andrèa, when my fancy flies,
What forms of pleasing recollection rise,
Sweet recollection of the dawning day,
When hope her flow'rets strew'd along the way,
Each splendid image of delight supplied,
And promised bliss, experience has denied;
When fraud, suspicion, artifice, unknown,
I saw the hearts of others in my own;
My only fear a rival's brighter powers,
My only task to gather classic flowers.' *p.* 79.

Bright were the names, that once adorn'd her sphere,
Bright stars in her horizon still appear.
* * * *
Buchanan here renew'd true learning's light,
Train'd artless genius to direct his flight,
Cleared Study's paths, and led the youthful mind
Along the course, that Nature had designed. *p.* 80.

Our limits will not allow us to commemorate the other worthies of this University, to whom a handsome tribute is paid. We must return to Philemon, who is now settled at this seat of learning, where we are sorry to say he has a vision of the palace of reason, by whom he is handsomely received. The introduction of this seems unnecessary, the execution of it has little in it that either deserves praise or censure. Of the

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associates of Philemon two become interwoven in the story; Eugenio, whose character is that of an open, free, and rather thoughtless young man, and Vulpellus a designing hypocrite, with a fair exterior. One of the heavenly monitors advises Philemon to reject the former, lest he should learn to palliate vices by the name of levities, while his heart remains unoccupied; Vulpellus insinuates himself into the vacant place, his villanies are soon detected, and the former intercourse between Eugenio and Philemon renewed, on the basis of virtue. We will omit the remainder of his academical career, in part of which he occupied himself with theological studies, and at the same time an attachment is forming imperceptibly between him and a female of the name of Clara. The seventh book of the ten, into which the work is divided, is partly allegorical; there is likewise a conversation carried on between Philemon and a being called 'Charity,' or 'Love.'

> 'On earth my name is Charity, above
> Th' angelic choir delight to hail me Love.'

We do not exactly comprehend, whether we are to understand this personage as one of the dramatis personæ, on the stage at present, or whether as the ghost was only to be seen in the mind of Macbeth, so this is to be considered as a mere creature of the imagination of Philemon.

From the university, Philemon accompanies his friend Eugenio on a continental tour; many of the scenes described in this tour have come under the author's own observation, and those places, of which he has not been an eye-witness, he has rarely dwelt on. In the passage of the two young men through England, Dr. Brown has risked the accusation, before the Critic's court in Scotland, of want of nationality, in the following lines:

> 'Philemon most admires the southern heart,
> Remote from vile deceit, and servile art,
> Friendly, tho' blunt, obliging, yet sincere,
> Devoid of flattery or suspicious fear.
> And in its form descries a nobler grace
> Than marks the prudence of his native race.' *p.* 1. *vol.* 2.

We thank him cordially for his candour and liberality. The descriptions of natural scenery are numerous and varied, perhaps they are drawn with the greatest success in Switzerland, which are some of those scenes, we doubt not, that Dr. Brown has himself visited. That our readers may ascertain the author's pretensions to the praise of descriptive poetry, we

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have selected one of the most striking and extraordinary spots on the continent, we mean, the celebrated Mount-Blanc, in Switzerland, for a trial of the poet's powers.

> 'At once Mount Blanc his awful glory shews—
> His hoary head the firmament defies;
> Below his breast the forked lightning flies,
> Before him every mountain fades, his seat
> Tow'rs o'er their heads, diminish'd at his feet,
> Old as the world a shining mantle hides
> His shoulders, and descends along his sides;
> The sun, when cancer all his rage awakes,
> Here darts his fires, and no impression makes,
> His flames are quench'd amidst th' abyss of snow,
> As iron ceases in the wave to glow.
> 'Tis evening, day's declining orb retires
> From all the summits of inferior spires,
> Still on Mount Blanc it flames, to purple bright
> Transforming all his garb of spotless white.' *p.* 63. *vol.* 2.

There will be many who who will think this passage too fanciful, it is certainly however by no means unpoetical. The friends continue their tour through Italy, and from Italy proceed northwards to Paris, where Philemon's morals are a little tainted. Ithuriel however strengthens them, and displays to him an evil demon, by whose miseries he is terrified, and repents.

On his return from the continent he becomes a village-pastor, is united to Clara, and has every promise of a happy life; his cares are chiefly confined to his ministerial occupations, the description of which is spun out to an unreasonable length. These occupations are interrupted by the discordant strife of his country at the time of the rebellion; at the battle of Culloden he is described as distinguishing himself in a style, which would have led us to have given him credit for the taste of other joys in his youthful studies. We were in hopes that when our pastor had been settled in his cure, he would have lived very happy afterwards, and it is impossible to conceal the fact, that he is now become, like many other beneficed clergy, rather a tiresome acquaintance. It is necessary, however, that his virtue should undergo farther trials, which induces our author to put him in prison, for sheltering a rebel in distress, the information of which is conveyed by Vulpellus.

It does not much matter, whether this new incident is purloined from the 'Vicar of Wakefield,' or 'Jonathan Wild,' to which latter character, however, Vulpellus is a mere candle-snuffer. We believe that the more exact transcript of the

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story will be found in the Vicar of Wakefield, as we have in both, the additional circumstances of an attempt at rescue by the parishioners, with their pastor's prohibition. In the succeeding sufferings of this good man, Job is his only parallel, and the want of probability, together with the super-human excellence of Philemon, renders this last book, which we vainly hoped to find the most interesting, nearly the least so in the poem.

What can possibly be tamer than these two lines which announce his death, after a prayer to the Almighty to receive his soul?

> 'He says, reclines his head, and shuts his eyes,
> Soars with Ithuriel, and obtains the prize.'

The graves of Philemon and Vulpellus are near to each other, which circumstance gives rise to some reflections, by which the poem is concluded.

It is now our duty to give an opinion on the performance, and as the purposes of it are twofold, that of a practically moral work, and a poetical work, we will briefly state our ideas respecting it in both these points of view.

As a model of imitation, Philemon is perfect, and we are aware that we incur Dr. Brown's censure of 'Indolence,' and 'Depravity,' when we observe that we think it too perfect to produce much practical moral good. When we place the greatest model of perfection, that was ever displayed to man, before us, we consider him as a fixed standard, to which we are to make as near approaches as lie in our power; at the same time that we are conscious, how distant that approach will be, even in the very best of men. But when we exalt one of ourselves as an object of imitation, he has not the same authority to command our compliance, and must therefore win it, and conciliate it by yielding in his turn in the minor occurrences of life, till he has drawn us over to a due performance of the more essential duties; which will be sooner accomplished by occasional compliance with our own habits, than by setting himself apart as a superior being.

As a poetical work the plan is very undigested, and the greater part of the incidents, though perhaps not unconnected with the purpose, are still so evidently introduced from the intention of making something like a story, that they do not much relieve us on our journey. As a whole, Philemon is certainly a tedious composition, in many of its detached parts it is poetical, entertaining, and instructive, and if we were to characterize the poetry of it, we should say that it very seldom sinks below mediocrity, is generally above it, and in

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many instances highly cultivated; and though we cannot profess ourselves admirers of the plan, yet, from the partial goodness of the execution, we do not hesitate to say, that those who have leisure and inclination, to read the whole, will in parts receive much pleasure, and, we hope, some moral advantage.

ART. VI.—*An authentic Narrative of four Years' residence at Tongataboo, one of the Friendly Islands, in the South Sea. By ————, who went thither in the Duff, under Captain Wilson, in* 1796. *With an Appendix, by an eminent Writer.* London, Longman, 1810, 8*vo.* 8*s.*

THIS narrative is said to have been taken from the oral communications of the person whose adventures it details. It is drawn up in the first person, and has every appearance of being an unvarnished and authentic narrative of real circumstances and events. There is indeed such an appearance of artless sincerity in the confessions, which the hero of the piece makes of his errors and misconduct, as excites a favourable opinion of his veracity.

The author of the narrative tells us, that after receiving a common education, the reduced circumstances of his father caused him to enter into the service of a tradesman, in a populous town in one of the midland counties. He says that he was not defective in industry, in which indeed he does not appear to have been wanting in the subsequent periods of his life; but he acknowledges that he 'had not the fear of God in his heart,' and was 'addicted to cursing and swearing.' A pious acquaintance induced him to go to a place of worship on the Sabbath; which he did for some time, on account of the *amusement* which it afforded. But some religious inquietudes appear to have been occasionally awakened, when he was so alarmed by a funeral sermon, that he resolved to alter his conduct. The reflection on his recent state of spiritual obscuration, made him think with compassion on that of the heathen; and having heard of the project of sending missionaries to the South Sea, he was seized with a desire of becoming an auxiliary in that pious undertaking. His offer to 'forward the work' was accepted, and he embarked on board the Duff, at Blackwall, on his apostolic mission. When the vessel reached Portsmouth, our author and his brother missionaries received frequent visits from Dr. Haweis, who 'commended them to God, and to the word of his grace;'

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which, says the author, 'if properly implored, would have kept us from falling,' but which, unhappily, in this instance did not succeed so well as might have been wished.

On Sunday, the 25th of September, 1796, the ship was off Falmouth; soon after which, many of the brethren climbed the shrouds to turn a last look of regret on their native land. In the despondency, which ensued, they encouraged each other; and in this, and on similar occasions, had recourse to the solace of a hymn, of which they often felt the benefit on the way. The following are two of the stanzas of this composition, which proved such a cordial to the low spirits of the author, and his drooping companions.

'What though the seas are broad,
What though the waves are strong,
What though tempestuous winds
Distress me all along;
Yet what are seas or stormy wind
Compar'd to CHRIST, the sinner's friend?

'CHRIST is my pilot wise,
My compass is his word!
My soul each storm defies,
While I have such a LORD.
I trust his faithfulness and pow'r
To save me in the trying hour.'

Twenty-nine missionaries were on board the Duff, the captain of which ship, of the name of Wilson, is said to have had 'his heart in the glorious work.' On Friday, the 12th of November, the Duff with her pious crew arrived at Rio de Janeiro. Here they were grieved to behold the religious delusions of the inhabitants, among whom they saw, some making a reverential obeisance to the images which they passed in their way, or kneeling down twice upon one knee when St. Mary's clock struck six. These and other acts of grimace struck our religionists, who were bent on the business of conversion, as wonderfully absurd; but the ship got under weigh before they had time to convince the natives that their religion was all dumb shew, and not worth a groat, compared with that which they could have substituted in its place.

The captain of the Duff had intended to go round Cape Horn, but the unfavourable state of the weather induced him to alter his course, and to proceed to Otaheite in an eastern direction by the Cape of Good Hope. A tremendous storm assailed the ship, as they approached the longitude of this Cape; but the missionaries were 'graciously preserved from receiving any injury.' After encountering another terrible

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tempest, the Duff at last anchored in Matavai Bay in the island of Otaheite. The captain presented the queen of Otaheite with a gaudy London dress, with which she was much gratified; and the king was honoured with an European suit; though he was much better pleased with some iron tools which he afterwards received. Permission was procured from Manne Manne, the grandfather of Otoo, the reigning king, and the high priest of the island for a party of the missionaries to settle here, and teach the natives how little religion they had hitherto had. The fertility of this island might have induced the brethren to have given it the name of Paradise, if they had 'not known,' as they tell us, 'that Eden was become desolate through the sin of the primeval pair.'

After leaving some of the twenty-nine missionaries at Otaheite, captain Wilson sailed with the rest for the Friendly Islands. Tongataboo, which was now the destination of the ship, is about one thousand four hundred miles distant from Otaheite. The trade-winds accelerated the passage. The boat was sent ashore at Palmerstone Island, to procure a supply of cocoa-nuts, which are in great abundance on this desert isle.

'Brutes,' says the writer, 'as well as the rational race, were such strangers here, that the sea-fowls on the beach were so tame, that they did not attempt to fly away when we approached them, they only opened their bills. We collected many of them, and brought them to the ship. They resembled the seagull, but were of larger size. They were unpleasant eating, and the taste somewhat resembled that of fish; their smell also was very offensive: they all soon died a natural death, for we did not kill them for food.'

On approaching Savage Island, which they did in the night, they descried the natives fishing by torch-light. These torches are made from the bark of the cocoa-nut tree, which grows up every year with the young stem, as it rises from the old stock; and, being of an unctuous nature, is calculated to supply the place of a torch, and is dexterously employed as a decoy to attract the fish into the net.

The brethren on board the Duff had not long anchored at Tongataboo, when they were surprised by a visit from two Europeans, named Benjamin Ambler and John Conelly, who proved to be persons of infamous character, and in the sequel gave much uneasiness to the missionaries.

The principal chief, or Dugonagaboola of the island, who was named Moomoe, made the brethren an offer of a habi-

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tation and land at Aheefo, near the residence of Togahowe, the son of Moomoe. The author says that the habitation which was assigned them

'was a comfortable dwelling, in a little field, inclosed with reeds neatly interwoven, and fastened to green stakes driven into the ground, which had shot forth suckers and branches, that now were intwined into a verdant fence.'

The brethren were visited in their new dwelling by the different persons of rank in the island, none of whom 'came without considerable presents of bales of cloth, roasted pigs, bunches of ripe plantains, or strings of cocoa-nuts.' They made in return as many presents of European articles as their stock afforded. The brethren fixed up a cuckow-clock, which greatly excited the surprize and admiration of the natives, who flocked from all parts of the island to behold the wonderful sight.

'They reported we had got Accoulair, i. e. "wood that speaks." Every one who saw it, went and told his neighbour "Nago mamattai accoulair." i. e. "I saw the wood speak."

They made a present of one of these clocks to Duatonga, who, next to Dugonagaboola, was the most powerful chief in the island. Duatonga, impelled by a curiosity, which seems implanted in human nature, as the counteracting power of ignorance, took the clock to pieces, but as he had not skill to put it together again, he sent for the brethren to perform the office for him. The brethren, who were more versed in theology than mechanics, attempted in vain to make the cuckow speak again. 'This,' says the author, 'excited great laughter among them, and brought down upon us much ridicule.' 'We have no doubt but that it, at the same time greatly diminished their authority in the island, and the respect which they had hitherto experienced. The most proper persons to be sent on these and similar expeditions, are artificers of different descriptions, with a sufficient share of good sense, to teach the uncivilized inhabitants their duty, and the motives for practising it. A certain degree of civilization is the necessary precursor of an improved moral system; and to attempt to introduce a system of moral duty so pure, refined, and exalted as the Christian, where men are immersed in the grossest ignorance, with respect to the common arts of social life, where agriculture and manufactures are only very imperfectly known, where the division of labour has not multiplied the relations of property, and where the language of the

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people is too poor and scanty to enable them to express any abstract ideas, appears to us a vain expenditure of labour and of time.

Moomoe, the reigning chief of Tongataboo, died not long after the arrival of the English missionaries. The dangerous sickness of Moomoe 'excited great concern through the island, and one of his own sons was slain, through a delusive hope that his health and strength would be communicated to his dying father.' Savage grief practised the most horrid rites to honour his funeral, and consecrate his grave. Two of the wives of Moomoe were strangled at the 'Fiatooka,' or place where his body was interred.

'The Fiatooka was a large inclosed space with a lofty funeral pile in the middle, of a pyramidical form, round which the bodies of the chiefs had been laid for ages past, in a solemn range of rude dignity.'

To the space around this tomb, great numbers of the natives, assembled by the signal of the conch-shell, came, night after night, till the period of mourning was past, to fight with each other, to cut themselves with sharp instruments, and testify their sorrow for Moomoe. Toogahowe was elected Dugonagaboola after the death of his father. The brethren finding that they made but small progress in the knowledge of the language, by living together apart from the natives, agreed to separate, and take up their abode with different chiefs. The author of this narrative went to live 'alone with Mulkaamair, the first chief in the island, next to Dugonagaboola.' Here the honest missionary informs us, that the temptations of his situation, aided 'by his natural depravity,' overcame him. 'Instead of praying for grace,' he tells us, that, he 'began to indulge in foolish imaginations, and to neglect the needful exercises of private prayer, reading the Bible and meditations.' He does not specify what his particular 'backslidings' were, except the adoption of the dress of the natives, and marrying one of the women of the island. The rest of the brethren did not fail to let our author hear their remonstrances and reproofs, to which he appears to have listened without much sorrow or respect. As one means of reclaiming him, they proposed to marry him in due form to the woman with whom he lived. To this the author consented, but the lady, when she was told by the brethren, that she was going to contract an engagement which nothing but death could ever dissolve, refused to be a party in such a covenant. The brethren now persuaded our author that it was unlawful to live with this woman any

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longer; but it seems afterwards to have recurred to his thoughts, that the ceremonial rites of Tongataboo, might, in this instance, be not less obligatory than those in other countries; and Mulkaamair, at whose house he resided, sent for her again.

'My chief,' says the author, 'gave us a habitation near his own. Here I brought all I had, and gave her equal possessions with myself. We lived here together for some time, in much comfort. I daily advanced in the knowledge of the language, and such prospects of success now opened upon me, that I determined to finish my days in Tongataboo.'

Our author now became desirous of acquiring a portion of landed property in the island, that he might render himself independent. A neighbouring chief had, at this time, an '*abbee*,' or farm, which contained about fifteen acres, of which he wished to dispose. Mulkaamair made the purchase for our author with 'a spade, an ax, a small native canoe, and a couple of knives.' This estate, which was called Omataanee, was 'separated from that of Mulkaamair, by a lagoon or arm of the sea, a quarter of a mile across.' Our author repaired the day after the purchase to his new home; and he gives such an artless and pleasing account of his sensations, pursuits, and prospects, that we think the reader will not be displeased with an extract.

'With what joy did I contemplate its little pendent groves of cocoa and plaintain trees, and its smooth lawns, diversified by little habitations, which contained the peaceful natives, who now became my subjects and labourers to cultivate my fields for their own subsistence and mine! I visited them, and informed them I wished that they would remain with me: but they were timid, and appeared unwilling to stay, on account of the ill usage which other natives had met with from the Europeans, before mentioned, whom they served. I encouraged them by kind words and behaviour, and at length prevailed upon them to continue with me.

'It may appear surprising, that an estate so small as fifteen acres should contain the cottages of labourers: but it should be considered that Tongataboo was throughout cultivated like a garden, and that the cocoa-nut and plaintain-trees, upon a small extent of ground, were sufficient to support many inhabitants.

'My little domain was bounded, on one side, by the channel, before mentioned, which was a quarter of a mile across, and separated it from Mooa, my former residence. I received supplies of provisions from Mulkaamair, and set about the cultivation of my little territory with all possible diligence: planted cocoa and plaintain-trees with the assistance of my tenants, and hoped, ere long, to eat of the produce of my own industry.

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'Omataanee was not far from a fallee, or mansion of Dugonagaboola, the principal chief, at which he occasionally resided. Betwixt him and Mulkaamair, there always subsisted a jealousy; for which the reader of the former pages can easily account, from their having been rivals for power.

'It was the custom of the inferior chiefs to send men, two or three times a week, to "fadongyeer," i. e. to dig, plant and labour for Dugonagaboola. Sometimes five hundred of these tributary labourers were at work, at the same time, on his estate. That no offence might be given, I applied to him to excuse my services. He laughed heartily at the idea of my thinking to fadongyeer for him, as he considered me, he said, a chief like himself.

'My labourers finding they had only my estate to attend to, were much gratified, found their work easy, and performed it with cheerfulness. Choosing a pleasant spot, at one corner of my abbee, I built myself a fallee, or habitation, and made a plantation round it, of plantain, bread fruit, and cocoa-trees. From my fallee, I made a sandy gravel walk, six feet in breadth, and about two hundred yards in length, through the abbee to the high road, which ran along one end of it: and planted it on each side with sugar-canes.

'In about half a year, my plantation began to flourish, and was the object of general admiration, and obtained for me much respect and attention. The young men, as they passed, would ask, "Whose abbee is this?" Others would reply, "Tongatta pappa langee," "It belongs to the man from the sky," or "Moola," "it is the stranger's." As I walked through my plantations, or in the neighbourhood, the people would say, "Oyewa, pappa langee goohou," "well see, the man from the sky is coming."

'The freedom from taxation, or fadongyeer, granted to my abbee, its increasing beauty, and fertility, and the ease which my tenants enjoyed, attracted numbers to it; so that, though I made additions to it, by the permission of the chiefs, as will be afterwards mentioned, I soon had as many labourers as I needed, and was obliged to refuse several, who were desirous of living with me.

'Having brought my abbee into good cultivation, and constructed a comfortable fallee or habitation, I fetched my wife to reside with me, whom, during this time, I often went to visit. We lived very comfortably together, but had no children.'

Our author's prosperity seems soon to have had a bad effect on his morals; for we find him increasing the number of his wives. He laments the depravity of his nature, tells 'every youth to beware of the alluring attractions of sensual objects,' and adduces the example of Solomon as a proof that 'passion is not weakened by indulgence.'

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Though we cannot excuse the conduct of our author in other respects, yet we think that he deserves great credit for the example of industry which he exhibited on his *abbee*, and for the improved modes of culture which he appears to have practised. We are not sure whether he may not have really benefited the natives more essentially in this point of view, than he would, if he had acted with as much zeal as an evangelical preacher, as he did as a vigilant and industrious agriculturist.

'My little farm,' says the author, 'was a garden throughout. Many came to offer themselves for workmen, as my land was free from the "fadongyeer," or tax on labour, and my labourers met with kind treatment. I willingly received them, as I took much pleasure in agriculture; and the chiefs perceiving my industry and success, and entertaining a friendship for me, gave me permission to cultivate lots of land adjoining to my own; and, ere long, I purchased some fields bordering upon my abbee, so that at last, it comprised fifty acres; and my own household sometimes contained no less than thirty persons. So great was the fertility of my abbee, that I had yams, cocoa-nuts, and plantains, in such abundance, that even in the *hungry season*, or time of scarcity, after making liberal presents to my neighbours, and feasting my own family with daily plenty, the fruits were left to drop off the trees. I mention this circumstance, also, to show the honesty of the natives, and their regard for strangers. Though they thought it rather a commendable dexterity, than a crime, to rob European articles, because so rare and valuable, yet they would not plunder the plantation of another, especially that of a stranger. Many of the natives around who were pressed with want, came to beg the fruits of my estate. The abbee was robbed however but once, and that was by one man of the lowest order. He was detected by some other natives, who with great dexterity, discovered that he was the person who had stolen some pines and plantains from my abbee, by bringing the fruits to the trees, from which they had been robbed, and fitting them to the branches where they had been broken off. So great is their severity against a plunderer of the plantations, that they would have put him to death, had not I interposed: but they would not be satisfied without tying him up and flogging him.

'The umbrageous walk, which my thick-set hedge of canes soon formed, was the admiration of all who saw it. It was my pleasure to trim my little shrubbery, and keep it clean and neat; and its delicious fruits and cooling shade, amply repaid me for my trouble. When wearied with labour, in my fields, I found great refreshment in walking or reclining in my embowering harbour of canes, and sucking the juicy sugar they contained. I used to break off a cane at the root, snap it into two or three parts, and, stripping down the cane, suck the pith which was saturated with the sweet juice.

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'The cane when grown to perfection was as thick as four fingers; but the chiefs were so fond of it, that they would not refrain from eating it till it arrived at maturity. It was a common amusement with them, to chew it for hours together.'

Our author had now acquired a familiar acquaintance with the language of Tongataboo. He could converse in it with facility, and was a very acceptable companion to the natives from the degree to which he could gratify their curiosity by descriptions of European manners, inventions, and events. He daily advanced in wealth and dignity, and kept purchasing additional pieces of land till he had acquired a considerable estate. But a conspiracy was formed soon after this by a chief named Loogolala, to murder Dugonagaboola, and transfer the supreme power to Mulkaamair. Dugonagaboola was treacherously put to death; and a civil war ensued, in which, after various turns of fortune, our author sought and obtained the protection of Loogolala, who appointed him chief of one of the Vavou islands. He had hardly arrived here, before he learned that an English ship was on the coast; to which, after several ineffectual attempts, he at last succeeded in making his escape, and was happy to be again brought within the verge of civilized life. In this ship he sailed to Canton, from whence he proceeded to America; and from America he again returned to his native country, where he resumed his former occupation, and 'was,' as he tells us, 'induced by his pious friends to attend again to the long-neglected means of grace.' This narrative is far from being destitute of interest, and it may certainly suggest some useful hints to those, who are advocates for sending evangelical preachers to the islands in the South Sea; or to any other part of the world, whether civilized or savage, where the natives are to be invited to embrace the religious code of Christendom.

ART. VII.—*Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington, one of His Majesty's Council at Law, Judge of the High Court of Admiralty of Ireland, and Member of the late Irish Parliament for the Cities of Tuam and Clogher.—Part I.* Robinson, 1809, 4to. *about* 70 *pages, pr. One Guinea.*

WE know not of any book which we should open for the first time with so much interest and curiosity as a History of the Irish Union, written by a well-informed and active inha-

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bitant of the country—not that we should expect from it that impartiality which is the essence of historical excellence, nor even (such is the prevalence of party rancour) a strict adherence to truth in the narration of facts; but that a great deal of light would necessarily be thrown on a transaction, to the particulars of which the public at large remains much in the dark, although it seems in the present state of affairs, of the first importance to be thoroughly known and understood by all of us. But the stronger our disposition to receive with pleasure the work which Sir Jonah Barrington has long promised to offer us on the subject, the greater was our disappointment at seeing the commencement only of his labours published in the trifling as well as expensive form with which it is now invested. A copper-plate title-page, with a beautiful vignette, representing the proclamation of the Union before the government-house at Dublin; six finely engraved portraits of lords Clare, Cornwallis, and Moira, lord Edward Fitzgerald, Curran, and Bush, (the solicitor-general); even the cover of the book richly emblazoned with devices of the weeping willow, the shamrock, and the Irish harp; all these various excellences may (we are far from denying it) be well worth the guinea that is demanded for them; but when we see that forty-two pages of prefatory observations, followed by twenty-six of text, (the whole capable of being inserted entire in about one sheet of our Review) form all the appendage to this blaze of beautiful illustration, we cannot help fearing that Sir Jonah Barrington, anxious to attain the fame of literature, at as little expence of labour as possible, and having given vent to his laudable desire in one thin and gentlemanly quarto, may henceforward sit under the shade of his laurels in dignified silence, and, if called upon by some unreasonable critic to redeem his pledge, point to this slender monument, and bade him 'look there and rest satisfied.'

We hope we may be mistaken; but this fear which we entertain is founded on our frequent experience of writers who are so eager to see themselves in print, that they cannot wait beyond the completion of some small portion of their destined work, and then exhaust all the powers of the engraver and printer in the decoration of their little half-formed bantling. Now there should seem to be nothing in 'Historic Anecdotes of the Legislative Union with Ireland,' however interesting, that calls either for so hasty or so splendid a form of proceeding. We should ourselves have with pleasure waited till Sir Jonah might find time to complete his destined task, and would then have gladly accepted his offering in a form better adapted to the convenience of literary purses, without envying the four

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or five score of particular friends whom he might think fit to distinguish by the accompaniment of his vignettes and portraits, his extensive margin, and his shamrock border.

Sir Jonah talks indeed as if greater progress had already been made in his work than we, judging from the manner of its appearance, have supposed that it will ever attain. He says, 'it had long since been in *considerable* progress,' and adds, that its publication had been delayed by reflections on the recency of the event to which it refers, or the probably undue influence of party-spirit in his representations of so fresh an occurrence, and the invidious nature of the task, from the animadversions on living characters to which it must of necessity give occasion. Still, we cannot understand, if so much of the work was already completed, why so small a portion of it should at first be published, without being quickly followed by a second Fasciculus. This *part* bears date the first of September, 1809; since which seven months have elapsed, and we have not seen it followed by a second. The reasons suggested for its long delay, apply just as forcibly at the present moment as they could at any former period since the Union.

'Another very peculiar advantage has attended the suspension of this work:—at an earlier period, though facts were believed, they were but imperfectly confirmed. Men were cautious of *disclosures* which might attach upon themselves, or involve the reputation of their relatives. Corrupt acts, at the *first* moment of commission, appear in all their deformity. The rewards of vice are dealt out as it were by the hands of a monster, whose forbidding form gradually appears less hideous, as repetition accustoms man to behold him without shuddering;—till at length his favours are received without disgust, and his familiarity acknowledged without secrecy or compunction. Privacy is the creature of only a few years; as time passes away, communication comes forward. Suspicions are converted into demonstration—*documents* get into the hands of strangers, and facts become divulged. Such has been the case as to the subject of this memoir, the postponement of its publication has been in this point invaluable, more especially as a deficiency of corroboration would be the strongest ground, to lessen its effect and impeach its character.' *Pref. Ob. p.* x.

Without offering any comment of our own, we shall now proceed to lay before the reader a small portion of those *prefatory observations* which the author has laid down as containing the principles, and the justification of an undertaking, of which we only wish that he afforded us a better prospect of the completion.

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'Since the accomplishment of the Union, the state of Europe has assumed a position heretofore unknown; this moment is probably the most critical and the most trying, the British empire ever experienced.

'The English people have of late become mistrustful; and seem not warmly attached to any connected party. The great contending leaders, who so long interested the empire in their struggles, are now no more; their talents are lost to their country, and their stations remain *unoccupied* in the senate: the people seem to regard what is termed the regular administration and the regular opposition without any very preponderating attachment; they respect *some* individuals connected with each, but seem to have no strong reliance on the aggregate of either.

'In Ireland, the government is little more than nominal as to measures: eternally dragged between *ascendency* and *emancipation*,* and like an intoxicated man, staggering alternately from one side to the other, it keeps no steady footing or commanding attitude. The Irish cabinet, from its nature temporizing, is permanently perplexed, and the country is said to be dangerously disturbed, without exciting even an inquiry into the remote causes of its uneasiness, or suggesting any measures to effect its tranquillity.'

After a few words on the state of the continent, and its connection with the interests of the British empire, he goes on,

'The greater difficulty in which a nation is involved, the more critical her situation, the more embarrassed her councils, and the more inefficient her ministers, the more imperative it is upon her to investigate her own concerns with promptness, decision, and fortitude; to look deeply, stedfastly, and dispassionately, into the state of every important portion of her departments and her dependencies; and, before it is too late, apply *radical* remedies to radical effects; rather than deceive the world and herself by a course of delusive palliatives, unequal to the disease, and inapplicable to the constitution.

'Ireland should be the *very first* object of British attention, and under *this* impression the author writes: it is a mistake to suppose her tranquillity can be *permanently* secured by the presence of an armed force or the severity of a special commission. Little is the Irish character understood by those who seriously make such assertions. To insure the tranquillity of Ireland, her wounds

* The words *ascendency* and *emancipation* have definitions peculiar to Ireland. Protestant ascendency is used for *religious intolerance*—Catholic emancipation for *civil toleration*—the former word expresses *less* than it means—the latter *more*. The speeches and writings of Sir Richard Musgrave and Lord Redesdale have defined the one—and a publication by Mr. William Parnell elucidates the other.

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must be probed to their *depth*, and her disorder investigated to the *whole extent* of their symptoms. *Every* cause of complaint should be explored to its *origin*, and *every* allegation of grievance or imposition be investigated and discussed, the accumulating and circumstantial charges of maladministration during the agitation of the Union, which are daily casting deep shades of suspicion on every important measure since enacted as to Ireland, should be either *confirmed* or *refuted*. Let the Irish nation be sure of British *justice*, and the British people may be sure of Irish *attachment*. * * * *

'* * * The people of Great Britain have long been deceived with respect to the state of Ireland: the deception can last no longer: the crisis is arrived, and that country must be known: her real state should no longer be accredited from the mere assertions of the minister, or her dearest interests decided by a question of adjournment: the consideration of her case has become identified with the security of the empire; and every subject, who regards that security, and loves the connexion, should lend all *their* (his) efforts to protect it from dangers so imminent and extensive. The Union, though alleged to have been enacted for the purpose of securing the tranquillity of the empire, and the consolidation of its resources, does not appear as yet to have effected any of those extraordinary advantages which were looked to from its adoption; and after nearly ten years of trial, its success has completely failed: one country is doubtful of its utility, the other certain of its mischiefs. The loss of a resident parliament becomes every day more severely injurious to Ireland; and, even defective as it was, its absence is deplored by the nation as the departure of an old friend, or the death of a protecting patron. With the incidents of this measure, England is as yet totally unacquainted; she knows that *a* Union has been effected, acted upon, and established: yet its occult causes remain unascertained, and its consequences uninvestigated by the British people. Nothing but an unreserved and honest history of that vicious measure can turn the eyes of Great Britain to the true state of Ireland; either as to the sources of its disquietude, or the defects of its constitution. To undeceive the English people, therefore, with respect to the critical state of Ireland, is one great object of this memoir: and if a full consideration and effective inquiry into her grievances, as they affect the character and safety of the British empire, shall be the result of the author's labours, he will be gratified in the consideration, that he shall have accomplished the highest service to his king, and that empire, which moderate talents and a limited capacity could possibly effect.' *Pref. Obs. pp.* xiii.—xvii.

The first chapter (the first and last of the present publication) contains only a general view of the condition of Ireland, in and previous to the year 1779, and concludes with a character of the late earl of Clare, with some extracts from

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which we shall also conclude our present Article, renewing the expression of our wish, that we may yet have the pleasure of noticing the continuation of the work, notwithstanding our fears to the contrary.

'John Fitzgibbon, the second son of a barrister of high reputation in Ireland, was himself called to the bar in 1772. Naturally dissipated, he for some time attended but little to the duties of his profession; but, on the death of his elder brother and his father, he found himself in possession of all those advantages which led him rapidly forward to the extremity of his objects. Considerable fortune, professional talents, extensive connections, and undismayed confidence, elevated him to those stations on which he afterwards appeared so conspicuously seated.

'* * * From his advancement, Ireland computed a new epocha: the period of his life comprised a series of transactions, in the importance of which the recollection of former events was merged and extinguished; to the character of lord Clare may be traced the occult sources of heretofore inexplicable measures; in his influence will be found the secret spring, which so often rendered the machine of Irish government rapid and irregular; and, as we pass along those interesting scenes which distinguished Ireland for twenty years, we often anticipate his *councils*, and as often mourn the result of our anticipation.

'In the earl of Clare we find a man eminently gifted with talents, adapted either for a blessing or a curse to the nation he inhabited; but early enveloped in high and dazzling authority, he lost his way; and considering his power as a victory, he ruled his country as a conquest;—warm, but indiscriminate in his friendships, equally indiscriminate and implacable in his animosities, he carried to the grave the passions of his childhood, and has bequeathed to the public a record,* which determines that trait of his varied character beyond the power of refutation.

'He hated powerful talents, because he feared them; and trampled on modest merit, because it was incapable of resistance. Authoritative and peremptory in his address; commanding, able, and arrogant in his language; a daring contempt for public opinion seemed to be the fatal precipice which misguided his conduct; and Ireland became divided between the friends of his patronage, the slaves of his power, and the enemies to his tyranny.'

His character as a judge, which is drawn with ability, and

* 'His lordship's last will, now a record in the Prerogative Office of Dublin, a most extraordinary composition of hatred and affection, piety and malice,' &c. The oddity of this 'etcætera' had almost discomposed our features a second time.

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we believe with equal impartiality, is summed up in the following final sentence:

'Yet, in many instances he was an able, and in many a most useful judge; and though his talents were generally over-rated, and many of his decisions condemned, it may be truly said, that with all his failings, if he had not been a vicious statesman, he might have been a virtuous chancellor.

'* * * * As a politician and a statesman, the character of lord Clare is too well known, and its effects are too generally experienced, to be mistaken or misrepresented. The end of his reign was the downfal of his country, his councils accelerated what his policy might have suppressed, and have marked the annals of Ireland with stains and miseries, unequalled and indelible.

'In council, rapid, peremptory, and overbearing; he regarded promptness of execution rather than discretion of arrangement, and piqued himself more on expertness of thought than sobriety of judgment. Through all the calamities of Ireland, the mild voice of conciliation never escaped his lips; and when the torrent of civil war had subsided in this country, he held out no olive to shew that the deluge had receded. * * * *

'* * His political conduct has been accounted uniform: but in detail it will be found to have been miserably inconsistent. In 1781, he took up arms to obtain a declaration of Irish independence; in 1800, he recommended the introduction of a military force to assist in its extinguishment; he proclaimed Ireland a free nation in 1783; and argued that it should be a province in 1799. In 1782, he called the acts of the British legislature towards Ireland, "*a daring usurpation on the rights of a free people;* and in 1800, he transferred Ireland to the usurper. * * * Though he intrinsically hated a legislative Union, his lust for power induced him to support it; the preservation of office overcame the impulse of conviction, and he strenuously supported that measure, after having openly avowed himself its enemy; its completion, however, blasted his hopes, and hastened his dissolution.'

We would gladly have made this extract more complete by the addition of all that the author has further remarked upon this extraordinary personage. But the full half of a publication is rather unusual measure for the extent of a quotation in the review of it.

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ART. VIII.—*A Letter to the Conductor of the Critical Review, on the Subject of religious Toleration; with Occasional Remarks on the Doctrines of the Trinity and the Atonement. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity.* Cambridge, Deighton, 1810.

IN our review of Mr. Veysie's 'Examination of Mr. Marsh's Hypothesis,' &c. in the C. R. for October, 1809, p. 206, we gave Dr. Marsh credit for what has often proved a great auxiliary to theologians in their mutual conflicts; polemical *subtilty*. But, at the same time, (see p. 212) we added, that we thought him inferior to many other divines, in strength of intellect, and solidity of judgment. When we stated this opinion, we had not seen the lectures of the Margaret professor, and our sentiments therefore could not have been biassed by the perusal. When we afterwards read the lectures themselves, we discovered in them a much greater defect both of intellectual vigour and of solid judgment than we had previously anticipated.

The letter, which is now before us, is certainly not wanting in subtilty, however defective it may be in other qualities. The professor has evinced no ordinary skill, or rather cunning in eluding the question; and drawing off the attention by a sort of logical sleight of hand, from some of the principal points in dispute, between him and the Critical Review. His whole letter at the same time palpably shows that his resentment has been inflamed by the mortification of his pride; and he appears in every page to be writhing with the contortions of a man, who is inwardly conscious that he is convicted of error, but who is determined to persist in charging it on his opponent.

In the very begining of his letter, at the bottom of the page, the professor says, that the article on his lectures in the Critical Review for February, 1810, 'is a torrent of abuse on a *single* topic incidently mentioned at the end.' Now the professor certainly makes his *debut* under very bad auspices, by commencing his attack on the C. R. with a wilful misrepresentation. That the word '*single*' may be emphatic, the professor has printed it in italics. The professor no doubt imagined that the orthodox readers of his letter, who would think it profane to touch even the cover of the Critical Review, would swallow his '*ipse dixit*' without any examination, and would give him credit for having answered the *single* topic on which the reviewer is said to have expati-

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ated. To this topic indeed the wily professor, has principally confined his attention, as he probably thought it the most favourable on which to exert that dexterity in cavilling in which he excels.

But, what will the reader think of the candour and veracity of the professor, when he learns that the review in question, instead of being 'a torrent of abuse on a *single* topic,' is a stream of argument on several topics relative to the lectures of the professor, mingled with such occasional reproof, as the publication rendered necessary?

In our review* of the lectures, the plan of the professor is first shown to be imperfect, and at variance with the title of his work. The author in his title professes to describe 'the several branches,' not of christian theology, but 'of divinity' in general; and yet he omits the most important question in the whole circle of theological study; THE MORAL GOVERNMENT OF GOD.

The reviewer does not blame the lecturer, as he erroneously supposes, for not instructing his hearers in the *being* of a God, which the sight of the firmament alone is sufficient to prove without the aid of a Margaret Professor, but for not establishing, or endeavouring to establish the *moral government* of the Deity, by a satisfactory chain of argument. The professor must know, if he knows any thing beyond the A, B, C. of scholastic polemics, that the *benevolent administration* of the Deity is a subject, the consideration of which includes many more perplexing and *seemingly* contradictory phenomena than the *existence* of the Deity. The attribute of *power*, and of *contrivance* (to borrow a word from the professor) is palpably manifest in the heavens above, and in the earth beneath; but the attribute of *benevolence* is *more* merged in obscurity and involved in doubt. With a lucid and comprehensive view of the moral government of God, we said, and we say still, that the professor ought to have begun his 'description of the *several branches of divinity*.' 'The *being* of a God, may, as the professor asserts, and for aught we know with truth, be a subject, 'which *already*

* We have only to request, once for all, that those lovers of truth, who may chance to read the letter of Dr. Marsh to the conductor of the Critical Review, will compare it with the review of the lectures themselves, in the C. R. for February, 1810; in order to be fully convinced of the pitiful sophistry, artifice, and subterfuge of the Margaret professor. The letter of the professor, indeed, is such a despicable performance, that we should not have deigned even to notice it, if it had not been for the important situation which the writer holds in an English university, and the *former* high rank which he occupied in the public opinion as the translator of Michaelis.

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forms a part of academical education,' in the university of Cambridge; but is the moral government of God, taught, with a sufficient copiousness of induction, in any university in christendom? Here, then, was a wide field open for the ability and research of a Margaret professor; in which he might have earned more lasting renown, and done more extensive good than he ever will, by discussing the technical elements of biblical criticism for half a century.

The professor tells us that we 'recognize the *contriver* of the world in its *contrivance*.' We did not want the professor to tell us this. But is not mechanical contrivance a different thing from benevolent design? The eyes of the professor, like those of the mole, appear to be fitted to grope in the dark recesses of scholastic lore, and to mark the 'questions and strifes' of verbal theology; but his mind is not sufficiently enlarged to comprehend the general design of Providence in the moral world, or to develop, with the force of a master, the mysterious appearances which throw a melancholy shade over the present state of man.

After criticising the plan of the professor, we proceeded to animadvert on his *first design* not to publish any part of the lectures till the whole were finished, and his subsequent relinquishment of that design from the pretended *solicitations of his friends*. We then noticed a gross inconsistency between the avowal of the professor, that one part of his lectures could hardly be understood without the other, and his practice in publishing one part without the other. We next quoted (see C. R. for Feburary, p. 153) a very extraordinary passage from the lectures of the professor, on which we commented at length, but not at greater length than the importance of the subject required, and the dogmatical tone of the writer rendered necessary. We felt it our duty to repress the haughty sneer of a malevolent sophist; and we trust that we did not make the attempt in vain. The professor indeed appears to have been either so confounded by the arguments which we employed, or so abashed by the conscious imbecility of his own statement, that, on this part of the subject, he has not even made an attempt at a reply.

In the passage of the lectures, which we have just mentioned, the object of the professor is to prove that '*any attempt to generalize christianity in order to embrace a variety of creeds will ultimately tend to the exclusion of all creeds*;' and that '*christianity*, when generalized, *is no christianity at all*.' We explained not vaguely but definitely, what was meant by the phrase, '*generalizing christianity*.' We proved that christianity was often generalized by Jesus himself; and

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that it has been generalized by Mr. Locke and others, so as to 'embrace a variety of creeds.' We trust that we have demonstrated to the satisfaction of every candid mind, both among churchmen and dissenters, that christianity may be generalized with great advantage to the best interests of mankind.

The religion which Christ taught, and which the evangelists have recorded, is, throughout, *a generalizing scheme.* It is fitted to promote the moral benefit of man in every clime; though the professor seems willing to make us believe that the *truth* of the doctrine is confined to the narrow pale of those who believe in the Trinity and the atonement. Thus though the christian doctrine is contained in all its purity in the writings of the Evangelists, the professor has sullied it with the addition of two doctrines, which are not only not once enforced, but not once recognized by the evangelists.

The parable of the good Samaritan is one of the striking exemplifications, which we might have adduced of the *generalizing scheme* of the gospel. The account of the judicial proceedings of the Saviour at the last day, in Matt. XXV. is another most awfully impressive recommendation of the same *generalizing scheme.* Does Jesus at the last day, when the individuals of all nations, are assembled before him to receive their doom, inquire,, *whether they believed in the Trinity, or the atonement?* Does he ask them whether they assented to the thirty-nine Articles of the church of England? Does he tell them with the charity of professor Marsh, that to *dissent from them was to dissent without a real cause?* What then does Jesus require of those, who appear at his judgement seat, as the condition of receiving an inheritance of blessedness? Has it any reference to points of speculation? No;—what Jesus requires is, that every individual should have done good in proportion to his opportunities. Such is the *generalized scheme* of christianity, which is forcibly recommended by the highest authority; but which Mr. professor Marsh tells us, is *no christianity at all.*

After descanting on the professor's recommendation of a *particular system* of christianity, to the exclusion of a more comprehensive scheme, and on his puling remarks with respect to differences of religious opinion, we came to the notable assertion, that '*to dissent in this country from the doctrines of the established church, is to dissent without a real cause.*' What we said on this subject, which is not so much as we ought, and certainly, not so much, as we might have said, occupied about two pages of our review, or about one sixth part of the whole. Yet the professor, impelled no

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doubt by his sacred regard for truth, has declared that the whole review 'is a torrent of abuse on a *single* topic.' The professor might, with much less deviation from truth, have said that he had confined his petulant remarks to this pretended *single* topic in the review. The professor has artfully evaded the consideration of some other topics of great importance; but *in this*, he craftily imagined that he had a loop-hole through which to squeeze, in order to elude the charge of intolerance, which the passage in question so amply justifies.

The professor, forsooth, in the preface to his lectures, appalled by the opposition which he was likely to provoke, and the dread of the censure which he felt that his want of charity deserved, made a sort of reluctant effort not to *revoke*, but to *qualify* the intolerant sentiment, which is so disgraceful both to him and to his work. The professor, after telling the students of the university from the pulpit, and the public at large from the press, that the doctrine, contained in the liturgy, the articles, and the homilies of the church of England, is 'in all respects conformable to the Scriptures,' and that to 'dissent from them is to dissent without a real cause,' affected in his preface to be sorry that any man who '*quietly* and conscientiously dissented from either, should be *interrupted* in the exercise of his worship and opinions.' This was truly a great concession on the part of the Professor; but we trust that the dissenters hold their right to dissent from the church of England, or from any other church, by a better and safer title than the condescension or the forbearance of a Margaret Professor.

But as the Professor seems to rest his defence on this faint disavowal of any persecuting propensities, we beg leave to ask him whether *such* a disavowal in one part of a work can extenuate a *deliberate* and *wilful* attack on the *principle* of religious liberty in another?

The Professor was too wily not to imagine that such a *qualification* of the obnoxious passage, as he has made in his preface, would serve as a conductor for the hostility of the dissenters, while the insertion of it in the body of the work would be an unerring passport to the favour of every patron of intolerance, either in, or out, of the establishment.

The Professor must allow that, when he uttered the sentiment, which has such a *direct tendency* to generate the spirit, and to promote the practice of persecution, he either believed it to be true, or to be false. If, in his mind and heart, he believed it to be true, it was cowardice, nay, it was worse than cowardice, to attempt to escape the odium by a pitiful modification. If he believed it to be false, then, what

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reproof does he deserve, for having first *deliberately* written, then *deliberately* preached, and, last of all, *deliberately* printed, what he knew not to be true? A more *deliberate* act was never performed than this of the Professor.

Had the Professor preached an extemporaneous sermon, he might readily have claimed an excuse for the eruption of one or two intemperate sentiments or expressions, in the impetuous course of an oratorical harangue. But a man, who can sit coolly and considerately in his study and pen such a sentiment, who can afterwards solemnly and sedately pronounce it in the house of God, and can next, after he has had more time for reflection, send it from the press, must be reckoned an enemy to religious liberty. No qualifying clause, no pitiful *half-measure* can afterwards do away the impression. The only effectual apology which the Professor could have made, would have been to have *unreservedly* renounced the sentiment, and cancelled the page of the book in which it was contained. This would have been manly. This would have been worthy a Professor, who sits in a chair, which the candid Erasmus once occupied. This would have called for the highest encomiums which Criticism, which Candour, and which Truth could bestow.

Dr. Marsh says in his letter, (p. 6.) that if he '*had been writing for the press*, it is probable, that' he 'should have weighed with greater care the terms in which the opinion was expressed.' But we ask the Professor, can he lay his hand upon his heart, and say that he was not writing for the press? Has he not himself intimated in his lectures, that he *was* writing for the press? Does not his whole conduct prove that, in the composition of these lectures, he always had the press in view? And whether Dr. Marsh had, or had not, the press in view, and whether he wrote for the public, or only for his auditors in St. Mary's, we again ask him, whether it were becoming a Margaret Professor in the nineteenth century, to inculcate a sentiment so teeming with intolerance, and so big with persecution, on the minds of the juvenile members of the University, many of whom were intended for the ministry of the establishment? Is the establishment more safe on the narrow and rickety foundation of INTOLERANCE, than on the broad and solid basis of UNIVERSAL CHARITY? Are we to be assisted by the Margaret Professor in educating men for the church, whom he is to incite to instruct the villagers of the kingdom in opinions, which are really as narrow and bigoted, as those which were preached by John Calvin, or any of his partizans? Is this the way to make the establishment subservient to the public good? Is

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this the best expedient which the wit of Mr. Professor Marsh can devise for promoting the cause of truth, and diffusing the spirit of charity? Is the authority of a Margaret Professor, in one of the most learned Universities in Europe, to be employed in giving a biass to the minds of the students, unfavourable to *the true principles of the Reformation*, and to the genuine spirit of RELIGIOUS LIBERTY? The Margaret Professorship, though it is one of the richest in Europe, had better remain a sinecure to the end of time, than be employed in rivetting the chains of Intolerance and Superstition.

The Professor tells us in his letter, (p. 27.) that he '*has uniformly asserted* the position of Michaelis, that the ONLY RATIONAL GROUND, on which they' (the doctrines of the Trinity and Atonement) 'could be rejected, was the rejection of the work which contained them.' The Professor indeed adds, by way we suppose of refuge in case of attack, 'but to this extremity I am no more disposed to proceed than yourself.' If such, however, have been '*the uniform assertion*' of the Professor, his *mode of thinking* must have been more uniformly intolerant than we ever before supposed; and we sincerely beg the Professor's pardon for misrepresenting him as having once possessed in an eminent degree, the grace of toleration. The venerable Clarke rejected the Trinity, '*on rational* grounds,' and the equally venerable Lindsey, on the same '*rational grounds*,' rejected both the Trinity and the Atonement; but we never heard that these theological worthies found the rejection of these doctrines at all incompatible with the sincerest belief in the divine Mission of Jesus, or in the truth of the Christian revelation. If the *only rational ground* on which the Trinity and the Atonement can be rejected, be the rejection of the Christian Scriptures, then it follows that every person, who cannot swallow the absurdity of a Triune Deity, and the almost equal absurdity of a vicarious punishment, must be an infidel. Hence, therefore, a large, an increased, and continually increasing mass of Christians are, at once, metamorphosed into enemies to Christianity.

The Professor cavils in one part of his letter, and seems indeed quite to revel in the luxury of a malicious sneer, on our introduction of the name of Doddridge among those of Lardner, Priestley, &c. &c. (See Crit. Rev. for Feb. 1810, p. 158.) The Professor seems to suppose that we did not know that Doddridge believed both in the Trinity and the Atonement, and that his tenets *approximated* those of the Church of England. But the question was, not whether Doddridge was a *Socinian*, but whether he was a *Dissenter*? And as a Dis-

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senter, he as well as the great founders of Methodism, Wesley and Whitfield, are included in the sentence of condemnation, which this highly tolerant Margaret Professor has passed on *every Dissenter* of every denomination. For the Professor said, and still says, that 'to dissent in this country from the doctrines of the Established Church, is to dissent without a real cause.' Now, whatever the Professor may say to the contrary, we distinctly assert, that however near the tenets of Doddridge may have approached those of the Establishment, *he did not dissent* '*without* A REAL CAUSE.' If the Professor ask us what that cause was, which could, *in our opinion*, justify his dissent, we answer that it was a SCRUPLE OF CONSCIENCE; which, whether it relate to any point of greater or less moment, is *a real cause of dissent* from the Church of England, from the Church of Rome, or from any Church in the universe. If the *conscientious difference* between the opinions of Doddridge and those of the Establishment were not more than a hair's breadth, he had *a real cause* for his dissent. The Professor indeed denies this; and endeavours, by an insidious sophistry, to make us *seem* to deny it too; but we will not suffer him to contaminate either us, or the Review, with the gangrene of his own intolerance. We request the Professor to keep that to himself; and not to let the noxious vapour be again exhaled from his lips in the church of St. Mary's.

What the Professor has said about Doddridge,* shews that he is as ambidexter in his logic, as his creed; but Critical Reviewers are apt to be quick-sighted, and it will not be an easy matter to blind them even by the dust, which a Margaret lecturer may attempt to throw in their eyes. Before we conclude, we must request the Professor to recollect, that the captious cavilling, which is so strikingly manifest in his letter, is a very different thing from fairly meeting the question; that insidious sophistry is a poor substitute for sound argument; and, above all, that *the real interests* of the Established Church must be much less efficaciously supported by the narrow-minded intolerance of a Margaret lecturer than by the comprehensive charity of the Critical Review.

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* See the Professor's *letter*, pp. 21—23. Polemical disputes hardly furnish a specimen of more pitiful sophistry.

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ART. IX.—*Specimens of English Dramatic Poets, who lived about the time of Shakspeare, with Notes. By Charles Lambe.* Longman, Hurst, Rees, & Orme.

WE think an apology due to Mr. Lambe for omitting so long to notice his book. But, we shall not detain our readers in a detail of circumstances, that have occasioned delay, nor Mr. Lambe with unprofitable apologies.

The age of Shakspeare was, as is well known, fruitful in dramatic writers; a few have out-lived their times; many are almost lost; and all have been, in some measure, eclipsed by his transcendant genius. But, we do not think all comparisons odious; there is great pleasure sometimes in tracing resemblances; and by comparison we often arrive at true excellence. We must applaud, therefore, our editor's design, and though presented here with nothing but scraps, and not quite fond of having an old author by mere piece-meal, yet we are of the number of those, who think it better to have fragments of a feast than nothing at all.

To those who are read in the lives and writings of our old poets, the names of the writers, that occur in Mr. Lambe's volume cannot be unknown, and others, doubtless, will be glad to be introduced to some new acquaintance. We shall present our readers with the names of all the writers that appear in the present volume. They are as follow:

Sackville, Norton, Kyd, Marlow, Tailor, Brewer, Cooke, Decker, Webster, Marrston, Chapman, Heywood, Broome, Rowley, Middleton, Ford, Tournour, Webster, Daniel, Greville, Jonson, Beaumont, Fletcher, Massinger, Field, Rowley, Chapman, Shirley. Mr. L's. plan, therefore, embraces the whole period, from the middle of queen Elizabeth's reign to that of Charles the First, comprising the space of about half a century: and this period takes in nearly all that we possess of excellence in serious dramatic writing, except the Samson Agonistes, and the other dramatic compositions of Milton.

Of the plan, however, of this work, we shall let the editor speak for himself.

'More than a third part of the following specimens are from Plays, which are to be found only in the British Museum; and in some scarce private libraries. The rest are from Dodsley's and Hawkins's Collections, and the works of Jonson, Beaumont, and Fletcher, and Massenger.

'I have chosen wherever I could to give entire scenes, and in some instances, successive scenes, rather than to string together

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single passages and detached beauties, which I have always found wearisome in the reading, in selections of this nature.

'To every extract is prefixed an explanatory head, sufficient to make it intelligible, with the help of some trifling omissions. Where a line or more is obscure, or has reference to something that had gone before, which would have asked more time to explain than its consequences in the scene seemed to deserve, I have had no hesitation in leaving the line or passage out. Sometimes where I have met with a superfluous character which seemed to burthen without throwing any light upon the scene, I have ventured to dismiss it altogether. I have expunged altogether all that, which the writers had better never have written, that forms the objection so often repeated to the promiscuous reading of Fletcher, Massinger, and some others.'

We must confess, we do not heartily consent to this castrating and mutilating part of our editor's plan. Every writer should, we think, be allowed to speak for himself, and every reader to judge for himself; and we may add, still more particularly in SPECIMENS. Here there is room for much selection: and we may think, that Mr. L. would have shewn more judgment by extracting such passages as would have required no omissions, than such as contained any thing that ought to be thrown away. But we certainly venerate Mr. Lambe's moral feelings, and, in general think with him in matters of taste.

To the following part of Mr. Lambe's plan, we give our unqualified approbation.

'The kind of extracts which I have sought after, have been not so much passages of wit and humour, though the old plays are rich in such; as scenes of passion, sometimes of the deepest quality, interesting situations, serious descriptions, that which is more nearly allied to poetry than to wit, and to tragic, rather than to comic poetry. The plays which I have made choice of, have been, with few exceptions, those which treat of human life and manners, rather than masques and Arcadian pastorals, with their train of abstractions, unimpassioned deities, passionate mortals, Elaius, and Medoras, and Amintas, and Amarillis. My leading design has been to illustrate what may be called the moral sense of our ancestors; to shew in what manner they felt, when they placed themselves by the power of imagination in trying circumstances, in the conflicts of duty and passion, or the strife of contending duties, what sort of enmities and loves their's were; how their griefs were tempered, and their full grown joys abated.'

Of the writers themselves, it will not be expected that we should attempt to give any specific account, and of their writings, which are here but parts of a whole, it would be hardly fair to attempt a formal criticism. For biographical notices our

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readers are referred to Dodsley and the Biographia Dramatica: Mr. Lambe himself appears occasionally as a critic, and with much credit to his taste, and in perfect consistency with the leading object of his work. We shall throw out only a remark or two.

As we already have observed, that Mr. Lambe's leading object is to shew 'how much of Shakespeare shines in the great men his contemporaries.' He has selected, we apprehend, most from those writers whom he conceives most to resemble Shakspeare, Chapman, Marston, Marlow, Webster, Ford, Jonson, Beaumont, and Fletcher. He has given a few extracts from unknown authors, of which one is from the celebrated old comedy called Lingua, of which we should have been well content to receive more.

With the same view it is, that he seems fond of extracting from plays, where the characters and histories resemble some that are found in Shakespear; such as from Middleton's Witch, Ford's Witch of Edmonton, Marlow's Jew of Malta, and the Merry Devil of Edmonton.

Middleton's Witch is supposed to have preceded Macbeth; and there is certainly a resemblance between the Charms in Shakespeare's play, and the Incantations in this. Mr. Lambe has noticed this resemblance; but observes that the resemblance will not detract much from the originalty of Shakespeare; and his observations, on this subject, are made with much discrimination.

We think Mr. Lambe has omitted without sufficient reason to make any extract from Milton's dramatic writings, as they fall in both with his plan, and the period, to which these specimens relate; as to their being so well known, this is almost as true of Ben Jonson's Alchemyst and Valpone. It does not fall in with his plan to notice the macaronic humour of Ignoramus; but surely we should have had an extract or two from the serious exquisite compositions of Samson Agonistes, or Comus.

However, we see but little to censure in the volume. On the merit indeed of several of the extracts, different readers will probably think differently; and we certainly cannot approve all, nor does Mr. Lambe. As to his few observations, at the end of each extract, they are the great ornament of the work, written with that force and spirit, that distinguish the critic of nature and genius, from a mere verbalist and grammarian. The work, therefore, altogether, possesses considerable merit; and every reader of taste, though he may find a little to disapprove, cannot fail to find much that he will greatly admire.

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ART. X.—*Effects of the Continental Blockade upon the Commerce, Finances, Credit, and Prosperity of the British Islands. By Sir Francis D'Ivernois. Translated from the third French Edition, revised, corrected, and enlarged. To which are added, Observations on certain Statements contained in a late Work, entitled, 'A View of the Natural and Commercial Circumstances of Ireland, by Thomas Newenham, Esq.'* London, Hatchard, 1810, *pp.* 175.

IN several parts of our journal, and, particularly, in the Appendix to the seventh volume of the third series of the C. R. for 1806, in a review of a work entitled, 'De la Prépondérance Maritime, et Commerciale de la Grande Bretagne, &c. par M. Monbrion:' we have maintained, in opposition to the enemies of Great Britain abroad, and to the anti-commercialists at home, that the commercial prosperity of this country, instead of being injurious, is beneficial both to them and to herself.

We were very happy to find that the remarks which we made in the year 1806, on the work of Monbrion, are in strict unison with those which appear in the commencement of the present pamphlet of Sir Francis D'Ivernois. Sir Francis, though he formerly proved a false prophet in predicting the destruction of France, from the exhausted state of her finances, and the monstrous waste of her vital resources by revolutionary empirics, must still be allowed to be a writer of no ordinary sagacity and research. That sagacity and research are very conspicuous in the present pamphlet.

Great acuteness and force of remark will be found in the following passage:

'What a multitude of groundless opinions! What internal strife—nay, what foreign wars might have been avoided, and might yet be avoided, if governments could, in stating their public accounts of commercial transactions, exhibit the value of commodities imported and exported in *days labour* instead of *money!* The world would then perceive foreign commerce to be what it really is; a source of great mutual profit to all nations which carry it on, although some conceive that they gain nothing by it. Nay, even those which fancy that they are losers by it, would immediately perceive, that they import the articles for which they have occasion, at much less cost than would be incurred to produce them at home, and that they receive for their surplus produce exported, considerably more than they could obtain, by diverting to other objects, the labour employed in producing those articles of export.

'Without doubt, foreign commerce is not more than internal trade, or domestic manufacture, a source of equal profit to all

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nations. The profits arising from each of the three, depend on a variety of circumstances, such as climate, soil, minerals, water-carriage, roads, habits of industry, and skill in the subdivision, abridgment, and improvement of labour, and in the various operations of agriculture, arts, and manufactures.

'In these last particulars, England has, within the present age, acquired a decided superiority. By means of her insular situation, her coal-mines, and the endless variety of machinery kept constantly in motion by her steam-engines, she sends to foreign markets, the works of her various manufactories (if such they may be called, in which almost every thing is performed by mechanism) with all the advantage which a farmer using the plough, would possess in the sale of his corn, over his neighbours who had no better implement of husbandry than the spade.

'That such a farmer should excite the spleen of other farmers, that they should charge him with oppressing and stifling the efforts of their industry, one can easily conceive:—but, that his customers should enter into an agreement not to deal with him, not even to sell him those parts of their surplus produce, for which he was ready to pay them a good price; this indeed, must seem absolutely inconceivable, if the continent of Europe did not furnish an instance of such an absurdity, in her recent league against British commerce.

'Let us suppose, that England, by means of her commercial capitals and machinery, manufactured at the expence of one days labour, the woollen or cotton goods, which she barters with Russia, for a quantity of hemp or tallow, which cost her, and would have cost England two days labour; still if the circumstances of Russia do not enable her to manufacture the same quantity of such cottons or woollens, with less than three days labour, it is manifest that each country obtains by this transaction the saving of a correspondent quantity of labour, and the power of employing that labour in the production of so much more cloth, so much more hemp, or so much more any thing, to which she shall find it most for her interest to direct her industry. Thus this foreign commerce furnishes Russia, as well as England, with the means of obtaining from the same quantity of labour, employed on some objects rather than others, a greater produce, and more ample sources of enjoyment. This is the grand object of political economy; the only method by which it is possible to go on augmenting the quantity, not only of commodities for present use, but of accumulated capital for future employment.'

'The productive faculties of the earth, are, no doubt, susceptible of considerable stimulus and augmentation; but only within certain bounds. In the first place, the earth is quiescent, or nearly so, during the winter, and cannot like the steam engine, be kept at work night and day throughout the year. Nature will not yield us a crop of grapes, of corn, of hemp, or of flax, or produce us a large tree, but at the expiration of certain periods which cannot be materially abridged by human ingenuity. Here,

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then, England has a conspicuous advantage over the nations, with whom she exchanges woollen, cotton, or metallic manufactures, for wine or timber; and yet the exchange is equally advantageous to each party, though in different ways. Thus for instance, France in order, forsooth, to be no longer dependent upon America for cotton, has set about the cultivation of it in her own territory, in a climate utterly unfit for it. If England were disposed to apply the same principle to the Norwegians, as a punishment for their stopping the exportation of timber, she might raise a sufficient quantity of firs at home. But then, on the one hand, besides the planting and enclosing, several millions of acres must be appropriated to that purpose, which produce articles equally necessary, and more valuable; while on the other hand, firs grow spontaneously in Norway, without trouble or expence, and, which is a still more material consideration, they grow on a tract of country fit only for their production, and they must perish on the spot, if England either could not, or would not purchase them. To which of the two countries this commerce was most advantageous, it is needless to inquire. It is sufficiently clear that the suspension of it by either, even during war, must be the height of folly.'

Sir Francis D'Ivernois then proceeds to combat the theory of Mr. Spence and others, respecting the advantages of foreign commerce; and we think that he proves, what indeed always appeared to us a self-evident truth, that a nation is enriched by foreign commerce in the same manner as by internal traffic. Foreign commerce is in fact the principle of the division of labour, only applied on a more vast and extensive scale; but, with respect to the advantageous nature of the *principle* itself, it matters not whether it be considered as operative among different individuals in the same district, or among different districts in the same country, or among different countries in the same hemisphere.

As it is more for the advantage of a taylor to buy his shoes, and of a shoemaker to buy his clothes, than to make them himself, or as it is more for the advantage of a town, which is peculiarly fitted for the manufacture of hardware, and less adapted for that of cotton, to procure its cotton-manufactures by exchange, rather than to make them itself; so it is more for the advantage of a country, which by its soil and climate, is peculiarly adapted for the production of corn and wool, but not for that of tobacco and wine, to procure wine and tobacco by commercial barter, rather than to endeavour to raise them at home with more labour, or at a much greater expence than that for which she could procure them from abroad.

Commerce, therefore, is not, according to the theory of Mr. Spence and other anti-commercialists, merely the exchange

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of equivalents. It produces to the different trading countries more than an equivalent; or, in other words it enables them to procure from abroad, for the value of a certain number of days labour, articles of utility or enjoyment, which it would cost them *a greater number of days labour* to raise, or manufacture at home. Commerce may thus be regarded as the saving of a certain number of days labour in the course of the year to the different nations, who are engaged in a commercial intercourse with each other, even though the delusive phantom of the *balance of trade* may seem to dance on the scale opposite to their own.

The principle of the division of labour, since the publication of Adam Smith's 'Wealth of Nations,' has been generally acknowledged to constitute the great secret of turning the industry of any particular country to the best account.—But, we will ask again—What is commerce but the principle of the division of labour, applied on a grander scale?

Sir Francis D'Ivernois contends that the anti-commercial decrees of Buonaparte, which were levelled, with impotent malice against the maritime greatness of England, instead of annihilating, have rather increased the foreign trade of this country; and he proves from incontrovertible documents, that their operation has been very favourable to the growing prosperity of Ireland.

'The average annual amount of British manufactures exported in the five years 1803, 4, 5, 6, 7, was 24,758,252*l.* *official value*, in 1808, the amount was 26,699,288*l.* Since the blockade therefore, the annual export of British manufactures has increased by the sum of 1,939,036*l.* which increase has reference, not to the *values*, but to the *quantities* of the goods exported.'

M. Gaudin, Buonaparte's minister of finance, predicted in September, 1806, that the decree of his master, which declared the British islands in a state of blockade, and excluded the produce of British industry from any contact with the continent would put a speedy end to the commercial prosperity of this country. Sir Francis has shewn how this prediction has been *accomplished* by facts, which, as he says, 'speak for themselves.'

We shall now exhibit a part of the proof which Sir Francis D'Ivernois adduces of the increasing wealth of Ireland, since the operation of the famous decree which Buonaparte fulminated from Berlin, after he had destroyed the Prussian monarchy in the field of Jena.

'In the year 1806, prior to the Berlin decree, the exports from Ireland of the produce and manufactures of that country, amounted to (*real* value) 9,214,859

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In 1807 - - - - - - - - - 10,110,387
In 1808 - - - - - - - - - 12,577,515

'This increase,—more than *one-third*, in the short space of two years, is unparalleled in the annals of commerce. England herself, never derived from foreign trade, a correspondent augmentation of the industry of her people.

'America has, till now, been esteemed the nation which was making the most rapid progress in industry and wealth. But here we find that Ireland, with a population inferior to that of the United States by two or three millions, has, since their embargo, evidently got beyond them. The amount of Irish commodities, exported in 1808, is one-fifth greater than that of the United States, in the year 1806, the period of their highest prosperity.

'Nor is this the only astonishing fact in the recent history of Ireland. Her revenue has been more than tripled since the Union. On an average of the three years 1796-7-8, its annual net amount was - - - - - - - - *l.* 1,860,797
In 1808, it rose to - - - - - - - - - 6,173,361

'You will recollect, that when you were in Ireland, about eleven years ago, it appeared to you, that the people were in a state of poverty, depression, and discontent; and you very well observed that the first thing to be done for them was to give them wants. It is very probable, therefore, that you may have some doubts whether the collection of such a revenue is not beyond what their resources can afford. There might be some room for such doubts if the increase in the revenue arose out of direct taxes. The payment of such taxes cannot be avoided, and the augmented produce of them might, therefore, prove merely that the comforts of those who pay them were curtailed. It fortunately happens, however, that the rapid improvement in the revenue of Ireland arises almost exclusively out of the duties upon consumption*; which proves that the increase in the comforts of the people has kept pace with that of the revenue.

'Let us, for instance, take the article of sugar, which, being a substance at once most nutritive, most pleasant, and most healthful, is a real luxury to the poor, and an absolute necessary to every other class.

'Official value of sugar imported (shewing, not the *real* value, but the comparative quantities), 1806, 652,520 *l.*—1807, 930,527 *l.*—1808, 1,129,381.

'The produce of the tax on this single article was, last year, 642,420 *l.* Ireland now consuming annually 447,404 cwt. of sugar. A few years ago her consumption was not half so great;

* 'In Ireland, there is no land nor property tax. The only direct taxes are those on houses, births, windows, male servants, and horses and carriages kept for pleasure. These are moreover so very light that their whole amount (even including some of a different description, as on playing cards) is, at this time, only 489,884 *l.* In 1804, some additions were made to this branch of taxes, since which, their annual produce has increased 87,165*l.* which is less than one-fiftieth part of the total increase of the revenue.

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though, in the interval, the duties have been raised, from 16*s.* 3*d.* to 1*l.* 9*s.* 3*d.* per cwt.

'I must here call your attention to some circumstances, which not only are curious, but contain matter for serious reflection. Your Custom-House books, previously to the blockade of the Baltic, state the annual importation of raw and refined sugar into the whole Russian empire, at four millions of rubles, which will give about 100,000 cwts. In France, the last official report on this subject, that of Mr. Chaptal, for the year 1800, states that the consumption of sugar, although twice as great as it had been in the time of the Directory, did not exceed 320,000 cwts.

'In order to place this article, as much as possible, beyond the reach of the people of France, and to wean them from their ruinous fondness for these exotic luxuries, Buonaparte has, since that time, at different reprises, doubled, quadrupled, octupled the duties on sugar. If we suppose that, by these means, he has reduced the consumption only one half; we shall find that the five millions of inhabitants of Ireland now consume twice as much sugar, as the eighty millions who constitute the population of the two vast empires of the East and West.

'But this is by no means all: great as the increase in the consumption of sugar has been, we shall presently find that this article is one of those in the consumption of which the increase has been smallest. Since the Union between Great Britain and Ireland, and, particularly, since the confederacy of Europe and America against the commerce of them both, the trade of Ireland has flourished in so high a degree that, in 1808, the aggregate amount of her exports and imports was 21,437,848*l.* *real value* (about 472,000,000 liv. tournois), by which it appears that this little island, lately so poor and insignificant, now carries on a trade equal, in extent and value, to the whole of that of France!'

'Since England,' says Sir Francis in another place, 'has been prevented by the blockade from purchasing linen yarn upon the Continent, the export of that article from Ireland, has been tripled, and that of undressed flax has increased from 328 cwt. to *forty-eight thousand eight hundred and eighty-two cwts.* The increased export of these two articles, the amount of which may be taken at between 3 and 400,000*l.* is alone abundantly sufficient to pay for the increased imports of the lower classes in blankets and other woollen goods, cottons, glass, earthen-ware, hardware, &c. At the same time, it is not impossible that the amount of articles of luxury imported may

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Almost all the new taxes imposed since the Union have been upon articles of consumption. If, therefore, the means of purchasing such articles had not increased, at least at the same rate with the increase of taxation, the revenue would have been diminished instead of augmented.

In 1808, the *gross* produce of the duties, on wine, beer, hops, and spirituous liquors, was 1,887,191*l.* yielding a net revenue about equal to the whole which the treasury of Napoleon derives from the aggregate of old as well as new duties, to which he has, throughout the French empire, subjected all liquors, upon every sale, whether in large or small quantities.

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justify the opinion, that the progress of the wealthy classes in opulence has been still greater than that of the poor in comforts. If this be so, how egregiously were those persons in Ireland deceived, who opposed the Union from an apprehension, by no means surprising, that the removal of the seat of the legislature to England would reduce many of those, who were engaged in the manufacture of articles of luxury, to idleness and beggary! No doubt, many wealthy families reside since the Union, more or less in England; yet we see that the demand in Ireland, for carriages, carpets, silks, glasses, cabinet-work, &c. has, in general, been doubled since the blockade, and tripled since the Union That for jewellery and musical instruments, has been increased ten-fold. We may therefore, without much danger of being mistaken, conclude, that for every wealthy family which has quitted Ireland, three or four of those which remain have ascended from the middling to the higher ranks, and at least nine or ten from the lower to the middling. The enrichment of a nation always acts in this way: what is peculiarly striking in the case of Ireland is, that this great change has been effected in so short a time, and to so great an extent within the two last years.'

We were gratified by the statements of Sir Francis D'Ivernois respecting the increasing prosperity of Ireland; and, those statements are founded on documents, to which we cannot suspect our author of having falsified. We consider the increase of wealth, when produced, not by the spoliation of war, which always exhausts, even where it seems to enrich, but of wealth acquired by increased efforts, or improved methods of agricultural and manufacturing industry, as an infallible symptom of increasing civilization. The more the refined modes of civilized life are diffused among the Irish people, the more peaceable and tractable will they become. They will gradually learn to liberate themselves from the fetters of priesteraft and superstition, by which the great mass of the peasantry seem, at present, so firmly bound; and, they will partake more largely, than they have hitherto done of that intellectual illumination, which prevails in other parts of the empire. Before we conclude this article, we must remark that the translation, which was no easy task, is executed with considerable ability.

ART. XI.—*Babylon; a Poem.* London. No Publisher's Name, 1810, 4*to. pp.*

THIS poem, which is the production of a young lady, throws the Scatonian prize poems of the Cantabrigians far into the shade. It is highly animated; and the versification

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is such as would not be unworthy a place in Pope's Messiah. The poem opens with the following energetic lines:

'Where Shinar's plain extends its barren sands,
Where e'en no Arabs rove in lawless bands;
Where no gay flowers display their varying hues,
Where no clear rill the fainting pilgrim views;
No golden harvests cheer the lab'ring swain,
But desolation rules the burning plain;
No temples there in orient pomp arise,
No priests attend the glitt'ring sacrifice;
No hallow'd vases from Judea's shore
Adorn the spoils which Babel's monarch bore.
No courtiers prostrate at the tyrant's throne,
Or fall'n empires, there, subjection own,
But monsters howl, and hissing serpents glide,
Where tower'd the kingdom's glory, Chaldees pride.'

The fair authoress describes the prosperity and the fall of Babylon; and exhibits the imagery and the sentiments of Scripture in very glowing verse. The Scriptures depict even the spirits of deceased potentates in the realms beneath, as rejoicing in the fall of Belshazzar. Isaiah says, 'Hell from beneath is moved for thee to meet thee at thy coming.' xiv, 9. This thought is thus poetically dilated by our authoress.

'A glimm'ring light of pallid blue is shed,
O'er these drear regions of the wand'ring dead;
Through the dark gloom their shadowy forms appear,
Dim-seen as fading stars when clouds are near:
Loud burst the iron gates—hell's vaults around
With sullen roar reverberate the sound;
Half from his throne, the dark-rob'd monarch rears,
His awful form amidst encircling spears.
As an electric flash the sky illumes,
More fiercely gleaming 'midst tempestuous glooms;
So beam'd a sullen and malignant light,
Of joy on Satan, when athwart the night,
He view'd the fallen lord of Babel's throne,
Seek his dark realms, unfriended and alone.'

The present desolation of the ancient site of Babylon, is represented in the high wrought figures of Scripture, and in very smooth and flowing lines. There may be some commonplace embellishments in the following portraiture of a pilgrim lost in the Babylonian desert; but we do not believe that the different circumstances of such a distressing situation could well be selected with more taste, combined with more appropriate discrimination, or wound up with more unaffected sensibility.

'Should e'er some hapless pilgrim thither stray,
When fades on western hills the ev'ning ray;

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If faint and weary'd from some realm afar,
He drooping views grey twilight's glimm'ring star;
While noxious dews their baleful influence shed,
And night's dark shadows o'er the desert spread;
(That night on which no morrow e'er shall dawn,
To guide the pilgrim o'er the wilds forlorn,)
Silent he stands; and trembling dreads to wake
The deadly vengeance of the poison'd snake;
Despairing hears the wild beasts fearful cries,
And vengeful howlings that around him rise;
No more for him shall breathe spring's balmy gale,
And aromatic blossoms scent the vale;
No more for him the redd'ning morn shall rise,
Or moonlight radiance cheer the midnight skies;
His wife may count the lingering hours in vain,
His children ne'er shall view their sire again;
In vain each ent'ring caravan to greet,
They trembling seek the commerce-crowded street.
Alas! for him who never can return,
Prepare the solemn dirge—the fun'ral urn;
Your father—husband—lies on Shinar's plain,
Mourners, ye watch and weep, and watch in vain."

In the above extract, the two lines in a parenthesis would have been better omitted, as they are flat and vapid, and the same thought recurs in the following lines. Some of the other thoughts would have been improved by compression. We hope that the authoress of this poem, who is said to be the Hon. Miss Hawke, will not abandon the acquaintance which she has thus happily commenced with the Muses. But we would by no means advise her again to meddle with scriptural subjects, of which we cannot add to the interest even by the embellishments of poetry, and which are generally too sacred to be made dazzling by the variegated hues of fiction. Let Miss H. abandon these subjects to the valorous competitors for the Seatonian prize, or to young clergymen, who, in order to prevent themselves from falling asleep after dinner, may by way of a stimulus to vigilance borrow the church bible, and turn it into blank verse.

ART. XII.—*A Voyage to the Demerary, containing a statistical Account of the Settlements there, and of those on the Essequibo, the Berbice, and other Contiguous Rivers of Guyana. By Henry Bolingbroke, Esq. of Norwich, Deputy Vendue Master at Surinam,* 4to. pp. 400. Phillips, 1807.

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ART. XIII.—*An Account of the British Settlement of Honduras; being a brief View of its Commercial and Agricultural Resources, Soil, Climate, Natural History, &c. To which are added Sketches of the Manners and Customs of the Mosquito Indians, preceded by the journal of a Voyage to the Mosquito Shore. Illustrated by a Map.* By Capt. Henderson, of his Majesty's 5th West India Regiment, 8vo. pp. 203. Baldwins, 1809.

THE perusal of Mr. Bolingbroke's Voyage to the Demerary is admirably qualified to arrest the attention of those, who take up a book of travels, not as a mere *pass tempo*, but as an additional help to the study of political economy. His book opens with some controversial discussion, in which he regards what he is pleased to denominate 'the perverseness of the English navigation laws,' as a deep seated evil in our system. In pursuing the subject he enforces with several judicious remarks the necessity of a relaxation of the navigation act in favour of vessels built by British subjects, in our American settlements, where it would seem that the abundance of materials and price of labour, are not the only encouragements held out as flowing from the adoption of his suggestions.

The first three chapters are mostly devoted to descriptive sketches made during the excursions of our traveller on his first arrival. In these the hospitality displayed by the settlers, both Dutch and English, furnishes a grateful theme of acknowledgement; thus early however does the author enter the lists as an advocate for the slave trade. We are willing to give him credit for the truth of his statements respecting the felicity enjoyed by our sable brethren under an English or even a Dutch task-master, but when we turn to a wordy dedication to Mr. Windham, who is panegyrised for his discrimination '*in the details of administrative appointment*,' and complimented in the same breath for his hostility to the abolition of slavery, we cannot help ascribing a bias to Mr. Bolingbroke's mind, which the lucrative place of 'vendue master at Surinam,' has brought in its train.

It is a weak argument against slavery to select the friskings displayed by its victims on a day of rejoicing and idleness, as the effusions of a mind habitually gay, and cheerful from the lightness of its burdens; yet such is the kind of logic by which Mr. Bolingbroke would seek to reconcile his readers to the policy of the African slave trade; it resembles the argumentation of a country member, who in a late debate on the bill for preventing cruelty to animals, inferred the

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general happiness of the lower beings, from the curvettings of the steed in his own meadows!

The disgraceful intercourse that prevails between the sexes in the West Indies, furnishes a fair subject of Mr. Bolingbroke's animadversion, and yet he entirely overlooks the circumstance that this is one of the curses attendant upon a state of slavery. He informs us, with rather equivocal symptoms of abhorrence, that the instant a young man arrives in Demerary, he seeks out some antiquated female trafficker in West Indian profligacy, from whom he purchases a companion of his bed. The price given varies, as we are informed, from 100*l.* to 150*l.* and it too often happens, that in imitation of 'Mr. Thomas Inkle,' of infamous memory, our newly imported debauchee speculates on the progeny of his concubinage as swelling the catalogue of heir looms which are to pass with his plantation to the highest bidder!

There are passages in Mr. Bolingbroke's work, which afford some grounds to hope that the barbarous punishments inflicted on the negroes in the West Indies are becoming unpopular but is there not something of the old West Indian *morality* in the following additions to the new penal code?

'If the cook spoils the soup' a most heinous offence in the eyes of Mr. Bolingbroke, he is made to eat it *warmly peppered with cayenne*. Other domestics acting with impropriety are sometimes confined, at other times obliged to eat an ounce of Glauber's salts, *or to sip them with a tea spoon when dissolved in half a pint of water*. This manner of inflicting punishment *is more rational* than any hitherto adopted and as long as the negroes are stimulated with a degree of pride, and emulation, it will continue to have the desired effect!'

When Mr. Bolingbroke informs his readers, that to force a poor negro to sip a strong solution of Glauber's salts by teaspoonfuls, is "a more rational punishment than any hitherto adopted" we incline to suspect the accuracy of his reasoning faculties. To us Europeans, it appears a refinement in cruelty worthy of a Heliogabalus or Nero.

It will occur more than once to an impartial reader, on the perusal of Mr. Bolingbroke's volume, as a source of regret, that an author who thinks so justly and makes himself agreeable on most topics, should so frequently have recourse to the most palpable sophistry in defence of the slave-trade.

"The Europeans (p. 114) are a conceited people. They read and they fancy that every thing can be known from Books. They undervalue observation, experience, practical talent of every kind. They listen to metaphysical politicians, who without having visited the West Indies, or knowing at all the nature

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of the people and of the properties there, think they can direct the tropical planter how best to cultivate, and the assembly of Jamaica, how best to legislate.' By such vain authors, the English people have been goaded into petitioning their Legislature for an abolition of the slave-trade. It is the trade in free negroes which alone they ought to abolish. 'The slave-trade is a universal benefit!'

Now it is most unfortunate for our author, that the disgraceful traffic, which he supports, owes its downfal to the 'observation, experience, and *practical talent*' of thousands whose indignant eloquence and triumphant personal exertions in the cause of humanity were called into action not by 'metaphysical politicians' but by the actual visitation of the scenes of horror, which are the inseparable concomitants of African slavery. We will therefore take leave of this part of Mr. Bolingbroke's performance with assuring him that however much credit he may assume from his defence of slavery, we have found nothing in it but the monotonous echo of arguments, which have long been disgusting from their repetition, and despicable from their want of the true logic of morality.

Our traveller next proceeds to depict the manners and habits of the various tribes of native Indians, who inhabit the immense *tracts of country* which go by the name of Guyana. In this kind of description, we think him peculiarly happy, and the occasional reflections in which he indulges himself are far from being inapposite. The different tribes are distinguished by customs arising from the different ways of life, which the varieties in their local situations compel them to adopt. Their religion however and certain general maxims in political œconomy are common to all. They believe in a God as the cause of all the good which occurs in the world, and in a race of malevolent beings of inferior power called Yowahoos as the authors of all the evils which befal them. To the former they offer up no prayer; but when misfortune assails them they seek to avert the vengeance of the latter by supplications. With them the offices of priests and physicians are synonimous: and this dignity is hereditary. A hollow calabash or bladder with a few stones in it, to frighten away the evil genius by the noise it makes, composes the whole of an Indian pharmacopeia, while the manual of devotion, consists in a few ejaculatory remonstrances, which lead to a feigned interview between the medical practitioner and the Yowahoo; the claims of the patient and of the latter are then gravely discussed and the controversy ends by a prophetic declaration from the peii or priests to the relatives of the patient, which like the Delphic Oracle admits of several interpretations.

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The native Indians display their grief for the loss of a deceased friend in a manner somewhat similar, to that of the natives of Scotland and Ireland of the present day. At the funeral it is considered highly unfashionable in the attendants of either sex to be sober: the knell of the departed is therefore rung in with all the horrors of intoxication.

After dismissing the native Indians, Mr. Bolingbroke, returns to his favourite topic, and after exhibiting a pleasing picture* of the happiness and comfort enjoyed by the negroes on a Dutchman's plantation at Berbice, boldly assures his readers, that the abolition of the slave-trade will be attended with utter destruction to the colonies!

Those whom chance or interest may direct to the shores of Guiana, will learn with pleasure that they may occasionally enjoy something like the delights of an Italian climate, on visiting Mahaica, a settlement at the mouth of a river of that name, situated between the rivers Berbice and Demerary.

The rise and progress of a Dutchman from beggary to affluence without talents, without education, and with but slender pretensions to moral excellence, will be found in the entertaining account given of Mynheer Vos, at *p.* 217. After this edifying recital, Mr. Bolingbroke concludes with a most sweeping invitation to Europeans of every description, to visit the Demerary as Planters. The lures held out to 'young British farmers,' are truly fascinating, and that no argument may be wanting, Mr. Bolingbroke gravely borrows some of the delights of the Mahomedan paradise, to heighten the luxuriance of the enjoyment: in short the young British farmer is informed that the rights of '*cuissage* and *jambage*,' are recognised in Guiana as formally as they were in Europe in the feudal ages!

Our limits do not admit of our entering at much greater length into the details given in the volume now before us; suffice it to say, that its contents will amply repay the time bestowed on the perusal. The reader will no doubt be struck with many forcible truths in political economy, which are continually occurring throughout the work, and will be disposed in common with us to overlook the fooleries into which Mr. Bolingbroke has been occasionally betrayed, when he throws off the commercial and assumes the scientific or legislative character. It certainly does strike us as highly presumptuous in the salesman of a cargo of slaves,† to enter the lists with a medical practitioner of considerable talents on the subject of the diseases of warm climates. The 'mistakes and blunders' of 'Pinckard,' (as he is pleased

* P. 174.

† Mr. B. uniformly calls himself Vendue Master—i. e. licensed auctioneer.

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to designate the character in question,) we are bound in charity to suppose, were introduced to public notice through the medium of Mr. Bolingbroke's ponderous quarto, at the suggestion of his bookseller, who probably recollected that Dr. Pinckard's Notes on the West Indies, still threatened to be a formidable rival to any new publication. Of a similar objectionable description are the sneers in which Mr. Bolingbroke indulges, when arraigning the policy of Lord Sidmouth's administration. Who could expect to find an anti-ministerial *tirade* embodied into a grave quarto book of travels?—The adulation paid by that fawning literary sycophant Mallet to Garrick, when he lugged a compliment to that great actor into his life of Lord Bolingbroke, was nothing to this.

Before we take leave of our traveller, we must request the liberty of cautioning him against the too frequent use of West Indian English in his future lucubrations. It surely was not in Great Britain that he picked up the words "inculi" for "uncultivated," nor will his flowery expression of "a grade nearer to savagism" pass current, so long as our language can boast of the intelligible terms of "degree" and "state of nature." We would also couple with our remarks on these inaccuracies in language, a few hints, which may perhaps check the exuberance of our author's wit in future. It is a poor pun, when informing us that the estates in Demerary are surrounded by ditches, to say that they are "*dammed*" on all sides: the wit here aimed at gains nothing by the printer's italics. The story of Mynheer Van der V. and the fiscal or Dutch magistrate of Demerary is good of its kind, but as there is nothing new under the Sun, and as Mr. Bolingbroke admits that his reading is not very extensive, we have to inform him that it is to be found in an edition of Joe Miller published long prior to Bolingbroke's visit to Guiana.

We shall now proceed to lay before our readers, a brief account of the recent publication of Captain Henderson on the British settlement of *Honduras*. The opportunities afforded by a military life of acquiring materials for extending our knowlege of foreign countries, are many and great and, from whatever cause it may arise, it is to be lamented that the number of authors, in the military profession, is so few. The work of Capt. Henderson is admirably calculated to show what might be done for the cause of science by a mind, in which habits of general observation are superinduced on the military character.

The British settlement of Honduras is part of a peninsula, the eastern boundary of which is formed by the Bay of Honduras, and the western by that of Campeachy. It extends from

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about 16 to 21 degrees north latitude, and from about 84 to 94 degrees, west longitude.

Early in the eighteenth century settlements had been formed by small parties of English, with the approbation of the natives, on the east coast of this peninsula, but they were much molested by the Spaniards until the peace of 1763, when certain stipulations were agreed upon, whereby Spain guaranteed the possession of these settlements to the British. The former power however has not been uniform in its observance of good faith towards the latter, and various fruitless attempts have been made to subjugate the colony by military enterprizes undertaken by the Spaniards.

The chapter which follows is entirely devoted by the author to a detail of the advantages likely to result to the mother country, from holding out encouragement to the settlement of Honduras, calculated to call forth all its various resources. The mahogany and logwood which it produces, are regarded by Capt. Henderson as mere secondary sources of prosperity: he describes the soil and climate as capable of producing all the vegetables of Europe, in addition to those of the Indies—Cotton, coffee, sugar, indigo and rice promise amply to reward the adventurer, who visits Honduras as a planter, while luxuriant fruits and abundance of animal food of all descriptions, hold out powerful inducements to settlers of other descriptions. The fisheries of the Bays of Campeachy and Honduras are uncommonly productive, but what will perhaps most delight an English resident is, the abundance of turtles to be found in these regions:

There are two seasons of the year for cutting mahogany at Honduras, the first commences shortly after Christmas, or immediately after what is called the *wet* season, and the second is about the middle of the year.——Gangs of negroes consisting of from 10 to 50 each, are employed on these expeditions, and the reader may form some idea of the enormous profits attending the trade in mahogany, when he is informed that one tree alone, frequently produces 1000*l.* in the market at Honduras.

We rejoice to find that the condition of the slaves in Honduras, is better than those in any other British settlement. The value of a negro at his first importation, is from 120*l.* to 160*l.* Jamaica currency, but after having become expert at the business of wood-cutting, the same negro will sell for 300*l.*

The population of the settlement is estimated at 200 whites and 500 free people of colour. The number of negro slaves is supposed to be 3000. It may appear singular, but it is nevertheless true, that every male slave is furnished

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with fire arms, and yet they are never used except in defence of their masters against foreign invasion, or in procuring game for their tables. A strong proof, if any were wanting, of the wisdom of a mild system of treatment towards those whom Providence has placed in a state of dependence.

The bilious and inflammatory diseases peculiar to the West Indies, visit Honduras in the hot months, but their ravages are mostly confined to persons newly arrived in the settlement from Europe; the negroes employed in the woods are subject to what is called the *bay-sore*, a disorder which is supposed to be peculiar to Honduras. It is described as a cancerous affection of the hands or legs, and the cure is said to be effected by caustics. The Tetanus of the West Indies is totally unknown at Honduras; a problem which our medical readers will perhaps find some difficulty in solving.

In giving the natural history of the settlement Capt. Henderson has displayed uncommon accuracy and minuteness, and the naturalist will meet with varieties in the several kingdoms which cannot fail to add greatly to his stock of knowledge. His remarks on the birds, fishes, and reptiles of the coast are peculiarly valuable.

The remainder of the volume is occupied with an account of the Mosquito Indians, with whose manners and country the author became acquainted during a mission from the British governor of Honduras to the chiefs of that nation. Much curious information is here communicated, and an English reader cannot fail to be pleased when he hears that the Mosquitos conceive themselves to be highly honoured by the friendship of the British nation; their partiality is founded on several obscure traditions, or prophecies, but more probably it may be ascribed to the assistance they have on some occasion derived from British allies when engaged in one of those wars of extermination, which the Spaniards, whom they held in abhorrence, have from time to time waged against the unoffending Indian tribes.

A close imitation of British customs and manners is the characteristic of the Mosquitos. Their chief men go by the various appellations of generals, colonels, majors and captains, and they wear such of the cast-off clothes of those officers of our army, as have found their way from the depôts of Monmouth Street to the Bay of Honduras. The king out of compliment to his British ally, calls himself George, and the crown is hereditary. His power however is somewhat despotic: when the commission of an offence is communicated to the royal ear, a messenger is dispatched to the offender with his majesty's gold headed cane, and with this instrument decrees are enforced, and punishment inflicted. When a crime is committed, which may be atoned for by the

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payment of a fine, (as in cases of adultery, where an ox is sufficient to heal the wounded honour of the injured husband) the chief man of the tribe is held to be responsible for the penalty; it is his interest and duty therefore to prevent the offender from escaping.

They have no particular form of religious worship, but they believe in good and bad spirits; like most savage nations, they deprecate the wrath of the latter, by incantations, and the conjurer is an important member of the Mosquito community.

We may fairly conclude with assuring our readers that this unassuming little volume of Captain Henderson, is a very agreeable performance. Unlike most of his contemporary travellers who have been seized with the itch of journal writing, he seldom obtrudes himself on his readers in any other character than that of an author, who is anxious to instruct and entertain his readers with plain matters of fact, unmixed with the affectation of extraordinary political or scientific acquirements.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Obedience, the path to Religious Knowledge; a Sermon, preached before the University of Oxford, at Saint Mary's, on Sunday, January 28, 1810. By Daniel Wilson, M. A. Vice Principal of St. Edmund-hall, Oxford, and Minister of St. John's Chapel, Bedford-row, London. Second Edition.* London, Hatchard, 1810.

THE author says, "that a religious tendency of mind is necessary to a due reception of scriptural truth, will be manifest, if we recollect that a cordial assent even to a moral proposition implies of necessity the combined operation of the understanding and the affections. Bare abstract truth, such as the axioms of geometry, where the moral duties have no place, and where, in consequence, there are no prejudices, nor passions to interfere, may be received alike by a virtuous and a vicious mind. But every position, which regulates our conduct, can be really acquiesced in only by a man who is in some measure influenced by the dictates of virtue." Part of the above extract is rather too vaguely and indefinitely expressed. When the author says, that "*a religious tendency of mind is necessary to a due reception of scriptural truth,*" he seems to use the word *religious* as synonimous with *scriptural*. But suppose we were to say, that "*a scriptural tendency of mind is necessary to a due reception of scriptural truth,*" would not this be tantamount to the assertion, that, no man can give credence to scriptural truth till he is *previously inclined to believe it?* Where would be the difference

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between saying this, and saying that *a man must be prejudiced in favour of a scriptural proposition, before he can believe it?* Is not this to lower the dignity, and to depreciate the evidence of scriptural truth? To us it appears that scriptural truth like truth of any other species will influence belief in proportion to its credibility, or, in other words, in proportion to the weight of evidence by which it is supported. Though *assent to religious truth* does not, as Mr. Wilson seems to suppose, *depend upon the will, but upon the evidence,* a man cannot capriciously *will* to believe either this, or that proposition. Where two propositions are placed before the mind, *the mind cannot but assent to that which is supported by the strongest evidence.*—This is not a matter of choice, but of constraint. The evidence produces the necessity. Hence Truth is and must be omnipotent. Such is the wise constitution of God!—A man may disguise his conviction of a truth, or he may verbally assent to what he does not believe; but, whatever may be his hypocritical concealments, or his outward professions, his mind, as far as he possesses the faculty of discrimination, *cannot internally resist the force of evidence.* The mind is active in examining evidence, and in balancing probabilities, but it is passive in its assent to the preponderance of proof. If we place two weights in opposite scales, can we help believing that that is the heaviest, which turns the scale? Is this belief a matter of necessity or of choice? When the mind examines the truth of opposite propositions, it's assent must be commanded by the real or apparent excess of proof. Mr. Wilson seems indeed to bewilder himself by confounding the assent of the understanding with the obedience of the will. A man cannot obey a moral rule without being previously disposed to do it; but he may believe in the truth and justness of the rule without any such previous disposition. A man, who is made acquainted with the nature of Alcohol, cannot but believe that the intemperate use of it must be pernicious to health; but yet, *he may not be disposed* to forsake the practice of ebriety. The *assent* to a moral proposition does not *of necessity imply "the combined operation of the understanding and the affections."* The mind as necessarily assents to moral truths, when they are supported by sufficient evidence, as it does to geometrical or any other truths. Moral precepts, as well as geometrical rules, have an evidence of their truth independent of the practice of those by whom they are believed. For they may be believed without being practised, though they are not likely to be practised without being believed. The practice of any moral virtue, as of beneficence, temperance, &c. will indeed afford a *more palpable and sensible evidence* of its truth in the self-approbation and self-satisfaction which it will produce. This sweet unseen gratification cannot belong to the man who believes in the truth of a moral rule, and yet violates he obligation. His bosom will, on the contrary, be the centre of self-dissatisfaction and inquietude. When Jesus said in the words of Mr. Wilson's text, that "if a man will do his will, he shall know of the doctrine whether it be of God," he meant, that

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if a man would conform his habits to those rules of righteousness which he inculcated, he would find them such a source of internal serenity and joy, as would convince him that they owed their origin to, and had the sanction of, the moral Governor of the world.

ART. 15.—*The Fall of David; a Sermon preached at All Saint's Chapel Bath, on Sunday the 4th of March* 1810. *By the Rev. Lucius Coghlan, D. D. upon* 11 *Sam. ch.* xi. v. 1. Longman, 1*s.* 6*d.*

THIS sermon is preceded by a prefatory address by the Rev. Dr. Coghlan to his Bath audience; of which the following is a part:

'*Ladies and Gentlemen,*

'I humbly beg leave to submit the following Discourse to your dispassionate perusal. I am induced to do so by the advice of some clerical friends who have seen it in manuscript, and by a consciousness that I am incapable of uttering any thing in a pulpit that could wound the chastest ear, or in the slightest degree offend any mind that possesses real purity. I publish it in vindication of my moral character, and as my best, if not my only answer to those who have injuriously asserted that it borders upon obscenity. Indeed some have exhibited that charge in much more unqualified language.'

Dr. Coghlan professes it to be his object to show that persons who indulge in a voluptuous indolence, "must be subject to *surprizes* of sin, to which persons of more active pursuits are utter strangers." The learned Doctor, ascribes the guilt into which David was precipitated by his connection with Bathsheba, to "*indolence, combined with seclusion.*" In another place our grave divine tells us that, when the pious monarch was *surprized*, he "was *in an unoccupied* state, *that insensibly leads to ruminations of an inflammatory and most dangerous nature.*" So prepared, his heart became as it were a mine highly *charged with combustibles*, and ready to explode in a moment. As a proof that it was so, listen to the following sentence in the Scripture narrative: "And from the roof he saw a woman washing herself, and the woman was very beautiful to look upon." It is not necessary for my present purpose to proceed further, for you all must recollect the catastrophe. The Doctor informs us, that when David first saw Bathsheba, he did not know her to be a married woman. '*It is therefore most highly probable that, when he first yielded to a lustful impulse, he intended to indulge in a transient lapse from virtue.*'

By this time it is probable that our readers will not be surprized that this sermon of the Rev. Dr. Coghlan should have caused a titter in the gay circles of Bath: and incited the genius of scandal which resides in that place to be a little busy with the Doctor's *modest fame.*

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ART. 16.—*The Deity and filiation of Jesus Christ, being the Substance of two Discourses, addressed to a Society Meeting for worship in Grapelane Chapel, York, and published at their request.* London, Longman, 1810.

THIS production will be an agreeable present to the believers, in what is called, the Trinity.

ART. 17.—*The Consequences of unjust War; a Discourse delivered at Newbury, February 28, 1810, being the day appointed by Proclamation for a general Fast; to which Authorities are appended, in confirmation of the Facts asserted. By J. Bicheno, M. A.* London, Johnson, 1810. 2s. 8vo.

THIS is a very animated sermon, and does honour to the moral and political sentiments of Mr. Bicheno.

ART. 18.—*On the Character and Influence of a virtuous King; a Sermon, preached on the 25th Day of October 1809. in the West Church Aberdeen, on occasion of the Jubilee on the fiftieth Anniversary of His Majesty's Accession. By William Laurence Brown, D. D. Principal of Marischal College, &c.* Aberdeen, Chalmers and Co. 1810.

IF we cannot, judging from the present specimen, speak very highly in favour of this writer's theological talents, we cannot withhold our admiration from his courage. "I am not afraid, says he, of our eternal foe with all his hosts, and all his military skill, and all his profligacy and rancour." We acknowledge that, while we contemplate all this, we cannot feel *quite so much at our ease*; but we hope that, by degrees, we shall bring ourselves to the same consciousness of security.

The leaves of this sermon are *gilt*, which is the only feature of *novelty* that it presents; the rest is common-place.

POLITICS.

ART. 19.—*A Statement of Facts delivered to the Right Honourable Lord Minto, Governor General of India, &c &c. on his late Arrival at Madras. By William Petrie, Esq. Senior Member of the Council at Madras. With an Appendix of Official Minutes.* London, J. J. Stockdale, Pall-Mall, 1810, 3s. 6d.

IN our Review for last March, we gave a brief account of the circumstances, which gradually produced the late violent burst of discontent in the Indian army. Mr. Petrie appears to have been a strenuous and enlightened advocate for measures, which would have either prevented the dissatisfaction in the army, or would have appeased it without any danger to the public tranquillity, and to the ultimate safety of the British dominion in the east. The breach of the tent-contract, the impolitic and unnecessary severity, which was shewn to General Macdowell, the impotent resentment of which he became the object, the suspension of colonel Capper and major Boles for transmitting to the army the farewell order of the commander-in-chief, were what principally operated in exciting the disgust of the military, and in in-

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forming their minds against the civil government of Madras. 'The measure of removing lieutenant-colonel Capper,' says Mr. Petrie, 'and major Boles, was universally condemned by the most respectable officers in the army, and not more so by the officers in the company's service, than by those of his majesty's regiments. It was felt by all as the introduction of a most dangerous principle, and setting a pernicious example of a disobedience and insubordination to all the gradations of military rank and authority: teaching inferior officers to question the legality of the orders of their superiors, and bringing into discussion questions which may endanger the very existence of government. Our proceedings at this time operated like an electric shock, and gave rise to combinations, associations, and discussions, pregnant with danger to every constituted authority in India; it was observed that the removal of general Macdowell (admitting the expediency of that measure), sufficiently vindicated the authority of government, and exhibited to the army a memorable proof that the supreme power is vested in the civil authority.'

Mr. Petrie seems to have made every possible effort to dissuade Sir G. Barlow from the ill-advised measure of punishing the two officers above mentioned for obeying the orders of the commander in chief. When the minds of the military were almost totally estranged from the civil authority by the rash and inconsiderate proceedings of the governor of Madras, none of those measures appear to have been taken, which were most proper for allaying the storm, before it exploded in acts of open disobedience to the government. Mr. Petrie well remarks that there is a wide difference between the mutiny of a corps and the revolt of a whole army, and that the remedies, which it may be wise to apply to the one, are totally inapplicable to the other. But the governor of Madras seems to have rejected all those counsels of conciliation, which would probably have instantly quieted the ferment in the army; and have restored harmony and confidence between the military and civil power. The moment when conciliatory measures would have been both wise and efficacious, was suffered to pass away; and though the government has been, for the present, successful in restoring the public tranquillity in that quarter, yet we fear that the remembrance of past events has left an impression on the minds of the military, which will, at some future period, be productive of new and more tremendous convulsions in the eastern world. The Sepoys have been unfortunately taught to appretiate our weakness and their strength. 'The appeal of government,' says Mr. Petrie, 'to the native troops is, perhaps, more pregnant with danger to our security in India than any other measure we have yet adopted. Besides its immediate and ruinous effects on the discipline and subordination of the army, it leads to consequences of far more general magnitude and importance.

'By this appeal to the Sepoy, we instruct him in the fatal truth, that on the support of his arm depends the security of the empire in the east. It removes the delusion by which for so many

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years a handful of Europeans has kept millions in awe; and, for a temporary and no great national object, endangers the whole machine of our Indian government. I consider this to be the most fatal wound that the public safety has received in the present distracted conflict.' The perseverance of Sir G. Barlow in measures of rigour and coercion in opposition to those who advised a more lenient course, may first appear like the intrepid constancy of a GREAT mind, but a really GREAT mind is above noticing such frivolous pretexts for animosity and resentment, as are mentioned in the following passage from the official statement of Mr. Petrie. 'In the commencement of the discontents, the military in general, at the Presidency, declined accepting of the governor's invitation to dinner. This was taken up in a manner which gave importance to a circumstance of no moment in itself, and, by making the refusal a breach of military discipline, it increased the spirit of resistance; and many officers preferred incurring the severest displeasure of government, rather than give this involuntary test of obedience. *The young men of the institution were ordered to their corps, because they would not attend a ball of Lady Barlow's.* A battalion of Sepoys was sent across the peninsula to Goa, because the officers refused to dine with the governor.'

ART. 20.—*Desultory Reflections, on Banks in general, and the System of keeping up a false Capital, by Accommodation Paper, so much resorted to by Monopolists and Speculators; divided into three Parts, or Essays, and Dedicated, without Permission, to the Governor and Company of the Bank of England. By Danmoniensis*, London, Sherwood, 1810, 12*mo.* 4*s.*

THE first essay in this little volume, is on banks in general. For 'the coinage of *real money*,' says the author, 'the laws admit of only *one mint*; it is not, then, really astonishing, that for *imaginary money* there should be *no restraint*? That, while the laws of a wise and discerning people, condemn as a malefactor and doom to the most ignominious death, the man who dares to impress any metal (really possessing intrinsic worth) with the king's image, and tender it as coin; they should, by permitting individual after individual, to erect mints innumerable and deluge society with overflows of paper, encourage such a multitudinous assemblage of intruders, to assail, combat, vanquish (the writer may almost say exterminate), our former circulating mediums, the regular forces of the country? Our guineas are banished, while mere upstart nominals triumphantly possess the island; the king himself, however justly respected by his subjects, cannot withstand an host of adversaries; his image, however precious and desirable, cannot remain in a country, where the opposition of antagonists is daily and hourly increasing.

'Independent of the grand national establishment or mint of notes, every town or large village, almost throughout the kingdom, has to boast of secondary mints; whose proprietors, in

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frequent cases, are not only scarcely known in the neighbourhood, where they have erected the furnaces of future mischief, but whose funded or landed property is equally a matter of doubt. Still, *even* their paper is circulated, and though refused by some few individuals, whose knowledge of what appertains to personal responsibility places them upon their guard against imposition, nevertheless the multitude, wholly incapacitated from forming a correct judgment of such matters, and hood-winked by the apparent air of respectability attached to a banking concern, receives as real and bonâ-fidè securities, their printed slips of paper, which have no more positive validity annexed to them, than the shop-bill of a common tradesman; excepting, indeed, that the former promise the payment of that, which they do not possess: whereas the latter really possesses the commodities, which he professes to sell.'

Essay II. is on monopoly and speculation. Essay III. is on the general consequences of speculation. These consequences are very forcibly pourtrayed. The author himself writes feelingly on the subject, and seems to have been the victim of the delusion which he exposes and deplores.

Art. 21.—*A Review of the Conduct of the Allies, with Observations on Peace with France.* London. Richardson, 1810. 3*s*.

THIS is a sensible Pamphlet. Many of the Remarks evince sagacity and reflection. On the negociation for peace at Lisle, between Lord Malmsbury and Letorneur, the author says that 'this conference opened with apparent sincerity on both sides; but unfortunately, our habits of diplomatic delay and procrastination (our plenipotentiary not having received full powers to conclude a treaty) were attended with very dreadful and unexpected results. The revolution of the eighteenth Fructidor (8ept. 5, 1797) supervened. By this fatal event, all the men of talents, character, and moderation in France, were deported; and all hopes of rational freedom, all expectations of permanent and good laws, all prospects of a secure and lasting peace, were done away perhaps for ever; yet this revolution hung by a thread. *It never would have taken place if the preliminaries had been previously signed at Lisle. We should then have no more heard of Buonaparte, but as a celebrated general, like Angereau, or Massena.*' Those, who contemplate the power of the present emperor of the French with horror and dismay, may find ample food for musing, in the concluding sentences of the passage, which we have just quoted. On what slender threads do the greatest events and the most momentous interests seem to depend!—The negociation at Lisle, was probably protracted by the deluded policy of the English cabinet in order to give time for a counter-revolution to explode in favour of the Bourbons; but the revolution, which did take place at Paris, instead of promoting the restoration of the Bourbons, ultimately led to the es-

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tablishment of a new dynasty, by which the fond hopes of the Capets seem to be for ever extinguished!--The author of this pamphlet condemns our former refusals to make peace with France, and he thinks that the attempt ought to be renewed.—

'A speedy, stable and honourable peace, can alone avert that series of calamities which has overwhelmed all the rest of Europe.

'The public sentiment in favour of peace would be unanimous and loud, were it not for that class whose fortunes are derived from the calamities of war; and whose connections and interests are unfortunately but too extensively ramified through the British Empire.

'The stability of peace must depend on the new relations to which it will give birth. It will be preserved as long as it is convenient and expedient to both parties; and longer no peace ever yet continued, though made to last for ever, 'in the name of the holy and indivisible Trinity.' An *honourable* peace is, however indispensable; for national honour is but another word for national independence.

'Peace, *so necessary to the world*--Peace, which could have been so often, and so cheaply obtained, must like the sibylline volumes, at last be purchased at any price. Part of that price has been already paid in advance, and it is immense--the independence of Europe! Yet, it is consolatory to know, that peace alone will secure and establish our own.'

ART. 22.—*A Defence of Bank Notes against the Opinions which have been published in the Morning Chronicle, Cobbett's Register, and a recent pamphlet, entitled "The High price of Bullion, a Proof of the Depreciation of Bank Notes," with Observations on the Balance of Trade, and the Course of Exchange. By John Grenfell, Esq.* London. Walker, 1810. *pp.* 23.

THE author treats the depreciation of our paper currency as imaginary and contends that the high price of bullion is not caused by an inundation of paper, but by an extraordinary demand among the nations of the Continent. This extraordinary demand for bullion among the nations of the Continent, must finally resolve itself into a refusal on their part to receive our produce or manufactures in exchange for the commodities with which we are supplied by them. Hence this trade must in a great degree be carried on by Great Britain, by the export of coin or bullion. The price of bullion must consequently rise in the home-market; and hence our guineas are either smuggled out of the country, or melted in the crucible previous to their departure.—But if we were less exuberantly supplied with a paper circulation, than we are at present, the money price of every article would be considerably less than it now is;--and Great Britain would pay for many of those commodities in her manufactures, which she now procures only through the medium of the precious metals. She would no longer be drained of her bullion as she now is. We have not space to discuss the subject at length;

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but we fear that our present excess of paper-currency is a greater evil, and a source of more numerous ills, than Mr. Grenfell seems to suppose.

ART. 23.—*Reform without innovation or cursory Thoughts on the only Practicable Reform of Parliament, Consistent with the Existing Laws, and the Spirit of the Constitution.* London, Savage, 1810.

THE Writer's notion of the *only practicable Reform* confines itself within a very narrow compass; His proposal is "that every qualification, whether real or borrowed, shall remain liable to the demands of the member's creditors, during the whole period of his sitting in parliament; instead of its being lent, as is frequently the case at present, for four and twenty hours, for the mere temporary purpose of enabling the member to take his seat, and to be then returned to the real owner." We would ask one question of this reformer—If the *amount of the debt* contracted by any particular member, either before, or within six months after he has taken his seat, should be greater than *the value of his qualification*, and *an extent* should be issued for the purpose of satisfying these claims, how could he contrive that *such qualification*, whether real or borrowed, should remain liable to the demands of the member's creditors, *during the whole period of his sitting in parliament?*

If the *only practicable reform* be no better than this, we are in a very unenviable predicament. But we hope better things.

ART. 24.—*State Calender or Memorandums, and Narratives Parliamentary, Civil, Military, Naval and Ecclesiastical.* London, Scholey, 1810. folio.

THIS publication, which must have been produced at the expence of very considerable labour and research, concentrates much important information on subjects, which are at all times, of very general interest. As a work of reference, it is valuable and useful. It is printed with great elegance, and blank pages are left for the purpose of introducing such alterations as political changes may occasion. It is upon the whole, the best compilation on the subject that we have ever seen.

POETRY.

ART. 25.—*The Valentine, a Poem on St. Valentine's day, (the 14th of February,) with a Poetical Dedication to Mrs. Dorset, Author of "The Peacock at Home." By Edward Coxe, Esq. of Hamstead Heath.* London. Longman, 1810. *Price 2s. 6d.*

Mr. COXE, informs Mrs. Dorset, author of "The Peacock at Home," to whom this poetical *morceau* is dedicated, that her eyes still retain their fire; and that their sweetness also still survives; and with other pleasant intelligence—assures her that

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"Their Bard's renown
But little fears the critic's frown;
If she, whose BIRDS unrivalled shine,
Grace with her smiles his VALENTINE."

Among other lively couplets calculated to excite that *smile* at once so gratifying and so satisfactory to this gentleman, are the following,

The GANDER ties the marriage noose
With (what man oft has done)—a GOOSE
Whose cackling to *his* ravished ears,
Seems like the music of the spheres;
And smitten with her *embon point*,
Thinks he embraces charms divine.
While their own downy feathers spread.
Serve *without making*, for their bed!

That the bed should serve *without making*, we can easily conceive; but how the *downy feathers* should do so, is to us, not quite intelligible. But Mr. Coxe seems to understand these matters better than we do.

NOVELS.

ART. 26.—*The Woman of Colour, a Tale.* 2 vols. London. Black, Parry, and Kingsbury. 1810.

THE author of this work tells us, that the moral he would deduce from the story of the Women of Colour is 'that there is no situation, in which the mind, which is strongly imbued with the truths of our *most holy faith*, and the consciousness of a divine *Disposer* of *events* may not *resist itself* against misfortune, and become resigned to its fate.' All this may be very true but we have our doubts of the morality of this tale. We do not see what good is to accrue from reading a story, in which an amiable female is despoiled of her name and station in society, through the machinations of a rejected and jealous woman, and three worthy characters made wretched for no one reason in the world. Olivia Fairfield, the Woman of Colour, comes over to England with a fine fortune to marry her cousin, by the desire of her late father; if she does not do this, her fortune is forfeited. This cousin is represented as amiable and handsome. They are united; and the good and superior qualities of Olivia engage the esteem of her husband in spite of her colour. She is happy in possessing this esteem and displays much good sense and feeling. It however turns out that her husband had two years before clandestinely married a beautiful girl, who was dependant on his brother's wife; and as this wife wished to have married Augustus Merton, instead of the brother, she determined to wreck her vengeance on her rival. She accordingly makes her believe,

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that she was seduced by a false marriage; and, in the absence of her husband, sends her into a remote country, and on his return propagates a report of her death which is believed, and he afterwards marries his cousin of colour. She then removes the former wife and contrives to throw her in the way of her husband; her re-appearance makes all the confusion that can be wished; and of course the Woman of Colour's marriage is null and void. The author has endeavoured to throw into the character of Olivia, a wonderful quantity of magnanimity, fortitude, and religion, and has, in some measure, succeeded. But Olivia is rather too methodistical; *providence* is for ever in her mouth; she indulges a little too liberal in the use of the *Most High*, and plumes herself too much on her religious duties, and her quotations from Scripture. The character of her black servant Dido, is the most natural of any. Mrs. George Merton evinces a malignity, which we trust is unnatural; and the East Indian Nabobs family present nothing new.

MEDICINE.

ART. 27.—*A genuine Guide to Health; or, Practical Essays on the most approved Means of preserving Health, and preventing Diseases. To which are added, Cursory Observations on Intemperance and various Excesses, and the extraordinary Influence they have on the Human Frame: with Suggestions to counteract their baneful Effects. Also, Strictures on the peculiar Regimen and Management of Invalids, Women in Childbed, and Infants; with ample Instructions to select such Articles of Food, &c. as are best adapted for them. Written in a brief, but comprehensive Manner, by T. F. Churchill, M. D. Professor of Midwifery in London, Author of the New Practical Family Physician, Medical Remembrancer, &c. &c.* London, Crosby, 1810, 4s. 12mo.

WE have had so many *genuine guides* to health, that it is difficult to determine which is the counterfeit. Dr. Churchill's title-page certainly promises much; but we are not fond of *promising titles*. They remind us too much of the labels on a quack-medicine. Dr. Churchill might as well have left his readers to judge whether his *manner* be at once '*brief and comprehensive.*' Some of the remarks in this work are certainly judicious and useful; but it appears to us that several passages might have been more delicately expressed without any injury to the sense.

ART. 28.—*The Medical Remembrancer; or, Pharmaceutical Vade Mecum; being a short Sketch, of the Properties and Effects of all the Medicinal Compositions and Simples now in Use, as directed by the College of Physicians in the last New London Pharmacopeia, arranged under their several Classes. To which is added, an alphabetical Table in Latin and English, with the former and present new Names; containing the proper Doses of each Medicine. Intended as a complete Pocket Manual. The second Edition by Thomas Furlong Churchill, M. D.* London, Johnson, 1810.

THE second edition of this work contains every medicine in the London Pharmacopeia, with the *old* and *new* names. It may

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be a useful manual to the sons of Æsculapius; or to those who are fond of dabbling for a prize in the lottery of the *healing art.*

MISCELLANEOUS.

ART. 29.—*A Letter to the Right Honorable William Windham, on his Opposition to Lord Erskine's Bill, for the prevention of Cruelty to Animals.* London, Maxwell & Wilson. *Price* 2*s.* 1810.

MR. BRINDLEY, the great artificer of canals used to say that he never cut a *live* stick out of a hedge when he could find a dead one that would answer his purpose. This instance of sentiment may appear extravagant and ridiculous; but to us it seems a just tribute of respect to the works of God. If even a live shrub ought not to be *wantonly* and *uselessly* destroyed, how can we justify the practice of barbarity to animals as sensitive to pain as ourselves? We have no doubt but that the bull, which feeds in Mr. Windham's meadows at Felbrig, has as much repugnance to the *pleasant pastime* of being beaten with bludgeons by a mob of clowns, or lacerated by a couple of bull-dogs as he would himself. Mr. Windham would not certainly think this treatment *good sport.* But does not Mr. Windham know that there is a certain old precept '*do as you would be done by,*' which, within *reasonable* limitations, is as applicable in its practical duties to our conduct to the brutes as to our fellow-creatures. Every effort to mitigate the sufferings of the brute creation merits our cordial praise.

ART. 30.—*A Letter to Jasper Vaux, Esq. Chairman of the Meeting at Lloyd's, on Monday, the 29th of January last, in which the Nature and Principles, and the past and present Extent of Marine Assurance are examined; the Necessity of a New Company to effect Marine Assurance pointed out; and the Opposition displayed to its Establishment, especially by the Underwriters at Lloyd's Coffee House, is considered and refuted. By a Subscriber at Lloyd's.* London, Richardson, 1810, pp. 75.

THE author of this pamphlet proposes to establish a new chartered company for the transaction of Marine Assurance. He recommends that this company should have a capital of five millions, of which one million is to be paid up, and constitute a permanent fund, and, the residue to be forth-coming when required. We are not, in general, friends to chartered companies; but this author contends that one on the footing of that which he has suggested, would be of great national benefit. He says, that the business of marine assurance, in which such a large capital is necessary, cannot be conducted with the same degree of security to the persons insuring, by an individual as by a company; and that an individual in case of any heavy loss, is under a much stronger temptation, than a company can be, to delay the payment of a just claim, or to resort to stratagem and contrivance to set it aside.

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Alphabetical Catalogue, or List of Books published in May, 1810.

Abernethy.——Surgical Observations on diseases resembling Syphilis; and on diseases of the Urethra. By John Abernethy, F.R.S. part 2. 8vo. 6s.

Alley.—Observations on the Hydrargyria; or that vesicular disease arising from the exhibition of Mercury. By George Alley, M.D. M.R. J.A. 4to. 14s. boards.

Anne of Brittany.—An Historical Romance, 3 vols. 12mo. 13s. 6d. bds.

Blagdon's Political Register, vol. 1. from October 1809 to May 1810, royal 8vo. 11. 11s. 6d. boards.

Bridge.—Lectures on the Elements of Algebra. By the Rev. B. Bridge, A. M. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East India College, royal 8vo. 10. 6d. boards.

Bristow.—The Maniac, a tale; or a View of Bethlem Hospital, and the Merits of Women, a poem by A. Bristow, 8vo. 10s. 6d.

Clarke.—Travels in various countries of Europe, Asia, and Africa. By Edward Daniel Clarke, LL.D. part the first, Russia, Tartary, and Turkey, 4to. 5l. 5s. Ditto on large paper, 8l. 8s.

Cottage Girl (The) a Poem, comprising his several Avocations during the four Seasons of the year. By M. C. esq. author of the Fisher Boy, and Sailor Boy, 12mo. 5s. boards.

Darling.—The Romance of the Highlands. By Peter Middleton Darling, 2 vols. 12mo. 12s. boards.

Daughter (The) a Novel, 2 vols. 12mo. 9s. boards.

Discourse (A) on the immoderate Use of vinous Liquors, and the fatal effects thereof on the Life, the Health and Happiness of the Inebriate. By a real friend to the thoughtless, 8vo. 1s. sewed.

Elton.—Tales of Romance, with other Poems, including Selections from Propertius. By Charles A. Elton, Author of a translation of Hesiod, 12mo. 7s. 6d. boards.

Extracts from the Diary of a Lover of Literature, 4to. boards, 1l. 1s.

Grellier.—History of the National Debt from the Revolution in 1688 to the beginning of the year 1800. By the late J. J. Grellier, Cashier to the Royal Exchange Assurance Company, 1 vol. 8vo. 14s. boards.

Grahame.—Poems on the Abolition of the Slave Trade. By Montgomery Grahame, &c. 4to. on royal paper, 3l. 3s. Ditto on Imperial, 5l. 5s.

Hearne.—The four first volumes of the works of Thomas Hearne, M. A. containing Robert of Gloucester's Chronicle, and Peter Langtoft's Chronicle, price 3l. in boards.

Hamilton.—Remarks on several parts of Turkey, part 1. Ægyptiaca, or some Account of the Ancient and Modern State of Egypt, as obtained in the years 1801-1802. By William Hamilton, Esq. F.A.S. royal 4to. with folio plates, 4l. 4s.

Johnes.—The Chronicles of Enguerrand de Monstrelet, a gentleman formerly resident at Cambray, in Cambresis, translated by Thomas Johnes, Esq. 5 vols. royal 4to. 21l.

Lines on the lamented Death of Sir John Moore, suggested by reading Moore's Narrative of the Campaign in Spain, 4to. 1s. sewed.

Letter (A) to Sir John Eden, Baronet, Chairman of the General Quarter Sessions of the Peace, for the County of Durham, from the Justices of the Peace, 4to. 3s. sewed.

Milner.—The Works of the late Rev. Joseph Milner, A. M. Master of the Grammar School, and afterwards Vicar of the Holy Trinity church in Kingston-upon-Hull, 3 vols. 8vo. 4l. 16s. boards.

Madock's Florists' Directory, a complete Treatise on the Culture and Management of Flowers; with a Supplementary Essay on Soils, Manures, &c. new edition, with plates, improved by S. Curtis, author of Lectures on Botany, &c. 8vo. 21s.

Mirror (The) of Reform, reflecting a clear and faithful portraiture of its source and objects. By an Irishman, 8vo. 1s. sewed.

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Mitford.—Poems. By Mary Russell Mitford, 12mo. 7s. boards.

Neilson.—Greek Idioms, exhibited in select passages from the best authors, with English notes, and a parsing index. By the Rev. William Neilson, D. D. M. R. I. A. 8vo. 5s. bound.

Peacock.—The Genius of the Thames, a Lyrical Poem in two parts. By Thomas Love Peacock, 7s. boards.

Palin.—Iphotelle; or the Longing Fit, a Poem. By Ralph Palin, 1 vol. 8vo. 5s.

Paul.—Proceedings in the construction and Regulation of the Prisons, and Houses of Correction of the County of Gloucester. By Sir G. O. Paul, Bart. 2 vols. 8vo. 14s.

Parnell.—A corrected report of the Speech of M. Parnell, Esq. in the House of Commons, on Friday the 13th of April, 1810, on a motion for a select committee to inquire into the Collection of Tythes in Ireland, 8vo. 1s. 6d. sewed.

Ponsonby.—The Speech of Mr. Ponsonby, on the question relative to the Privileges of the House of Commons, 8vo. 1s. sewed.

Rose.—The Crusade of St. Louis and King Edward the Martyr. By William Stewart Rose, 4to. 5s. sewed.

Rowden.—The Pleasure of Friendship, a Poem in two parts. By Frances Arabella Rowden, 7s. boards.

Scott.—The Lady of the Lake, a Poem. By Walter Scott, Esq. 4to. 2l. 2s. boards.

Swift.—The Life and Acts of Saint Patrick, the Archbishop, Primate, and Apostle of Ireland, now first translated from the original Latin of Jocelin, the Cistercian Monk of Furius. By Edmund L. Swift, Esq. 1 vol. royal 8vo. 9s. boards. Ditto on royal paper, 15s. Ditto on imperial paper, 21s.

Siege (The) of Isca; or the Battles of the West, an operatic Historical Melo-Dramatic Spectacle, performed at the New Theatre (King's Ancient Concert Rooms), Tottenham-street, 8vo. 1s. 6d. sewed.

Triumphs (The) or the Sons of Belial, or Liberty Vanquished, a mock heroic tragedy in five acts. By the author of "the Acts of the Apostles," of "Precedents and Privileges," 8vo. 1s. sewed.

Wynn.—Argument upon the jurisdiction of the House of Commons to commit in cases of breach of privilege. By Charles Watkin Wynn, Esq. M. P. 2s. 6d. sewed.

Windham.—Speech of the Right Hon. W. Windham, in the House of Commons, June 13, 1809, on Lord Erskine's Bill for the more effectual prevention of cruelty towards animals, 8vo. 1s. 6d. sewed.

Waring.—Letter to the Editor of the Edinburgh Review. By Major Scott Waring, in reply to the critique on Lord Lauderdale's View of the Affairs of the East India Company, 8vo. 3s. sewed.

Williams.—Sacred Allegories; & Allegorical Poems. By the Rev. John Williams, M. A. Curate of Stroud, Gloucestershire, foolscap, 4s. 6d. boards.

Yuli; The African, a Poem in six cantos, 12mo. 4s. boards.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Memoirs of Peter Daniel Huet.
Beloe's Anecdotes of Literature, Vol. IV.
Edmonston's Zetland Islands.
Winsett's Treatise on Hemp.
Account of Surinam.
Evans's Old Ballads enlarged.
Ensor on National Government.

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THE

CRITICAL REVIEW:

SERIES THE THIRD.

Vol. XX. JUNE, 1810. No. II.

ART. I.—*Memoirs of the Life of Peter Daniel Huet, Bishop of Avranches, written by Himself; and translated from the original Latin, with copious Notes, Biographical, and Critical. By John Aikin, M. D.* 2 *vols.* 8vo. Longman, 1810.

THE lives of literary men are proverbially uninteresting; but this judgment, which seems to be confirmed by common consent, requires explanation, and is to be adopted only under certain restrictions. If the value of biography is to be estimated only, like that of romances, by the number of surprising events and the extraordinary changes of fortune which it records, then indeed literary biography can in very few instances be worth a rush; if, superior to the mere amusements of children, we study biography for the purpose of elevating our minds to the models of great and exalted virtues, still the lives of literary men can seldom furnish us with such magnificent objects of contemplation, because, removed from the noise and bustle of the world, it rarely happens that the devotees of learning are placed in situations to call forth the display of splendid and heroic achievements. But if any advantage is to be gained in point of instruction, or any gratification of rational curiosity, by tracing the progress of human intellect, and the process which has led to the attainment of literary and moral excellence in a private station, by watching the influence of hopes and desires, of enmities and rivalries, on the characters of retired individuals, by calling before our eyes the forms of departed worthies, and conversing with them, in imagination, as if brought back to life and familiarly seated by our own fire-sides; then is the study of literary biography, (at least it should be) one of the most pleasing, and also one of the most useful, of mental recreations.

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It must be confessed, however, that though this representation be perfectly correct, yet it is rather that of what ought to be, than of what is, literary biography; and that the species of writing which generally goes under that name, deserves all the censure of wearisome and monotonous dullness which the received maxim applies to it, what rational curiosity can be satisfied or amused by a catalogue of works, even though accompanied by the dates of their compositions? By an overcharged estimate of literary merit, daubed over by the indiscriminate eulogy of a surviving friend? By a register of the birth and baptism, the marriage and death of the hero? By a selection from his correspondence, containing a few loose and unsatisfactory strictures on books or men, such as one usually writes in the confidence of the moment without a notion of future publicity, or, may be, (what is much worse) a set of stiff, formal, laboured criticisms, the result of an overweening pedantry, anticipating the honours of posthumous notoriety, even in the every-day communications of friendship and affection? Yet such are the component parts of most literary biographies. All particular traits of character, all the interesting sketches of domestic and familiar life, are omitted by the delicacy of the writer. 'The character of his deceased friend must not be subjected to the scrutiny of a vulgar and indiscriminating public; the feelings of his survivors cannot bear so indecent an exposure.' Very well, sir, then you should not have undertaken to write his life and publish his letters.

Did not 'Boswell's Life of Johnson,' (a book with all its puerilities and all the follies of the writer, the most amusing and instructive that was ever composed on the life and character of a literary man) stand an honourable exception to the rule, we should lay down as a certain maxim that no good is ever to be expected from the biography of a friend. On the other hand, self-biography is, from the nature of man, always liable to suspicion and generally very imperfect. Yet, such as it is, we are, upon the whole, inclined to prefer it to any other sort of story-telling. Its advantages and demerits are fairly stated in a very sensible and well written introduction prefixed by Dr. Aikin to his present work. To this, therefore, we shall refer our readers as containing, in language better than ours, the sentiments with which we should otherwise have concluded these general remarks on literary biography.

With regard to the book now offered to the public, we must fairly own that it has disappointed our expectations.

'The bishop of Avranches,' proceeds Dr. Aikin in the same

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introduction, 'was a person greatly celebrated in his age for profound and extensive erudition, and for the use he made of it as an author of various esteemed works. That he ranks among men of the first order of intellect, I by no means intend to assert; but he was one of those who fill a certain space in the literary history of their time, and whose name is too firmly associated with the durable monuments of lettered industry to be in danger of perishing. The incidents of his life were not very different from those common to scholars and ecclesiastics; yet, the manner in which he was trained to each of these characters was marked by certain peculiarities, which rendered him a distinct individual in those orders of men. Long his own master, and enabled to pursue what studies, and in what mode and company, he chose, he considerably varied his objects and places of residence. An inquirer from youth on religious topics, and familiarly connected with protestants, as well as with the members of his own religious communion, he imbibed a degree of learned catholicism, which did not entirely quit him even when become a prelate; and which induced him to cultivate a freer and more promiscuous acquaintance among his learned contemporaries, than could have been the lot of one brought up in the trammels of a religious order, or originally destined to an exclusive priesthood. On these various accounts, added to a life protracted to nearly a century, the biography of few men affords so wide a basis for the superstructure of a literary history of the age in which he flourished.'

When it is considered, that that age was the latter half of the seventeenth century, and that Huet reckoned among his most intimate acquaintance many, and was personally acquainted with almost all of those illustrious men, whose knowledge, wit, and learning, shed such a blaze of light over the magnificent court of Louis the Fourteenth, it is natural enough to conceive expectations of no common pleasure from the memoirs of this prelate written by himself. We believe, however, that few men of the present age have thought the perusal of them in their original language worth the trouble, and that they would have remained pretty generally forgotten, if Dr. Aikin had not undertaken to revive them in a more popular form. As a literary life, the whole merit of which must consist in minute details and not in a general relation of uninteresting occurrences, these memoirs are exceedingly scanty, even Dr. Aikin's valuable notes, though more voluminous than the text to which they are attached, having swelled them to no larger a size than that of two very moderate octavos. The bishop composed them at a very advanced period of life, when already attacked by those infirmities of body and mind which accompanied him down to the

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moment of his release; vanity was by no means the least conspicuous of his endowments, nor do we usually find that it is a quality apt to forsake its owner, as he draws nearer and nearer to the termination of his existence. Accordingly, from the whole tenour of the composition, it is very evident that variety formed a principal ingredient in the inducements to the undertaking of it; the notice which he takes of those with whom he associated, or with whom he had any literary or other relation or connection, is extremely barren and uninstructive, being designed for no other purpose than to illustrate his own history, and set off his own endowments; and, as for the character of himself, although it is certainly possible to collect here and there materials enough to form some general and indistinct conception of it, yet it is wholly impracticable to draw any satisfactory conclusions respecting the rank assigned him by his contemporaries, or the estimate set by them upon his natural abilities and his literary attainments.

Both these defects in solid information Dr. Aikin has undertaken by his notes to supply, as far as an editor of the nineteenth century can supply them from the sources of biographical dictionaries and other compilations founded on the contemporary memorials of the age; and we have not the least hesitation in affirming, that these notes form by far the most amusing and instructive part of the publication as it is now presented to the world. They will even render the work useful as a permanent and convenient book of reference; but they are not "The Memoirs of the Life of Huet written by himself," which, if full and particular as all biographical works ought to be, would have remained an invaluable treasure to posterity.

From the strain of humble piety and devotion with which the reverend prelate commences his task, indeed, one would imagine that any thing rather than vanity had been the motive of his undertaking it. He cites the example of the saint and confessor, Augustine, talks of its having 'invited him to expunge the stains of his former life,' of feeling himself 'summoned by God to scrutinize the engrained spots of his conscience,' of 'presenting an account of his past years to Him, the witness and judge of all his delinquencies,' &c. &c. just as the holy saints of our own age would be apt to do on a similar occasion. However, hardly has he entered on the course of his annals, than all these humble and penitent emotions seem to forsake him; and, except that he now and then talks of his retiring for a short space from the world to ruminate on the state of his soul, and mentions to us the struggles that took place within him about his forty-sixth year, between the

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grace of God and the love of dressing like a beau (the grand obstacle that was in the way of his taking orders till that advanced period of his life) as for any 'expunging of stains,' and 'scrutinizing of engrained spots,' he appears to be little better than one of the profane. However, such may be the façon de parler among bishops.

He was born at Caen of noble parents, in the year 1630. His father had been bred a Calvinist, but was converted to the true faith, and became a warm and zealous Catholic. His love for dress seems to have been a passion very early implanted in his mind.

'I was held at the font,' he says, 'by a person of opulence and one of the first consequence in Caen. On the next new-year's day he made me a splendid present—a silken bonnet decorated with heron's plumes, fastened by a circlet of gold studded with diamonds. To this he added a belt embroidered with gold, from which depended a little sword accommodated to my stature; and a gold chain, so weighty, that when, at a more advanced age, I walked adorned with it, and swathed in its many coils, I was almost oppressed under its load.'

His father died while he was yet an infant, and was followed within a few years by his surviving parent, after whose death the orphan family were committed to the guardianship successively of two different relations, the last of whom was Daniel Macé, the son of their paternal aunt. He seems fond enough of recounting the little instances of childish learning and understanding which he displayed, but among which nothing occurs worthy of so much attention or admiration as he seems to think they deserve. In general, however, it may be said that he imbibed very early the love of letters, which distinguished him through life; and his enthusiasm in the pursuit of them introduced him, before he was of age, to the knowledge and friendship of the profoundly learned Bochart, in the following very characteristic manner.

'Meanwhile, my attention was engaged by that 'Sacred Geography' of Bochart, which had been for some time passing through the press; and while I compared this inexhaustible store of sacred and profane erudition with my scanty and inconsiderable stock, it was a real αλγηδων ομματων (pain to my eyes) and made me much dissatisfied with my penury. I then thought if I were to wait upon the author, and contract an intimacy with him, I might derive some fruit from his abundance and obtain assistance from his advice or communications. Nor was I deceived in my hopes: he received me with liberality and kindness, and a friendship was speedily commenced between us. But as

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at that time the controversies concerning Christian doctrine between the Catholics and Calvinists, of the latter of whom Bochart was a minister, were carried on with peculiar warmth; lest those of my persuasion should entertain suspicions of the soundness of my faith, it was agreed between us that I should pay my visits with caution, and for the most part by night, without witnesses. Although I can positively assert, that during a familiarity of so many years, not only no disputation, but even no conference, concerning controverted points of doctrine ever took place between us, as we both studiously avoided it. Once only, when in Germany, we were surveying the pictures hung up in the Lutheran churches, we touched upon the question of the worship of images, but slightly, amicably, and without any contention. Nor did he ever make any objection to my observations on Origen when I sent them for his examination, though there were many chapters in them connected with those controversies. It was not till long after, that our minds being exasperated by causes hereafter to be related, we disputed concerning Origen's opinion on the Eucharist, and the invocation of angels, and indeed keenly and in earnest. But as this controversy is before the public, I shall here say nothing of it.'

The cause of the difference here hinted at, which, after an intimate connection of many years, ultimately dissolved the friendship between these learned men, is related by Huet entirely to his own advantage, and as if he had very good ground indeed to complain of the unfairness of his adversary and quondam associate. But Dr. Aikin very justly remarks on some particulars in this relation, which (without discrediting any *facts)* suggest the probability of great misunderstanding on the part of Huet; and the shrewdness of the concluding observation, is, we must confess, sufficiently justified by several known traits in the character of the man.

'It may be observed,' says Dr. A., 'that Huet had before expressed apprehensions that his close connection with a protestant minister might be interpreted to his disadvantage, and the danger would be greater when he came to be a courtier and a bishop; so that a slight cause might be deemed sufficient for the dissolution of their friendship.'

No literary character stands higher than that of Bochart, for 'acknowledged worth and candour.'

In the commencement of their intimacy, Bochart greatly encouraged and actively assisted his friend in the study of the Greek and Hebrew languages. His attainment of the age of one and twenty having, 'according to the custom of Normandy,' set him free from the authority of his guardians, he made his first journey to Paris 'whither,' he says, 'I flew with

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great alacrity, and with greater to the bookseller's shops.' He soon became a professed collector, laying the foundation at this period, to the utmost extent of his finances, of that library which, by continual accessions and assiduity, he at last increased so as to make it one of the best private collections in Europe. Many sleepless nights, in his advanced years, were passed by him in considering how to dispose of this object of his warmest affections in such manner as best to secure its perpetuity. At last he left it to a society of Jesuits; and, as his annotator well remarks, no scheme could have been devised more *likely* to answer the end proposed; since the order itself was, from its peculiar institutions calculated apparently for the most durable existence, and their fondness for literature rendered them the best possible depositories of a literary trust. But alas!

'Man, and for ever!' says Young. 'This *perpetuity*, which Huet had with so much thought and care provided, was cancelled seventy-one years afterwards, by the total dissolution of that society, with the confiscation and sale of all its effects.'

Huet's library was, doubtless, dispersed, together with the rest of their magnificent and valuable collections in all parts of Europe, and, however we may smile at this instance of 'anxious thought for the morrow,' it is impossible, as Dr. Aikin feelingly observes, when remaking just before on the sale and dispersion of the great library of the historian Thuanus, 'not to be affected with such an instance of the mutability of things.'

Soon after Huet's return to Caen from his first Parisian excursion, his friend Bochart received an invitation from Christina, queen of Sweden, to join the assembly of literary men which her court at that time contained, among whom were Vossius, Salmasius, and Descartes. The invitation was excepted, and Huet persuaded to accompany his friend. The account of this journey, which it might be expected, would furnish him with a variety of interesting details, affords but little instruction or amusement to the reader; and the best part of it (like the rest of the book) is that it has given room to some biographical notes of the editor's. Of the vain and frivolous female at whose invitation it was undertaken, he gives but little information; but that little tends to confirm all we know from other sources respecting her real contemptible character. At the time of their arrival they found her already half-weaned from her blue-stocking affections by the ascendency which an intriguing French physician had obtained over her mind. Vossius, the great friend of Bochart, and

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who had principally recommended him to her notice, was uncivilly dismissed from court, and Huet found no great inducement to remain in it. He accordingly within a short period applied for the queen's permission to depart. This, however, was not so easily obtained, and he at last found himself obliged to pledge his word to return the next year, a promise which he seems to admit he had never the slightest intention of performing.

The most interesting circumstance that occurs in this narration, is an anecdote no way relating to the author, but which is worthy the consideration of those who argue for the beneficial effects of capital punishments to deter from the commission of offences. We have seen it quoted before with a view to this very question. However, it deserves to be related in the author's own words.

'A Swede, of sound mind and good morals, well esteemed among his neighbours, at noon-day seized a boy four years old, as he was playing in the street amidst his companions before his father's house, and killed him by plunging a knife in his throat. On being apprehended and brought before a magistrate, he neither denied nor excused the fact, nor deprecated the punishment. "I know," said he, "that I have deserved death, and I employed this artifice to obtain it from you, satisfied that there could scarcely be a safer way of securing eternal salvation, than to quit the world with the senses entire, with a body undebilitated by disease, the soul being lifted to God by the pious prayers of religious men, and aided by their counsels and exhortations. Apprised, therefore, that such a kind of death was not here to be procured, but through the commission of some capital crime, I thought that I perpetrated the lightest in killing a child not yet infected with the contagion of this world, and taken from indigent parents, burthened with a numerous offspring." Having thus said, and received the sentence of condemnation, with a cheerful and smiling countenance, and chanting hymns aloud, he underwent the punishment.'

Dr. Aikin well and sensibly remarks on this extraordinary passage, that the notion entertained by the poor wretch here mentioned—

'is too much encouraged by the public devotional practices permitted in all Christian countries as preliminary to execution, and which, under the administration of enthusiasts and fanatics, are often accompanied with such assurances of the divine favour and forgiveness, as almost sanctify the death which is intended to deter others from similar offences.—I know not,' he continues, 'upon what ground the reasoning of the murderer above-men-

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tioned could be refuted, by one who should admit that the sentiments with which he immediately left this world would determine his doom in another.'

Let us look into the records of Tyburn or the Old Bailey; how often shall we hear of the most desperate and heinous offenders quitting life with the expressions of rapturous hope, and eager expectation of eternal happiness! They see heaven opening to receive them, they hear the songs of angels announcing the grace of God that knows no bounds; they feel assured, that though their crimes are scarlet, yet in his sight they are whiter than snow: and in this *edifying* manner, they are launched (as the phrase is) into eternity. Now, what effect will be produced by such a spectacle as this upon the ignorant crowd? We will not affirm that it will set them all upon finding out children four years old and cutting their throats in order to get hanged. But is it calculated to deter them from committing offences for which they are sure that the parson will promise them forgiveness in heaven, and for which the punishment on earth is nothing more than an uneasy sensation about the throat, not comparable in extent or severity of pain to a fit of the tooth-ache? We will not affirm that executions ought to be performed in secret; but we are fully convinced, that the awful mystery attending a secret execution, would have the effect of deterring the multitude in a much greater degree than the spectacle of a public one.

To proceed with our analysis, the remainder of which we shall render as concise as possible. On his return through Holland, Huet was detained for a considerable time at Leyden by a sickness, which gave him opportunity of strengthening his intimacy with Salmasius, and of becoming acquainted with the great critic Daniel Heinsius, with Boxhorn, More, Diodati, and other learned men. Soon afterwards, at Amsterdam, he was introduced to Frederic Gronovius; however, of all these celebrated characters, he has given to his readers scarcely any-thing besides the names, kindly leaving it to his editor Dr. Aikin to supply that general account of the persons without which the names alone can excite no interest whatever. We ought to except Alexander More, of whose amours he is at the pains to relate a scandalous story, and Boxhorn, of whom he acquaints us that, 'like that of Sylla the dictator, his stern and lurid visage was besprinkled with red pustules.' Soon after his arrival at Caen, he was elected into the academy there; and about the same time occurred the dispute between him and his old friend Bochart, (to whom

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by his own shewing, he certainly owed great obligations) which we have already slightly noticed.

In the year 1662, he signalized his affection for letters by the refusal of a post of honour and profit, that of counsellor of the parliament of Rouen, which he apprehended would too much interfere with his devotion to his favourite pursuits. For this act, equally creditable to his probity and his love for literature, he in some measure was indemnified very shortly after, being in the first list of those men of letters on whom, 'through the advice of the enlightened Colbert,' Louis the Fourteenth settled annual pensions. In 1667, (by some mistake printed 1687) he published at Rouen the great work which had occupied his thoughts ever since his Swedish excursion, his edition of, and commentary on, the works of Origen. Before this, however, he had made his appearance as an author before the public, his first work, *De Interpretatione*, (on the best mode of translation, and on the advantages and disadvantges of translation to the cause of literature) having come out in 1661; and, though much less valued by its author than his more laborious works, being, in the opinion of his editor, the best calculated of all his publications to fix his fame at the present day.

His *Origen*, however, was that which contributed most to his living reputation, and advanced him to the attainment of those dignities which he afterwards enjoyed. The first step towards them, was procured him by the influence of the worthy and accomplished duke de Montausier, to whom he was first introduced as governor of Normandy, and who, taking a great affection for him, recommended him to Louis as sub-preceptor, (Bossuet, afterwards bishop of Meaux, being at the same time appointed principal preceptor) to the dauphin, in the year 1670. From his own account, the correctness of which there is no reason to doubt, he acquitted himself diligently and faithfully in the discharge of this important office; but the great benefit which his appointment has conferred on the world at large, was the publication of the classics, *ad usum Delphini*, a truly liberal and princely undertaking, first projected by Montausier, but of which Huet deserves the principal credit, as the superintendant and director of the whole concern. One of the most useful departments of these celebrated editions was entirely of his own suggestion.

'That every author was published with indexes, not of the common kind, which contain only the more important things and words, but which refer to every word, was my sole suggestion. I had long to my great convenience experienced the utility of such indexes, from the specimens of them given by learned men

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in their editions of Greek and Latin authors; as by Wolfgang Seber in Homer, &c. &c. &c.

'I had especially found by long use how much advantage the students of the Holy Scriptures had derived from those indexes which, under the title of concordances, are annexed to the Hebrew, Greek, and Vulgate editions of the sacred books; and for these reasons, if in publishing the Latin writers, at least, the same mode by which books are rendered more applicable to use were more widely extended, I was convinced that it would be a benefit to scholars. A much more important advantage resulting from such indexes was, however, before my mind; that of circumscribing and entrenching the bounds of pure Latinity. For as these are entirely comprised within the works of the classic writers, if to each of them were added its own index, containing all the words of that author, and from those particular indexes a general one were to be formed, this would become a complete store of the whole of Latinity, and so composed, that whatever word should offer, its origin, use, progress, or extinction, would be easily discoverable. But, contrary to my expectation, this plan of indexes, approved and desired by many, was violently opposed by some of the very commentators employed in these editions, either deterred by the magnitude of an unpleasant task, or apprehensive of subjecting the booksellers to an expense, the repayment of which would be uncertain or inadequate. I carried my point, however, nor did I cease

'Ære ciere viros, Martemque accendere cantu,

'until the marriage of the dauphin was in agitation; for then this court-literature, which had cost more than 200,000 livres, was reduced to silence. Although I used all possible care in selecting none but persons of approved learning for the office of commentators upon ancient authors, yet some, who were either more slightly tinctured with letters than I had imagined, or were impatient of labour, deceived my expectations—for why should I deny it? So that the collection was by no means equal in merit, nor is it to be wondered at, that amidst a number of young men, then first making trial of their abilities, some should have crept in, of the lower order of scholars, who thought they could teach others what they had not well learned themselves; for self-confidence is the foible of that time of life.

'Although in the whole of this concern I had taken upon myself only the part of a director of the work, not of a workman, yet, by degrees, I lapsed into this character. For when Michael le Faye, who had undertaken the illustration of Manilius, frequently stuck fast in some obscure passages, and was unable to extricate himself by the help of Scaliger's notes, he occasionally had recourse to me, knowing that I had formerly read this poet with attention, and had made many marginal notes in my copy for my own use, in which the doctrines of the author were elucidated, and the innumerable errors of Scaliger

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were pointed out. This he had often heard from me, whilst I was asserting that in no other work Scaliger had boasted so intolerably and claimed so much applause, calling himself the only adept in ancient astronomy; so that when nearly breathing his last, he was thinking of his Manilian Commentary; and yet he was almost unacquainted with the antiquated and obsolete doctrine of the celestial motions, and the prediction of future events from them. After le Faye, then, had found that some light might be thrown upon the dark precepts of Manilius, from the observations in the margin of my copy, he earnestly begged that I would put them together, explain and confirm them by arguments, and suffer him to annex them, thus prepared, to his work. This, immersed as I was in other studies, I long pertinaciously refused to do; till at length he procured the intercession of Montausier, whose authority was so high with me, that I was prevailed upon to comply with his desire.'

Huet was now intent on the preparation of his most celebrated work, the 'Demonstratio Evangelica;' and, as he says,

'The perpetual perusal of the sacred volumes, and assiduous meditation on holy things, rekindled in my breast with new warmth the devout ardour of my youth, and my longings after the ecclesiastical profession.'

His editor is *satirical* enough to hint that the prospect of ecclesiastical preferment from his present court favour might have been a principal ingredient in rekindling this 'devout ardour.' Be that as it may, a great and weighty consideration opposed itself to the immediate accomplishment of his holy 'longings.' 'The manner of conducting the business and *changing my dress* appeared to require *no slight deliberation.*' Many a serious conference did he hold with Bossuet on this most important subject, and it was at last determined that the matter should not be concluded in a hurry, but that he should *by degrees* throw off the accoutrements of a military beau in which he had hitherto indulged his vanity. Thus, his sword being first discarded, then his embroidered belt, next his lace cravat, and finally his fringed gloves; behold him at length the reverend Abbé Huet! About the same time that he underwent this metamorphosis, he was invited to become a member of the French academy. 'But he was then entirely occupied with his "Demonstratio," and it was not consistent with such a course of serious study, to allow his mind to be distracted by other concerns.' This ridiculous affectation of coyness, however, gave way at last to the success of a conspiracy formed by Montausier to entrap him; and in 1674, he became 'unwillingly and reluctantly,' the associate of Cor-

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neille, Racine, and Boileau. Scanty, indeed, are the notices which he makes of these and other eminent men of whom the academy was then composed; and, ever full of himself and his own occupations, he hastens to informs us how he paid his devotions to St. Geneviéve, how he converted an unbelieving Jew, how he was made abbot of Aulnai, how he published his 'Quæstiones Alnetanæ,' how he overturned the system of Descartes by his 'Censura Philosophiæ Cartesianæ,' and did honour to his native city by his treatise 'On the Antiquities of Caen.'

About the year 1683, a curious quarrel took place between him and Boileau, in the origin of which we agree with Dr. Aikin that the divine had the better of the satirist. In his 'Demonstratio,' published in 1679, Huet had found occasion to attack a position of Longinus respecting the *sublimity* of the opening of the first Book of Moses. 'God said, let there be light,' &c. This passage, he affirmed,

'bears no mark of sublimity: the thing, indeed, expressed in these words, is sublime; but the narration is simple and devoid of all ornament.'

Boileau had published a translation of Longinus, and with all the partial fondness which a translator is apt to imbibe for his original, resented most deeply the affront, and, in a subsequent edition, actually insinuated a charge of impiety against the Caviller. But if we smile at the extravagance of Boileau, the nettled contempt of Huet is not less laughable, when with affected moderation and candour, he gives the following by way of character of a man whose *works* will most probably live when his own *name* is forgotten.

'This writer had composed satires which, indeed, abounded in wit, and captivated the ear by their happy versification, but were highly abusive, replete with the venom of malignity, and were levelled against the name and reputation of many worthy and eminent persons. By these acts he had acquired great fame with the public, itself malignant, and delighting in detraction.'

In 1685, our author was advanced to the prelacy, being promoted (still through the friendly influence of Montausier) to the See of Soissons, which he soon afterwards exchanged for that of Avranches. But the habits of his life were now so fixed and chained down to study, that the duties of his office became insupportable to him and, though he himself attributes his dissatisfaction to the *bad water* of the place, it is easy to discern that this is only a frivolous pretext under which he disguises to himself what he would have conceived the criminal preference of his inclinations to his duty. In

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1699, he obtained the king's permission to abdicate, and received in lieu of his bishoprick the abbacy of Fontenoy, in which state of comparative retirement he passed the remainder of his days. The affliction which he experienced from the successive loss of friends and relations, especially of two sisters, whom he tenderly loved, sensibly embittered the decline of life. His health was also considerably impaired by frequent attacks of disorders, the painful consequences of studious and sedentary habits; and to divert his mind from sorrow and suffering appears to have been the principal motive which induced him to begin (under these circumstances) the review of his past life which we have now been analysing; this real and laudable motive he ought to have honestly avowed, instead of prefacing it with the cant of confession to which it has no fair pretension whatever.

A short appendix by the editor informs us, that his infirmities both of mind and body rapidly increased from the period to which he has brought down these memoirs, so as thenceforth to incapacitate him from any connected composition. He dragged on his existence, however, to the very advanced age of ninety-one, and 'quietly expired on January 26th, 1721, at his retreat among the Jesuits of Paris.

'Little addition needs be made to the view he has himself afforded of his character. It was purely that of a man devoted to literature, his passion for which absorbed all other propensities. It did not, however, interfere with that social civility and disposition to oblige, which was partly the instinct of his natural temper, partly the habit of a polished age and country. Yet he displayed no small degree of impatience under criticism; and from some of his manuscript letters, he seems to have given way to querulous dissatisfaction with his relations and fellow-townsmen, especially in his declining years. Though he had his own peculiar controversies, he wisely abstained from interfering in those disputes between the different religious parties which so much agitated France at the close of Louis the Fourteenth's reign; and his attachment to the society of Jesuits was merely in their private and literary capacity. His profound and extensive erudition gave him a high rank among the learned, not only in his own country, but throughout Europe; and his works were generally received with much respect and deference.'

Dr. Aikin has completed his publication by a full catalogue of these works, accompanied by a brief analysis of each, and some occasional remarks on their respective merits.

We very much regret that our limits have enabled us to give no longer specimens of Dr. Aikin's own portion of the work to our readers; but it is necessary for us to hasten to

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the conclusion of our article. It may be right to mention, for the information of those who are acquainted with the work in its original form, that the pieces of Latin poetry with which it is interspersed are omitted in the translation, the first line of each being only preserved in the places where they respectively occur.

ART. II.—*Anecdotes of Literature, and scarce Books, by the Rev. William Beloe, &c.* London, 1810, *p.* 10*s.* 6*d. Vol.* IV.

TO the other stores of literature, which this bibliographer has opened, and will open to us, 'some new and important matter has presented itself.' For it seems that, from an acquaintance with Sir Gore Ousely, at some future period of this work, we are to expect an abstract of the most curious and important of his literary treasures. As these are supposed to exceed above 1200 volumes, we have a prospect of the anecdotes of literature (by the favour of Beloe & Co.) being extended to our great grand-children; when we alas! are no more; and an uncut fourth volume, now under review and dog cheap at half-a-guinea, may sell at the then Leigh's and Sothebys to the then Messrs. Hebers & Dents for many a pound.

To the introduction, which illustrates a few oriental bijoux, Mr. Priestley has furnished a parallel passage in his catalogue of books for this year; wherein he enlarges from page 16 to page 20, with learning and distinctness equal to our author's on 'Rozat al Suffa, or the Garden of Purity or Truth,' and on 'Toset al Koollob, or Delight of Hearts, a very beautiful novel founded on the Real Adventures of Pudmavattee Kaunee of the Rana of Chetore.' So doth Mr. Beloe enlarge on 'Beharistan the Garden of Spring, in the Nastalik character,' and on 'Diwan i Shahi, transcribed by the famous penman Mir Ali in Bokhárà.'

Double we the Cape of Good Hope, and return to Europe, and accompanying Mr. B. to his snug arm chair in Dover Street, or White Hall, let us perform a good knife and fork as helluones librorum at those two magnificent repositories of legible or illegible rarities. Here we may feast on Editiones Principes, Uniques on vellum, books without date or place, literary frauds, colophons, catchwords, and dainties, as the ballad has it, 'past expression.' We are told too of the moderation of our conductor, who could have treated us with

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a volume about sundry articles, which he has lightly dispatched in a few lines. Thus 'with respect to the names of Averroes, and Avicenna,' he feels it 'difficult to draw the line, there is *so much* danger of saying *too much*.' *p.* 280.

Thomas Aquinas naturally puts him in dread of prolixity, 'therefore he is fearful of detaining the reader farther.' *p.* 283. We thank him in *p.* 299, for being 'fearful of too far extending the article' concerning Marcus Antonius Majoragius; and in *p.* 304, he also is 'fearful of extending the article' concerning Jacobus Zarabella. About Peronius, *p.* 307, he thinks 'it would be superfluous to dilate;' in *p.* 317, he 'is conscious to many readers his list may appear tedious.'

Now, after all these testimonies, we trust it will appear that the author of the Anecdotes of Literature has no intention to trespass on his readers time unnecessarily; and his love of haste, though we acknowledge its virtue, is so constant that he generally passes by some of the most characteristic traits of rare and scarce books, where a few more features were wanting to make the portrait complete.

We will first instance (in *p.* 41) the description of the famous Vellum Livy, now in possession of Mr. Edwards of Pall-Mall, unique in this state, (though Mr. B. has not mentioned that *simple* circumstance) and which has no date, but is usually ascribed to 1469, or 1470.

'Mr. Edwards of Pall-Mall, has a magnificent copy of this edition upon vellum, the history of which is very curious. The French were in possession of a certain part of Italy, where this book was; they had information concerning it, and ordered it to be seized. It was however secreted by a friend of Mr. Edwards, who had obtained it for him. He was obliged however to conceal it for a considerable time, till he had the opportunity of taking it with him to Bologna. Here it remained for another interval, till the same person found means of conveying it to Venice. From Venice it was removed to Vienna, and there delivered to the British minister. By the arms it probably belonged to Pope Alexander VI. or his brother.' *p.* 41.

The travels of this singular volume are accurately detailed, but some other circumstances are connected with it, which surely Mr. Beloe knew, and which could not have failed to make its history more interesting. We will give a short sketch of what we deem an omission.

The illuminations about this book are, generally not in a very chaste style. Where Mr. B. uses the phrase '*probably* belonged to the pope,' &c. there can be *no doubt* to any person who has examined the first page. In the margin there

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are very frequent references, and remarks, in an inelegant and occasionally nearly obliterated hand, we have examined these references, and find them of little or no value, and generally only supplying in a meagre form the want of contents. But the extreme earnestness of the French government to possess this volume, not only during its hide and seek in Italy, but at the present day, renders it a proud acquisition to its owner; who has already more than once, since it has been in his possession, refused an offer made by Buonaparte of one thousand pounds for it!! While we are on this article we cannot deny ourselves the pleasure of subscribing publicly to the feeling generally indulged on the liberality and taste of Mr. Edwards in the exhibition and the assortment of his literary treasures.

P. 62.—2. 'EARUNDEM PAULI OROSII HISTORIARUM, &c. &c. Libri VII.

After an address to the reader, signifying that Æneas Vulpes, and Laurentius of Brescia corrected the edition, are these lines.

'Ut ipse titulus margine in primo docet
Orosio nomen mihi est.
Librariorum quicquid erroris fuit
Exemit Æneas mihi.
Neque imprimendum tradidit non alteri
Leonarde: quam tibi soli
Leonardi nomen hujus artis et decus
Tuseque laus Basileæ
Quod si situm orbis, sique nostra ad tempora
Ab orbis ipsâ origine
Quisquam tumultus, bellaque et cædes velit
Clades ripe me legat.'

How grossly wrong our speculator in bibliography is, a very few remarks will shew. No person can read the lines above, without wondering at the blunders in them, and charitably perhaps attributing them to the ignorance of the age in which they were written, rather than to Mr. Beloe's mis-quotation. We have now the very book open before us; and first we will give, what Mr. B. simply calls 'an address to the reader,' but which we think worthy of transcription. There is a courteous quaintness throughout, which the reader may wish to observe.

'SCIAS VELIM HVMANISSIME LECTOR: ÆNEAM VVLPEM VICENTINVM PRIOREM SANCTÆ CRVCIS ADIVTORE LAVRENTIO BRIXIENSI HISTORIAS PAVLI OROSII: QVÆ CONTINENTVR HOC CODICE

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QVAM ACCVRATISSIME POTVIT: CASTIGASSE: CVI NON IMPROBANDO SANE LABORI, SI QVID EX INGENIO TVO VEL MELIVS: VEL APTIVS ADDENDVM PVTABIS: ID HONORE EIVS INTEGRO FACIAS OBSECRO: QVOD EST NON INGRATI ANIMI OFFICIVM.'

There can, we think, from Panza and from Mr. B's own account, and from a coincidence in every other respect, not be the least doubt but that the copy before us, is precisely the same impression which our compiler mentions; but 'the lines' are not after the address to the reader, but at the sequel of the volume; and are *thus* set forth: we beg an examination of them, and comparison with the preceding.

'Bartholomeus paiellus eques Vicentinus in P. Orosium.
(the first 5 lines correspond.)

'*Hermanne*, quam *soli tibi*
Hermanne, nomen hujus artis et decus,
Tuæque laus *Coloniæ*
Quod si situm orbis: sique nostra ad tempora
Ab orbis ipsa origine
Quisquam tumultus bellaq & cædes velit
*Clades*q *nosse*: me legat.'

Where were Mr. B's ears, when he read his Iambic 'tibi soli,' and his ears and the rest of his head, when he wrote 'clades ripe?' To this article we have merely to add, that there are forty lines in a page.

It would be endless to urge all the omissions which occur throughout this volume, many of them to the full as glaring as the last. We fear that Mr. B. has sometimes applied to other sources for information than his own patient investigation. Far, however, be it from us to be out of humour with so miscellaneous a bibliographer.

Page 71, (which we will extract at *length*, a promise at which our readers need not be frightened) is rather in the *catalogue* style.

'11. EADEM SALLUSTII OPERA.
'Mediolani: per Philippum Lavaniam, 1476. Small folio.
'A copy of this edition is at Blenheim.'

'12. EADEM SALLUSTII OPERA.
'Mediolani, per Jacobum Marlianum et Dominicum de Vespolate, 1477. Small folio.
'A very rare book.'

'13. EADEM SALLUSTII OPERA.
'Florentiæ, apud Sanctum Jacobum de Ripoli. Fol.
'There was a copy of this book in the la Valliere collection.'

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'14. EADEM SALLUSTII OPERA.
'Venetiis per Philippum (Condam) Petri 1478. Small folio.'
'15. EADEM SALLUSTII OPERA.
'Mediolani per Anton. Zarotum, 1479. Folio.'
'16. EADEM SALLUSTII OPERA.
'Parisiis per Petrum Cæsar, et Johannem Stoll,
M. CCCCLXXIX.'

Although Panzer supplied the above, yet we think somewhat might have been added to his meagre enumeration; and, perhaps, it might have been fair to have noted the loci marginally.

The above quotation also exemplifies Mr. Beloe's assertion in his first page, that he shall

'give an account of such classical productions of the fifteenth century, as *really deserve* the attention of the scholar, and collector, *rejecting those which have no other recommendation than their date.*'

Vide supra six editions of Sallust dispatched in almost as few lines.

P. 86. 'the edition of 1497, by Pinci' *(i. e. Pincius, vide Panzer* speaking of the family) 'mentioned by Mr. Dibdin, was perhaps transcribed from this.'

This is extremely unsatisfactory. Let us hear Dibdin himself, *p.* 383, 1st. ed.. Intr. to the Gr. & Lat. Classicks.

'Of the *remaining editions* of Tacitus *in the fifteenth century*,' Oberlin mentions a Venetian one of 1497, of FRANCIS PUTEOLANUS 'curata per Philip Pinci.' In his preface to Antiquarius, Puteolanus complains bitterly of the faults and absurdities of the Venetian printers, in publishing 'this divine work,' and he assures his patron that he has studied his author 'multis vigiliis, intentissimoque studio.' The paper and type of this work are rather elegant, and some copies have been found even more beautiful than Spira's edition.—Again, this Venetian edition of 1497, is called by the Bipont editors 'Editio rarissima, elegans, et nitida.'

With pride then we speak it, that the book not noted by Panzer, or attained to by the noble and reverend collectors before mentioned, lies in the humble study of us Reviewers; and we shall endeavour to give a short description of it, as it is evident that Mr. Dibdin never saw it.

In the first place, Mr. Beloe is wholly wrong in supposing the edition before us to have been transcribed from any *printed* prototype; which fault, we should have thought, the passage which he quotes in Mr. Dibdin, might have superseded. At all events, the preface of 'Franciscus Puteolanus Jacobo

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Antiquario ducali Secretario,' plainly shews the cheapness in which he held *all* priór editions—where (by a strange lapse of grammar) he talks of the *Veteri* Impressores. Mr. Dibdin is not strictly accurate in his description of the Colophon, of which indeed there are two—one at the end of the 'Dialogus de causis corruptæ Eloquentiæ,' the other at the close of the book, after the life of Agricola. As this volume is (as the Bipont editors truly say) of most rare occurrence, we shall not hesitate to transcribe both colophons.

'Cornelii Taciti historie Auguste: nec nō de situ moribus & populis Germanie libellus: ac de oratoribus dialogus fœliciter expliciūt. Venetijs fideliter Impressi, ac diligenter emendati p. Phillippū Pinci sumptibus nobilis viri dni. Benedicti fontana. Anno dni. MCCCCXCVII. de xxij Marcii. Imperante sapiētissimo dno. Augusto Barbadico prudentissimi ac Invictissimi Senatus Venetiarum duce serenissimo.'

'Venetijs p. Philippum Pinci: sumptibus dni. Benedicti fontana, Anno dni. MCCCCXCVII. die xxij Martii.'

But the most surprising blunder made by both our learned bibliographers, is, the mention of this edition, negatively, at least, as comprising the works of Tacitus. The annals do not belong to it. It is entitled

'Cornelii.' 'Taciti.' 'Historiæ.' 'Augustæ.'

Such is the simple title of the book, and in the curious preface of Puteolanus, consisting of one page and a half folio, the major part of which is gross flattery to the duke's secretary, is the following passage:

'Munusculum affero: Cor. Taciti Equitis rō. historicor, omniū gravissimi, disertissimiq. quicquid incuriosæ vetustati superfuit. i. fragmenta ex actionibus diurnalibus Augustæ historiæ: De moribus et situ Germaniæ: de genere eloquētiæ nō. corruptæ: cui operi a quibusdam titulus de claris oratoribus inscribitur: Vitam Julii Agricolæ Soceri.'

To be brief—This edition is very well executed in a typographical point of view: the letters are round and distinct: the ink good, catch words and marks of pages there are none. But altogether we suppose there may be of the latter about 180. The device of the printer at the end is rude and curious.

Under the title of 'Latin Translations of the Greek Historians,' we meet with the following article:

'DICTYS CRETENSIS et DARES PHRYGIUS.'

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It has been long assumed, as a fact, that the clumsy personification of Dictys belongs to some monk or sophist of the fifteenth century. Ælian tells us, indeed, that Dares wrote a history in Greek, but the Latin Dares is universally allowed to be spurious. This then is a strange deficiency in information.

In order to shew Mr. Beloe in a more favourable light as a bibliographer, we will quote a curious passage appended to a description of the rare edition of Herodotus, printed *Romæ in domo Petri de Maximis*, 1475. (p. 108.)

'Sweynheym, the partner of Pannartz, was, it seems, now dead, and this latter carried on the printing business alone.

'It is by no means an incurious circumstance, that the palace of the family of Maximis, (qu.? Maximi) now exists at Rome in the same situation, and employed for the same purposes, as when Sweynheym and Pannartz were suffered to print in it. What is allotted to the business of printing does not make a part of the regular building, but it has probably been used ever since as a printing house.

'Mr. Edwards informs me, that he found a printer established in it, who assured him that he could unequivocally ascertain five different masters of printing, who had exercised their profession in it before his time.

'The front of the building is painted in chiaro obscuro, with subjects of history, and friezes in the style of Julio Romano, which would, with little pains, be made distinctly visible.

'The arms of the family of Maximis are on the outside over the door.

'I have elsewhere observed, that Sweynheym and Pannartz first printed at the monastery of Pubiaco. They were Germans, and the monks of this monastery principally consisted of persons of that nation.'

The fathers of the church succeed Dictys and his fellow-Grecians: but, as we premised, we cannot pretend to enter into regular detail. We are presented with many facts which we presume would be highly interesting to a schoolboy, who from his weekly allowance of one shilling, spares the moiety to purchase an hebdomadal number of 'Cooke's Poets,' or the 'best miniature edition of Gibbon.' Such, for instance, as that 'books still exist, which from their rude and imperfect *appearance, appear* to have been formed from wooden types,' and 'specimens of *blocks* themselves have been preserved,' probably, Mr. Beloe anticipated this review of his works, and that 'the art of founding metallic letters in matrices, or moulds, was *excogitated* by Guttemburg and Fust;' and much other such *fusty* stuff, which if it hath not the charm of novelty,

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algates it hath the oddity of queer language; of an euphuysm beyond our comprehension.

If there were a particular portion of this book which we should prefer to any other, it would be that which treats of the Commentators on Aristotle. Not that we by any means conceive this part of the work to be more free from errors than the rest; on the contrary, we deem it more objectionable in blunder; but because it brings before us a subject of research somewhat novel, and somewhat beyond the mere bibliographical cant of bedaubing lord Spencer's and the bishop of Ely's shelves with constant eulogy.

'I am now,' says Mr. Beloe, 'about to undertake a new and arduous task, which I am the rather induced to do, because, as far as my knowledge extends, it exhibits a novel feature in English literature.

'I shall give a concise account of the commentators on Aristotle, in Greek, Arabic, and Latin, in chronological order. It must be brief, for they are so numerous, than an extended life would hardly suffice for a careful examination of their contents. Their great number may easily be accounted for: Aristotle was the first who collected and animadverted upon the philosophical opinions of those who preceded him. He forms an era in the history of human wisdom, and for many succeeding centuries, the most accomplished of mankind exercised their talents in investigating the dogmas of the Peripatetic school.

'The Stagirite, their mighty master, was often abrupt, concise, and inconclusive in what he delivered. It was, therefore, the more essential to examine, explain, and illustrate the maxims of him, who after all was constantly referred to by the sages, who succeeded him in Greece, and afterwards in Egypt.

'To enter at all into the question of their relative merits would be an endless, and perhaps uninteresting employment. Their objects were infinitely multiplied and various. Some confined themselves to animadversions on the simple text: others expatiated on the Aristotelian doctrines, some again endeavoured to reconcile the seeming contradictions between the schools of the Stagirite and of Plato; others gave public lectures on his works at large. The Commentaries of Alexander Aphrodisius, of Porphyry, Ammonius Hermeas, Simplicius, and Syrianus, may be considered as prælection to an undertaking of the kind last mentioned.

'Yet there can be no doubt, but that he who has leisure and ability to examine the more popular of these commentators, will find his attention sufficiently rewarded. He will perceive every species of argument employed, all the learning of the times, the greatest acuteness, and the most curious illustration of the most important subjects of literature.'

As it has been our aim throughout this critique to treat

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Mr. Beloe with the most lenient urbanity, we will not dismiss this portion of his work, without thanking him for the patient industry which he has evinced in these few pages. A fund of knowledge and intellectual pleasure is, we may say, *concealed* in the quartos of the Aristotelian school among a quantity of trash, no doubt: but it is well worth the sifting. In some of these commentators we admire a purity of Greek, formed upon, and even contemporary with some of the best models: in others an acuteness of thought, quickness of argument, and readiness at handling the syllogism, which would have been hailed by their great master as first-rate qualities; and, which are by no means despicable to us, advanced as we are in the science of metaphysical induction.

At the close of this account of Aristotelian writers, we are favoured with a list of those noblemen and gentlemen who possess them in the best condition, and the greatest quantity: we will attempt to class them emphatically, giving seriously Mr. Beloe's recommendations of each, but somewhat abridging his language.

Lord Malmesbury may be said 'to inherit the most *numerous* and *curious* collection.'

The advocate's library list is '*ill-arranged.*'

'The king's library stores are *considerable.*'

Lord Spencer's '*cannot be supposed to be without his share.*'

Of the bishop of Ely '*the same may be said.*'

Mr. Windham has '*a valuable proportion;*' but is dismissed with the same conciseness, with which the irascible reporters dismissed lately his oratory.

Tom Grenville, lucky dog, has '*all* the commentators *save one.*'

Mr. Beloe had not probably seen the catalogue of the magnificent and useful library, once belonging to a most respectable and learned clergyman, which has since become the property of Mr. Jefferies of Pall Mall, (and which, to the discredit of literature, has been sold piece-meal) or he would have found Dr. Dampier's old school-fellow, at least as rich as his lordship in the ordure with which the Stagirite is interred, and in the ornaments with which he is caparisoned.

We will conclude with a few suggestions on the 'miscellaneous remarks relating to early typography.'

The first remark is upon an article, which perhaps we have wasted in this discussion, INK. We could enter *con esprit* into its various ingredients, but as it is generally supposed,

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that we reviewers are partial to gall, we shall not pretend to recommend our own composition.

ABBREVIATIONS follow INK.—They form an article which we sincerely conjure Mr. Beloe to study: although his introduction leaves us few hopes of his attention to our advice. We do not mean *abbreviation* of the titles and colophons of volumes, which we have before blamed, but of the volumes themselves which contain such titles. INITIAL LETTERS, SIGNATURES, and CATCH-WORDS bring up the rear.

We are still called on to visit Sir Gore Ousely with Mr. Beloe.

Sir Gore Ousely therefore we visit, and we congratulate him on his *inks*, which are mentioned by his friend in a high strain of eulogy; who doubted, till convinced of the absurdity of his doubt, whether the paper was not made of silk, but he found it, by experiment, we suppose, simple cotton, or, as he expresses himself, 'charta bombycina, or, of cotton fabric.'

Before we close this volume, we must deprecate most solemnly any farther courtship between Mr. Beloe and Sir Gore's manuscripts. We are willing to believe that they are worth, as he says, twenty-five thousand pounds; but we remember, at the same time, that the purchasers of his books, looked for classical and typographical instruction, and that, helpless at the close of his fourth volume, they will feel a most unwilling necessity in accompanying him to Persia and Hindoostan.

ART. III.—*A View of the Ancient and present State of the Zetland Islands; including their Civil, Political, and Natural History; Antiquities; and an Account of their Agriculture, Fisheries, Commerce, and the State of Society and Manners. By Arthur Edmonston, M. D.* London, Longman, 1809, 2 *vols.* 8*vo.*

THE author of this work remarks in his preface, that

'the Zetland islands, although they have long constituted an integral part of Great Britain, and their utility to it, especially in a maritime point of view, be obvious and acknowledged, yet their productions, resources, and internal economy are less generally known than those of the most distant colony of the empire.'

In his first chapter, the author describes the 'situation, general appearance, and climate of the Zetland' (or Shetland)

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'islands.' The Shetland isles exhibit Nature in all her wild and dreary forms, and the general appearance of rugged sterility offers no attractions for the residence of man. Some spots of cultivation are, however, interspersed in this desolate region.

The face of the country is diversified by numerous hills. The highest is called Rona's Hill, in the parish of Northmaren, in the Mainland. This mountain is said in the statistical account to 'be 3944 feet above the level of the sea;' but the author thinks that it does not exceed two thousand feet. The climate of these remote isles is said to be very humid and variable. There is hardly any appearance of spring till April; the summer is seldom extended beyond August; and the reign of winter commences about the middle of October. In the three months which follow October, the country seems to be the centre of contending winds, which are perpetually striving for the mastery over land and sea. Snow seldom lies long upon the ground at a time. 'The medium temperature of the winter months may be taken at 38°, and that of summer at 65°.' On the shortest day, 'the sun rises seventeen minutes and a half past nine o'clock, and sets forty-two minutes and a half past two o'clock.' But when the atmosphere is clear, 'there is a considerable degree of light both before his rising and after his setting.' The darkness of the winters is amply compensated by the light of the summer months.

'The nights begin to be very short early in May; and from the middle of that month to the end of July, darkness is absolutely unknown. The sun scarcely quits the horizon, and his short absence is supplied by a bright twilight. Nothing can surpass the calm serenity of a fine summer night in the Zetland isles. The atmosphere is clear and unclouded, and the eye has an uncontrolled and extensive range. The hills and the headlands look then more majestic, and they have a solemnity superadded to their grandeur. The water in the bays appears dark, and as smooth as glass; no living object interrupts the tranquillity of the scene, but a solitary gull skimming the surface of the sea; and there is nothing to be heard but the distant murmuring of the waves among the rocks.'

Chapters II. III. and IV. contain the 'general history of the Zetland islands;' the 'remains of antiquity, language, and literature of the Zetland islands;' and 'the different tenures by which lands are rented of the proprietors.' We are sorry to learn, from p. 112, vol. I. that the inhabitants of Zetland (to use the orthography of our author) are, without any ex-

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ception, excluded from all right of suffrage in the choice of a member of parliament. Orkney and Zetland form one county, and Zetland pays one part in three of the land-tax, but the right of suffrage has not yet been conceded to the Zetlanders.

In 1742, 'the crown rights over Orkney and Zetland were disposed, by an irredeemable grant to the earls of Morton, who had, on a former occasion, possessed a temporary influence over them, and they were retained in the Morton family until 1766, when they were sold to Sir Laurence Dundas, whose successor, the present lord Dundas, of Aske, now enjoys them. The most general payment to his lordship is denominated *scatt*, derived from *scatthold*, and was the ancient Danish land-tax. It is paid in cash, butter, and oil, and is levied on every merk,* or rental land, without exception; but the *outset*† are exempted from this payment. Nothing can be more unequal or partial in its operation than this tax. It bears little or no relation to the present situation or value of the lands; and has been imposed originally without any prospective view to the future state of the country.'

'There is a payment to lord Dundas called *walle-rent*, or *wattle*, also of Norwegian origin. There are various traditions respecting it, the most probable of which is the following: During the predominance of the Roman Catholic religion, the bishop of Orkney and Zetland sent over a matron to Zetland, whom he recommended to the people as a person of such uncommon sanctity, that, if she were hospitably entertained in any parish, even for a single night, and afterwards received a small annual contribution for her support, the inhabitants of it would for ever be blessed with abundance. The superstitious people listened to the admonition of their spiritual guide; the lady travelled through the country, and received her gratuity. The earls finding that it had been considered a regular payment, introduced it into their rentals, and it is paid at the present time. It amounts, on an average, to one penny per *merk*.'

'The rents are paid in cash and various articles of country produce, such as fish, butter, oil, &c. and the amount of the rent varies according as the tenant has the exclusive disposal of his labour, or agrees to fish to his landholder. In the former case, the probable profits on the sale of fish, and the other articles of produce, are estimated, and the lands are let at their full value. In the latter case, or where the tenant fishes to the landholder, he comes under an agreement to deliver to him his fish, butter, and oil, at a certain price, and then the lands are let at a considerably

* A *merk* should contain sixteen hundred square fathoms, but the dimensions are very variable; and scarcely two *merks* are of the same size.

† Unenclosed land.

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reduced rate. This system, where there is a reciprocity of profit between the landholder and the tenant, is by far the most general, and the practice is immemorial in Zetland.'

Chapter V. gives a minute and accurate account of the state of agriculture in Zetland. The soil which is most prevalent, is said to be moss, which, in many places, is more than twenty-feet deep. There is a good deal of rich black mould in some districts, and clay is found in others. The spade is much employed in rugged and hilly ground; and in some farms it is said to supersede the culture of the plough. The spade in use is light, long in the handle and narrow in the blade. With this instrument 'three or four people work together, and turn up a great deal of ground in the course of the day.'

As peat is the only species of fuel used in the country, with the exception of some coal imported by the gentry, the cutting of peat is an important operation. 'Peats,' says the author, 'when well dried, give out a great deal of heat, and burn with a bright flame.'

The farmers are said not to cut their grass till about the middle of August, though it may have been fit long before; nor do they stack their hay, till it has 'first *taken heat*,' in the field. Thus, the nutritious principle is destroyed, and it is often rendered totally unfit for use. The same indolence is said to be shown in cutting down the corn, as in stacking the hay.

'When a field of corn is ripe, and the weather fine, instead of availing themselves of that fortunate coincidence to cut it down, the farmers content themselves with cutting now and then a small portion of it, and spend the rest of the day in unprofitable fishing. Heavy falls of rain and gales of wind come suddenly on; and often destroy the remainder; and no previous experience can overcome rooted prejudice, or demonstrate the necessity of more watchful conduct.'

Zetland is without windmills; and the watermills are without wheels.

'A round piece of wood, about four feet in length, and fitted with twelve small boards, with a strong iron spindle fixed to its upper end, supplies the place of a wheel in these mills. The iron spindle, passing through the under millstone, is fixed in the upper.'

'When the frost is so intense as to prevent the water from running from the lake, or reservoir, and consequently when the public mill cannot be wrought, the people substitute a small *handmill*, with which almost every family is provided.'

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The gardens in Zetland are said to produce in abundance every variety of culinary vegetable of delicious taste and flavour. Different kinds of berries seem to constitute the principal species of fruit. Though Zetland is destitute of trees, yet the tradition that the country was formerly well-wooded, is supported by the fact that

'trunks of trees are still to be seen in different places imbedded in the moss. At the head of a lake, which has an under communication with the sea, near a place called Scatsta, in the parish of Delting, are the remains both of roots and trunks of trees, and the wasting and falling down of the moss, annually exhibits the traces of more.'

Chapter VI. gives an interesting account of the fisheries of Zetland. The fisheries seem to constitute the principal source of the wealth and the subsistence of the Zetlanders. 'The ling, tusk, and cod, commonly called the white fishing, is the one which has chiefly engaged the attention of the Zetlanders.' The ling are very numerous on the coast at all seasons of the year; but, like other fish, they seem to have their *local attachments*, which are subject to abrupt and unexpected variations.

'The ling approach the shore during winter, and gradually quit it as spring and summer advance; so that towards the end of July, they are met with in the greatest number about forty miles from the land.' 'The regular fishing season commences about the 20th of May, and it terminates on the 12th of August.'

The boats, which are employed in this service, are light; they vary in size 'from fifteen to eighteen feet of keel.' They are provided with a lug-sail, and from three to six or seven men. Some of the boats carry one hundred and twenty lines. 'Each line, or *bought* as it is called, is about fifty fathoms, so that a boat in this case carries six thousand fathoms of line, which extend nearly seven miles.' The hooks are fixed to the lines at intervals of about five fathoms between each. The assemblage of people at the fishing stations forms a busy and interesting scene. The crew of each boat has a small hut, in which they reside when on shore. They bring no other provisions with them than meal; fish they procure for themselves.

'Under the most favourable circumstances of the weather and tide, the boats remain at sea from eighteen to thirty hours; and if a gale of wind comes on off the land, they are sometimes out two or three days. Formerly it was the practice to endeavour

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to pull to the shore, but frequently, after having exhausted their strength in the attempt, they fell victims to the force of the wind, and were soon overwhelmed by the sea. More lately it has been the custom to try and gain the land by tacking, and fewer boats have been lost since the adoption of this practice. It is truly painful to witness the anxiety and distress which the wives of these poor men suffer on the approach of a storm. Regardless of fatigue, they leave their homes, and fly to the spot where they expect their husbands to land, or ascend the summit of a rock and look for them on the bosom of the deep. Should they get a glimpse of a sail, they watch with trembling solicitude its alternate rise and disappearance on the waves, and although often tranquillized by the safe arrival of the objects of their search, yet it is sometimes their lot "to hail the bark that never can return.'

The quantity of ling, tusk, and cod, cured for exportation from Zetland during the summer, is said to be about one thousand and ten tons. The number of boats employed in the fishery is calculated to be 459, and the number of men 2754. The author suggests some good practical hints for the improvement of the fishery. A bill, which was passed in June 1808, for the encouragement and regulation of the British white herring fishery, will probably stimulate the prosecution of the deep-sea herring fishery; but the author thinks that some modifications are requisite to render the act more extensively beneficial, particularly in that clause, which excludes all vessels from the bounty which are under sixty tons. He thinks that the landholders in Zetland, and consequently the great bulk of fishermen in that country will thus be prevented from engaging in the enterprise. 'One of the most ancient and beneficial fisheries in Zetland, is that of the coal-fish,' (which are successively called *sillocks, piltocks,* and *sethe)* 'from the age of a few months to that of eight years and upwards.' They are caught with a fly about the middle of August. They are said to be a nutritious food, and their livers yield a considerable quantity of very fine oil. Upwards of two thousand barrels of oil have been procured from this source in the space of seven months; but, within the last five years, the annual supply has not been more than three hundred barrels. Lobsters are numerous on the coast, but they are said to be 'rarely sought after by the inhabitants, even as articles of food.'

Chapter VII. details the connection which subsists between the Zetland landholders and their tenants. The want of leases appears to be a great impediment to the agriculture of Zetland, but yet such is the force of ancient habit, that the

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tenants on these isles seem to entertain as much repugnance to leases as their landlords. Leases would certainly be for the advantage of both parties.

Chapter VIII. describes the manufactures and trade of the Zetland islands.

'Stockings have been made in Zetland, which have sold as high as 30s. and as low as 5d. *per* pair; and it is by no means uncommon to obtain the wool of which both kinds are manufactured, from the same animal.' 'As the stockings are all made on wires, the manufacture of them is very slow; so that after deducting the expense of the wool, the reversion to the individual engaged in it, is comparatively trifling.'

A part of the rent of the Zetland farms was formerly paid in a species of coarse cloth, called wadmill. But though that mode of payment has been long discontinued, the number of the weavers in the country is still great. They weave blankets, and a kind of ordinary cloth. The following is the account which the author gives of the manufacture of kelp in Zetland:

'Before 1808, the yellow tang *(fucus nodosus,)* and the black tang *(fucus vesiculosus,)* were the only species of *fuci* used in the manufacture of kelp, and the following is the mode in which it is conducted. The proprietor or tacksman of the shores, employs a person acquainted with the making of kelp, to burn the tang on them into kelp, for which he pays him from 2*l.* to 2*l.* 10*s.* per ton. The latter manages it by means of women and boys, whom he hires at a low rate by the month, or by the tide. The tang is cut by hooks similar to those employed in harvest in the reaping of corn, and it is spread on the grass, where it remains until it be sufficiently dried. A pit is then dug in the ground, about five feet long, two and a half deep, and three broad, which is denominated a kelp kiln. A small portion of ware is first kindled, and successive portions are added, till the kiln be nearly filled with a glutinous semifluid matter, of a dark blueish-grey colour, which is the kelp. When brought to this state, it is raked backwards and forwards, until the whole mass becomes of an equal consistence. It is then allowed to cool, and harden, and in this indurated state it is sent to market.'

A manufactory for plaiting straw was established in Zetland in 1802; and it is not a little remarkable, that the straw prepared for this purpose was brought to Zetland from Dunstable. There are at present three straw manufactories in the country, in which from one hundred and eighty to two hundred girls are employed.

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In Chapter IX. we are favoured with a description of Lerwick, the capital of the Zetland islands; its society and manners. The town of Lerwick contains at present, about three hundred houses, some of which are said to be handsome.

'The principal street, or rather row, which extends from one end of the town to the other, is in many places well paved with large flag; it is, however, of very unequal dimensions, and in some parts does not exceed six feet in breadth.'

There are no regular inns, but the want appears to be well supplied by the hospitality of the inhabitants. Provisions, though in some respects about one hundred per cent. dearer than they were fifteen years ago, are still very cheap compared with the price in other parts of the kingdom.

'The beef, which is small, but uncommonly delicate, has seldom exceeded five pence per pound. It is frequently as low as twopence; but the average price throughout the year may be taken at three pence halfpenny per pound.

'The native mutton is never sold by the pound, but in its season, a good sheep may be bought for six or eight shillings. The breed, however, has been improved in some places, by the introduction of a larger kind from Scotland; and a sheep of this latter description has, on some occasions, sold as high as a guinea. The veal is very bad, being almost always killed when but a few days old. A whole calf may be bought for half-a-crown, the skin of which alone sells for a shilling. Fresh beef and mutton are confined chiefly to autumn and the early part of winter, in consequence of the want of a sufficient quantity of fodder; but fresh meat is beginning to be more generally attainable at all seasons.

'The poultry is very good, and when not affected in price, by the presence of shipping, is by no means dear. A goose, at Christmas, may be bought for 1s. 4d., a duck for 8d. or 10d., and a hen for 6d. Ducks are rather scarce; they are expensive to rear, and are not generally liked.

'There is a considerable variety of useful wild fowl in the country, such as snipe, duck, curlew, plovers, and the common blue pigeon; but it has never been the practice to shoot them for sale. There are no patridges nor moorfowl. There appears to be sufficient cover for the latter on the hills between Walls and Sandness; and if they were judiciously introduced, and left unmolested for some time, they might thrive. There are no hares, but abundance of excellent rabbits in different places, and no game restrictions have ever yet operated in repressing the ardour of a Zetland sportsman.

'Fish, at particular seasons, is very abundant, and some kind or other may always be had near Lerwick, when the state of the

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weather is such as to permit boats to go off in search of them. A good cod may be bought for 3d. or 4d. and haddocks at the rate of six for a penny. Mackerel begin to be caught about the middle of August, and continue on the coast for a month. They are large and well-flavoured. The other kinds of fish in common use, are ling, tusk, whitings, flounders, and the young coal-fish, called sillock. Towards the end of autumn, the latter are very delicious, and are much prized in the country. There are no real turbot in Zetland, but plenty of halibut, which the fishermen deem the greatest delicacy. Soles are very scarce, and are seldom ever seen, except when driven on shore during bad weather. A few salmon have been caught, but they are seldom sought after. There is a vast number of trout, both in the sea and in the lakes, some of which nearly equal the salmon in size, and exceed him in flavour. Besides these, there is a variety of shell-fish, such as the crab, lobster, muscle, cockle, oyster, razor-fish, &c. The oysters are of a moderate size, very rich and fat, and are much esteemed by strangers. They are brought chiefly from the islands of Burra, and, after a carriage of six miles, seldom exceed 8d. or 10d. the hundred.

'Of vegetables there is abundance in Lerwick, though no great variety in general use. Indeed, except by a few, horticulture is neither understood nor attended to.'

A pleasing account of the manners and character of the Zetland peasantry is given in Chapter X. Their dwellings do not yet indicate any of the conveniences of civilized life, which are more often seen in the cottages of the English peasants. The fire-place is made in the middle of the floor; and a hole in the roof is the only outlet for the smoke. But the practice of building regular chimnies is more general than ormerly.

'In the dress of the Zetland peasants there is little which can be considered as peculiar. When at home, and engaged in agricultural occupations, both men and women wear the manufacture of their country; the former using the wadmill or claith, and the latter different kinds of coarse stuffs; and, instead of linen, they employ a species of flannel made from the wool of the sheep. The men make a kind of shoes or sandels of the untanned skins of cattle or seals, which are called *rivlins;* they are light, and warm, and wear a long time. They also use tanned sheep-skin as a fishing dress. When at church, or at a festival, they are as decently clothed as any peasantry in Britain.

'The food of the lower classes of people in Zetland, consists chiefly of bread, milk, and fish. Some of them have small quantities of mutton and pork, but few can afford beef. They seldom salt their meat, but either smoke it in the house, or dry it in the air. When preserved in this latter manner, it is known by the name of *vivda*. Most houses are provided with small

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huts, placed on airy situations, and penetrated with several chinks, for the purpose of drying their fish in. Such a hut is called *skio*. Besides drying their fish in this manner, it is frequently placed under circumstances which favour the bringing on a certain degree of putrefaction, in which state it is esteemed as a delicacy by all classes of people. This may appear to be a somewhat singular taste, but it is not a more extraordinary one than that which prefers some species of game in a putrid state.

'Their chief drink, in the summer time is *bland*, a liquor which has long been celebrated. It is the serum of milk after it has been churned, and is an agreeable beverage in every state. I have seen it after it had been preserved for a twelvemonth, and it was then perfectly transparent, and as strongly acid as lemon juice, which it very much resembled in taste.'

Individuals of both sexes are said often to attain a great age; and the men seem scarcely to undergo any perceptible change between the age of thirty-five and fifty. Men midwives were unknown till lately among the hardy natives of these remote isles. The females of Zetland have not yet adopted the *fashionable crop*. Great attention is paid to the growth of the hair; and it is admired in proportion to its length.

The men are said, in general, to be torpid and sluggish; but the women are more characterised by the habit of industry. We are told that 'it is difficult to get the men to labour in winter time, even when the wages are high.' The author ascribes this disposition to the 'operation of feudalism in Zetland;' but it seems rather one of the remaining traces of savage life.

'Music is very generally cultivated, as an amusement, by the Zetlanders of all ranks, and some of them have, at different times, attained no inconsiderable degree of excellence in several of its departments. Many of both sexes have voices capable of great modulation, but they are seldom improved; and among the peasantry almost one in ten can play on the violin. There are still a few native airs to be met with in some parts of the country, which may be considered as peculiar, and very much resemble the wild and plaintive strain of the Norwegian music. Before violins were introduced, the musicians performed on an instrument called a *gue*,* which appears to have had some similiarity

* A similar instrument appears to be in use at present in Iceland. "observed two kinds of musical instruments in Iceland, one called *laang spil*, with six brass strings; the other called *fidla*, with two strings made of horses' hair: both are played by a bow." *Von Troil's Letters on Iceland*, p. 98.

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to a violin, but had only two strings of horse hair, and was played upon in the same manner as a violoncello.

'Although the Scotish be the prevailing music of the country, the native musicians insensibly impart to it a character of their own, the smoothness and simplicity of which they seem to have derived from their Scandinavian ancestors, and which no intercourse with other countries has yet been able altogether to efface. Of those, however, who have had opportunities of cultivating, scientifically, the stile of the Scotish reel, a few have displayed a taste and originality in composition, not inferior to the most celebrated musicians in Scotland.'*

Schools are now introduced into every parish; reading and writing are taught; and among the young, the knowledge of navigation is ardently desired. The public ordinances of religion are respectfully observed; but the missionaries here, as elsewhere, have disturbed the harmony of the established church, and caused fanaticism to rear its head among the fishermen of Zetland. Deviations from chastity are said to have been less frequent, since the church has laid aside some of its former severity of discipline with respect to these irregularities. The practice of public exposure seems to have had no other effect than to harden the offender at once against reproof and shame, and to sear that feeling of delicacy, which is the best preservative of female virtue. We were sorry to read that the introduction of the straw manufactory into Lerwick, has tended to corrupt the morals of the lower classes, not only in that town, but in the country in general.

'The assemblage, in a small place, of a number of young girls, unrestrained by the example, and removed from the protecting care of their parents, and suddenly acquiring comparative wealth, soon lays the foundation of habits, of vice, and extravagance. As they come from every different parish, they carry back with them, on their return, more or less of the sentiments and manners which they have acquired, and thus gradually weaken respect for decorum, and undermine in others, the principles of virtue and morality.'

No country produces better seamen than the Zetland isles. Many of them entered voluntarily into the navy in former wars; but the establishment of a vigorous impress at Lerwick, has greatly slackened their ardour for the service, and produced the opposite sentiment of repugnance and disgust.

* That beautiful tune, called *Lord Kellie's Reel*, is the production of a Zetland peasant.

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'About six hundred men go annually to Greenland; and as those who engage for this voyage are conceived to be complete seamen, they are looked upon as fair game by the impress officers, and are hunted down with remorseless perseverance. Some have perished in the rocks, in their attempts to escape from this dreaded severity, and others have had their health irrecoverably ruined by watching and exposure during inclement weather. The panic is not confined to the young and the active, its sympathetic influence extends even to old men and boys, and the appearance of a boat resembling that in the impress service, is taken as the signal for a general flight. And not without reason, for often while celebrating with innocent and unsuspecting mirth, the wedding of some youthful pair, or engaged in the annual amusements of a winter night, the harmony of the scene has been rudely terminated by the sudden appearance of a press-gang, and their victims dragged, amidst tears and lamentations, to the general rendezvous.'

Superstition is still prevalent among the peasantry of Zetland.

'On no subject are they more superstitious than in what relates to fishing. Some of the more skilful prophets can foretel, from the knots in the bottom boards of a boat, whether it will be lucky to fish or not; and whether it will be overset under sail, or be otherwise cast away; and boats have been rejected, and torn up, in consequence of such a prophecy. When they go to the fishing, they carefully avoid meeting any person, unless it be one who has long enjoyed the reputation of being lucky; nor, when the boat has been floated, is it deemed safe to turn it but with the sun. If a man tread on the tongs in the morning, or be asked where he is going, he need not go to the fishing that day. When at sea, the fishermen employ a nomenclature peculiar to the occasion, and scarcely a single thing then retains its usual name. Most of their names are of Norwegian origin, for the Norway men were reported to have been successful fishers. Certain names must not be mentioned while they are setting their lines, especially the minister and the cat; and many others equally unmeaning.

'Witchcraft is still believed by the peasantry to exist in Zetland; and some old women live by pretending to be witches, for no one ventures to refuse what they ask. About six years ago a man entered a prosecution in the sheriff-court at Lerwick, against a woman for witchcraft. He stated, that she uniformly assumed the form of a raven, and in that character killed his cattle, and prevented the milk of his cows from yielding butter. The late Mr. Scott, then sheriff-substitute, permitted the case to come into court, and was at great pains to explain the folly, and even criminality, of such proceedings.'

The belief in *Brownie*, the tutelar saint of husbandry, is

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beginning to be exploded; but the fairies or *trows* still retain their hold on the popular opinion. Small stony hillocks, or *knows*, are their places of residence; when they come abroad, they are seen

'mounted on bulrushes, riding in the air. If a person should happen to meet them, without having a Bible in his pocket, he is directed to draw a circle round him on the ground, and in God's name forbid their nearer approach, after which they commonly disappear. They are said to be very mischievous, not only shooting cattle with their arrows, but even carrying human beings with them to the hills. Child-bed women are sometimes taken to nurse a prince; and although the appearance of the body remain at home, yet the immaterial part is removed. Such persons are observed to be very pale and absent; and it is generally some old woman who enjoys the faculty of bringing soul and body together.'

'In cases where a person has been paralytically affected, and lost the use of an arm or a limb, the people believe that the fairies have taken away the sound member, and left a log in its place. They have even seared the affected limb with a hot iron, and, from the want of sensation in the part, have triumphantly boasted of the correctness of their opinion.'

Chapter XI. treats of the diseases most prevalent in Zetland. Cow-pox was introduced into Zetland in 1804; and the practice has been much encouraged by persons of all ranks. *Typhus* occurs occasionally in every parish. *Hypochondriasis* is said to be of very frequent occurrence among persons of all classes. The principal cause is probably the copious use of spirituous liquors; combined with the dreary humidity of the climate, and the alternate excess of exertion and of indolence. *Apoplexy* is not unfrequent.

'*Epilepsy* was at one time very common in Zetland among the women; and it appeared to be communicated from one person to another, on some occasions, as if by sympathy. Numbers were seized with fits, almost at the same time, in the church during divine service, especially if the weather was warm, the minister, a pathetic preacher, or the patient desirous of being thought possessed of a more than ordinary share of feeling. The individuals thus affected, cried aloud, beat themselves against the seats of the church, to the great annoyance of the more sedate part of the congregation.

'That fits of real epilepsy occasionally occur, cannot be doubted, but that a great proportion of the cases alluded to were the effect either of imagination, sympathy, or affectation, I have every reason to believe. Rough treatment during a fit, or a threat to be more severe on the next attack, have completely cured many of this affection.'

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Consumption is more frequent than formerly in Zetland. This is ascribed to a change in dress among the higher class of females, and among others, to the sedentary habits and bending posture which the straw manufactory renders necessary. *Elephantiasis*, which was very prevalent in Zetland sixty years ago, is now seldom seen. *Tinea capitis*, or scald-head, is also less frequent than formerly. This is principally owing to a greater attention to cleanliness, and to the introduction of more civilized modes. The *croup* seems of a more mild and less dangerous species than in other places. As soon as the 'sound in the cough, resembling crowing, which has been understood to indicate a tendency to suffocation, has been fairly established, all danger is looked upon to be at an end.' *Scrophula*, that pest both of the rich and of the poor, is seen in Zetland in all its varieties, and in its most hideous forms.

Chapter XII. describes the division of Zetland into parishes, and the state of its population. 'The islands of Zetland are divided into twenty-nine parishes, which form thirteen ministries.' The clergymen of these ministries constitute a presbytery. None of them have a stipend less than 80*l.* nor above 150*l.* The population in 1802 amounted to 22,379*l.* but it is supposed to have been considerably augmented since that period. 'In the years 1700, 1720, and 1760, the small-pox alone carried off at each time about the fourth part of the inhabitants.' Inoculation became general in 1770, which greatly repressed the ravages of the small-pox; and the recent introduction of vaccination must contribute still farther to diminish the mortality.

The numbers of the inhabitants are said to be too great for the means of subsistence; for we are told that even in the most favourable seasons, the crop does not furnish food for the consumption of six months. The fishing, which is precarious during the winter, is not competent to make up the deficiency. This must be left to an annual importation of provisions.

'It is a curious fact,' says the author, 'in the history of so small a place, that a great proportion of the inhabitants, although apparently in good circumstances, have no certain, or visible means of subsistence, who rise in the morning without any idea how the day is to be spent. This was observed by the Reverend Mr. Sands, above twenty years ago, and the evil has been increasing ever since. In almost every season of scarcity, several of the smaller farmers, unable to maintain themselves in the country parishes, and being altogether idle, sell what live stock is left, and remove to Lerwick. Their chief reliance for support

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is on fishing, and the employment derived from the accidental arrival of vessels in Bressa Sound.'

The following regulation proves, that the sages of Zetland in ancient times were anxious to prevent a redundant population.

'That none be allowed to marry, who has not forty pounds Scots of free gear to set up house upon, or some lawful trade whereby to subsist; nor such as cannot read, and is someway capable to demean himself as a Christian master of a family.'

The title of Chapter XIII. is 'of whales and wrecks.' The division of the whales which are annually forced on shore in some of the bays, is a fertile source of contention between the admiral, the landholders, and the tenants. We have not space to enter into the details to which the inquiry leads. Whatever disputes may be occasioned by unclaimed wrecks, the Zetlanders are said not to be wanting in humanity to the survivors

Chapter XIV. and last, exhibits the natural history of the Zetland islands, under the heads of 'atmospherical phenomena,' 'botanical observations,' 'geological observations,' 'zoological observations.' The following account of the Zetland ponies may not be unamusing to some of our readers:

'The native Zetland horse is very small, seldom exceeding ten hands high, but well proportioned, strong, and capable of enduring great degrees of fatigue. The best kind of ponies, as they are called, are to be met with in the island of Fetlar. The description given long ago, by Buchanan, of the Orkney horses, applies to those at present in Zetland. "Sunt eis equulei, specie quidem contemtibiles, sed ad omnes usus, supra quam credi potest, strenui." They run wild in the hills until they are three years old, when they are caught for the purpose of carrying loads. They are seldom or never taken into a stable, even during the worst weather in winter; and when they fail in obtaining food on the hills, they feed on the drift-ware that is left along the sea-shore. When the snow remains long on the ground, they approach the houses, and appear to supplicate assistance, having as it were ascertained, that support is nowhere else to be found. Some few more venturous individuals break into the yards during the night time, and destroy the corn.

'Although never regularly broken in, they soon become docile and tractable, and exhibit proofs of great sagacity. They seem to recollect a road over which they have passed only once, with astonishing accuracy. I recollect performing a journey on horseback, in the summer of 1808, along with two other gentle-

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men. The distance we had to ride was five miles; and the course lay over a range of mossy hills, in which there was not the vestige of a foot-print. A guide attended, to point out to us the best parts of the road; and we were obliged to make many circuitous turnings, to avoid the more wet and boggy parts of the hills. We accomplished the journey tolerably well; but we had scarcely proceeded half a mile on our return, when we missed the guide, and found ourselves enveloped in a very thick fog. I proposed that we should wait until the fog cleared up; but one of the gentlemen thought that it would be better to proceed, and give the horses leave to choose whatever road they thought proper. This last proposal was agreed to, and they brought us back in a shorter time than we had taken to go. The circuits they made on some occasions were so great, that we were often led to believe that they were wandering in the same uncertainty with ourselves; but our doubts were removed, by finding, that after a considerable time they brought us to a spot, which we recollected had in the former part of the day interrupted our progress, and in which we could distinctly trace the marks of their feet then first made in the moss. As we approached the end of our journey the fog cleared up; and when within a mile and a half of the termination of it, the horses, finding themselves altogether unrestrained, made a considerable deviation from the track prescribed by the guide, and conducted us by a much drier and more equal road than that which we had passed over on the former part of the day.

'I was much struck and gratified at this display of memory and sagacity. In the devious tracks of the hills they appeared to be guided either by the scent, or the perception of the traces of their own former footsteps, although in the more heathy parts of the road I thought that to be almost impracticable. When they came, however, on ground with which they had been previously familiar, they preferred the track which experience had shewn to be the best.

'The native ponie is in general very healthy and long-lived. I have seen one forty years old, hale and strong. Scarcely any attention is paid to the breed. They all run indiscriminately together, and, as the largest are generally sold, those of the most puny stature are reserved for stallions. In the island of Unst, indeed, some attempts have been made to improve the breed of this useful animal, by crossing it with horses from Norway. The race obtained from the descendants of this stock, are larger and stronger than the native horse, and nearly as hardy.'

The Zetlanders do not make any provision for their sheep during the winter months. When the ground is covered with snow, they have scarcely any other means of subsistence than the sea-weed growing on the shore, or what the surf has drifted on the beach. 'It is curious to observe,' says the

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intelligent author, 'with what precision they leave the hills and betake themselves to the sea-side at the moment the tide of ebb commences.' The following is another instance of the instinctive sagacity of this gentle animal. During a storm of snow they

'frequently assemble in considerable numbers on the side of a hill, and place themselves in such a manner as that their heads all incline towards the centre. By this management their breath keeps them warm, and, by dissolving a part of the icy covering, forms a kind of vault above their heads. In this situation they have been known to remain for many days, during which they appear to maintain life, by eating the wool from off each others' backs.'

The Zetland sheep are subject to a variety of diseases, some of the most fatal of which have, according to the author's account, been imported into the country within the last forty years. Among these, Dr. Edmonston reckons *blindness*, the *scab*, the *water-sickness*, or general dropsy, the *sturdy*, or dropsy in the brain. For this last malady, the operation of trepanning has been repeatedly and successfully performed, since 1778. We once ourselves saw an English farmer perform this operation on a sheep in a case of hydrocephalus. He cut a round piece out of the skull of the animal with a common knife, extracted the cyst or bag of water which lay upon the brain, and afterwards put a plaster over the orifice and kept it from the air. He had performed the same operation several times before, and usually with success.

The white-tailed eagle, or *erne*, as it is called in Zetland, is the only species of eagle in that region.

'They have their nests in the high precipices of Unst, Northmaven, Foula, and a few other places; and if unmolested, regularly return to the same spot every successive year. Notwithstanding the great difficulty and danger of getting near the seat of this monarch of the air, the adventurous climbers frequently assail his habitation, and carry off the young. Having covered his head and face with straw to protect them from injury, the climber chooses an opportunity, when the eagle is expected to be from the nest, and at the hazard of his life endeavours to gain the spot. If the young be asleep when he arrives, the conquest is easily effected, but if awake and nearly fledged, a severe struggle ensues.'

This is a pleasing and sensible work, and contains a good deal of valuable information relative to a remote part of the British dominions which is but little known, but which must be regarded as highly interesting in a political point of view.

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ART. IV.—*A Treatise on Hemp, including a comprehensive Account of the best Modes of Cultivation and Preparation as practised in Europe, Asia, and America; with Observations on the Sunn Plant of India, which may be introduced as a Substitute for many of the Purposes to which Hemp is now exclusively applied. By Robert Wissett, Esq. F. R. and A. S. Clerk to the Committee of Warehouses of the East India Company. With an Appendix on the most effectual Means of producing a Sufficiency of English grown Hemp, by the Right Hon. Lord Somerville, pp.* 286, *4to. Harding,* 1808.

HOWEVER we may condemn that crooked policy which for the attainment of particular objects, would entail on our country the horrors of a perpetual war with the emperor of the French, we should not feel justified in denying the necessity of securing to ourselves such means of self-preservation, as are consistent with the laws of honour and the feelings of humanity. As long as we abstain from perfidy, and from plunder, we acknowledge no exertions too important, no sacrifices too great, for the preservation of our constitution, and consequently of our liberty.

We look with confidence to our navy, as the barrier between us and the overwhelming power of our enemy; and we see with regret, that the resources for its maintenance are less in our own power than those for the equipment of any other species of force.

We have been accustomed to import a great proportion of our hemp from those countries which are now either openly at war with us, or under the resistless control of our enemy. We must either exert ourselves to supply this deficiency from the produce of our own soil, or submit to the alternative of deciding our destiny on our own coasts. Our plunder of Copenhagen spared the authors of that expedition the trouble of torturing their valuable faculties by providing future stores for our navy; and if it had not, these men of honour had their private quarrels to settle, as gentlemen ought; and the less important object would of necessity have been swallowed up by the greater. As our stolen goods must now be almost exhausted, it becomes men of less noble minds to think a little of the real situation of their country, and to employ their low talents in devising such measures as may secure the British navy from all probability of experiencing the want of a material indispensable to its existence.

Among the first who have endeavoured to call the attention

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of the public to the necessity of securing a future supply of hemp, or a substitute for it, from our own possessions, we venture to rank the writer of the volume before us. For though he has little claim in respect to priority, the elegance of his book and the industry with which he has collected the observations of others, will in the opinions of many compensate for the want of original information: and as it is principally intended for the instruction of our Asiatic possessions, its fashionable appearance was a matter of no small consequence; whilst the elaborate description of every process, and the detail of numerous results, are well calculated to answer the proposed end of rendering the cultivators of India conversant with the European mode.

It appears that the deficiency which we shall experience in consequence of our expulsion from the northern ports, will amount to the produce of sixty thousand acres.* It is obvious that our British dominions could not immediately appropriate such a quantity of valuable soil to the supply of this want.

Mr. A. Young is of opinion that the bogs of these kingdoms would produce 'all and more than all the hemp that can be wanted;' Lord Somerville recommends its introduction into the usual rotation of crops, especially as a preparation for wheat; and Mr. Wissett attempts to shew that the Crotolaria Juncea of Linnæus, called in India, Sunn, may by proper management effectually answer all the purposes of hemp. Situated as we now are, it is a serious objection to the two first mentioned plans, that the land which produces hemp is also a favourable soil for wheat, potatoes, &c. The continued superiority of our shipping will be of little moment to us if we cannot procure the means of supporting life; and until we know that Great Britain can sustain its inhabitants, we shall regret every acre of land which is appropriated to another purpose.

Mr. Wissett's view presents no such obstacle, the only immediate hindrances to its success are the obstinacy and prejudices of the Hindus; and nothing can be better calculated to remove these than his plain and circumstantial account. As they seem prepossessed in favour of Sunn, we are of opinion that it would be more prudent to encourage the cultivation of that plant only, leaving hemp to its

* In fact we shall not lose the whole of this supply, an indirect trade will of course be carried on as long as the article bears a price sufficient to counterpoise the hazard incurred by contraband adventurers.

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established destination;* especially as Sunn is supposed in every respect equivalent to it, and on some accounts preferable.

The book commences with a description of the hemp plant, accompanied by an observation on the vulgar error of misapplying the terms male and female, by calling the fruit bearer *male*, and plant which distributes the farina the *female*. This mistake we believe is very common in respect to most dicecious plants, and it would be hardly worth noticing, if it were not for the confusion which it creates in this particular instance; or we should rather have said *would have created*, had not Mr. Wissett continually made the necessary correction in a parenthesis. The botanical description is chiefly taken from Du Hamel, and Marcundier; it is very elaborate, and sufficiently illustrated by three very neat copper-plates.

Being thus introduced to the plant, we are next made acquainted with the names of such vegetable substances as are used in India for the purpose of making cordage, to which use, it seems, the hemp of Europe has never been applied in any part of the East.

'Perhaps, (says Dr. Roxburgh,) few vegetables, so widely diffused over every part of the known world, and under the immediate management of man, have undergone less change. It is perfectly familiar to all the nations in India; I may say, of the warmer parts of Asia; yet I cannot discover, that the fibres of the bark have been employed by them for any purpose. It is cultivated in small quantities every where (in India) on account of its narcotic qualities.'

Strong fibres may be obtained from many Asiatic vegetables, but the Sunn plant is decidedly the most eligible for the purpose of affording an extensive supply for commercial purposes.

After this information, we are suddenly transported to Europe, and made acquainted with the unwelcome truth that Russia commands all the hemp grown in the north of Europe. And under the head 'nature of the soil best suited to its growth,' though there is a shade of difference among the writers quoted on this subject, they are unanimous in their opinion that the land must be rich. There is also some difference of opinion among these authors in respect to the injury it does to the soil on which it is raised, but it seems generally to be allowed, that a liberal portion of manure will

* Hemp is cultivated for the purpose of supplying an intoxicating drug.

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render rich land capable of producing successive crops of hemp without any deterioration.

Mr. Wissett has consulted the best authorities on the subject of his publication, and has collected a mass of experimental knowledge, which cannot fail of being highly important, not only to those for whose use it is principally intended, but to every agriculturist, who is anxious to form a well founded opinion on the advantages of cultivating hemp, and desirous of being acquainted with its management.

From the nature of the work it would be useless to attempt illustrating its merits by quotation, and difficult to draw an accurate general result from the extracts of which it is composed; however, as the observations of Lord Somerville, which wind up the whole, are founded on the experience of others, and may be considered as the consequence of impartial and deliberate examination: and as he does not countenance a practice to which he is unwilling to give a fair trial, we are inclined, though widely differing from him in regard to the expediency of his proposed increase of the growth of hemp, to allow considerable importance to his remarks.

Speaking of prohibitions of land-owners from the cultivation of hemp, he adds.

'To induce landlords to withdraw these prohibitions is my principal object in the present concise and hasty statement of facts: and, as it would be improper in me to recommend that to others, which, in similar circumstances, I would not do myself, it behoves me to state, that I have strongly advised the growth of hemp, in the whole of a parish which belongs to me in the county of Gloucester, provided the crop is not sown on the same land more than once in three seasons, and I shall give my tenants a similar option in the adjoining county of Somerset.'

In the next paragraph his lordship supposes that *one hundred and forty thousand acres* would grow more than the whole annual consumption of this country. This appears so large an allowance of land for the purpose, that we should suspect some error of the press, were not the number expressed verbally. Mr. A. Young supposes that sixty thousand acres would supply the whole deficiency of our importation; and the quantity of land in the British dominions appropriated to the cultivation of hemp, bears a small proportion to our consumption.

The counties of Lincoln, Cambridge, Huntingdon, Northumberland, York, (East Riding), Liecester, Warwick, Gloucester, and Somerset, are considered as

'best adapted to the cultivation of hemp, without any national

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derangement of their present system of husbandry, so far as regards the growth of corn; because hemp is generally admitted to be a most excellent preparative for wheat. Thus it leaves the far greater part of South Britain and Wales, together with the whole of North Britain, in the undisturbed possession of their present mode of cultivation. A large proportion of Ireland also, from its climate, and the strength of its soil, is admirably adapted to the growth of hemp.

'This crop may be sown on strong land without manure, and on *inferior* soils with it; and, unless it is suffered to stand for seed, it does not in the opinion of the best judges, impoverish the soil,'

We must remark on this last paragraph, that his lordship cannot by inferior soils be supposed to mean such as are ill adapted to the cultivation of grain, as experience contradicts such a conclusion.

Mr. Wissett has shewn that our Indian possessions afford a valuable substitute for hemp, and it is well known that others of our colonies are also well adapted for its cultivation, and are also capable of supplying their inhabitants with the means of existence. This clearly points out to us the use to which we ought to apply our native soil, which we know to be incapable of answering both these purposes.*

ART. V.—*Faulconstein Forest, a Romantic Tale,* 1 *vol.* London, Hookham, 1810.

THIS is a very pleasing romance. The story is well put together, and related without improbability or irksomeness. The scene is laid in Hungary during the reign of the young Queen Frederica, who is beset by enemies and haughty nobles, who appear very much disinclined to submit to female sway. The queen is represented as beautiful, amiable, and highly fascinating, but, like most crowned heads, plunged in the luxuries and dissipation of a court.

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* The consumption of hemp for agricultural purposes may be considerably diminished by substituting *long-wool*. About two years ago an experiment was made in Lincolnshire by fabricating sacks, halters, cart-ropes, &c. of this material. Much was expected from the experience of a few weeks: ropes for shipping, even cables were talked of by some sanguine projectors. They have now formed a conclusion rather humiliating, but not contemptible; we understand it to be this: that wool answers the purposes of hemp in all circumstances where it is little exposed to moisture, and may then supply its place to advantage; but in all others it is found very inferior. R.

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The character of Cardinal Friuli, the wily minister of the youthful queen, is well developed, without being rendered too prominent on the canvass. Some of our romance writers seem to delight in infusing all the diabolical qualities that ever possessed the human mind, or were blended in the human fancy into their Romish priests, making them not only the agents and workers of all mischief and wickedness, but almost, and altogether, the heroes of their tales, whereas, though bold and strongly marked either for good or bad actions according to the plan of the story, they should appear only secondary instruments in the conduct of the plot. In the character of Friuli in this amusing volume, the pride of the priest, the wiles of the politician, and the revenge of the man are well pourtrayed, without being brought so forward as to supersede the other characters.

The heroine of the tale, Ernestine, sister of Casimir, count of Faulconstein, is admirably drawn. She is gifted with every feminine charm, which she combines with that enthusiastic spirit of love for her country, and that high sense of duty which we may imagine an Hungarian soldier's daughter to feel and to display. But her heroic and nobler qualities, are very adroitly blended with a sweet and gentle disposition. We have all the softness of the female, and, at the same time, all that firmness which is so admirable, and so desirable in in women, with nothing masculine, yet tinged with an enthusiasm that renders the whole not only pleasing, but, according to the rules of romance, highly appropriate.

The account which is given of the seizure of the queen by Vedova, in order to force her to marry him, and her miraculous escape from perishing in the falls of Hela, we will transcribe.

'On recovering her consciousness, she found herself again in the power of Vedova, who was bearing her in his arms through the woods.

'He reached the Lugar's side, and called aloud on the boatman, who had wandered from the cove; but the echoes of the mountain alone replied in hoarser murmurs. As he placed his fair victim in the bark, his eyes sparkled with a ferocious joy, and he printed a kiss on her cheek with an air of triumph.

'Nay, struggle not,' he cried, 'nor bruise those delicate limbs with fruitless efforts. Once, Frederica, to have obtained your smiles, I would have traversed the burning sands of the desert, and braved the direst perils; but the delusion is past. Though you offered me your throne, I would not forego the transport of satiating my vengeance: to triumph over your disdainful virtue, and see you in the dust cling to my knees, and bathe them with the tears of shame, will give me a deeper joy than I should once

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have felt, had you conferred on me your virgin heart. Kingdoms should not bribe me to relinquish my purpose: though it were to rain fire, and the earth should yawn under my feet, yet would I strain you to my bosom, and listen to the music of your shrieks, till the sense of hearing were drowned in death.

'Mark me, haughty fair-one: Among the Carpathian mountains stands a solitary castle, inaccessible but to those who know the mazy defiles leading to it: impervious woods surround the sanctuary, and hide it even from the wandering goatherd: there we will consecrate the hours to love; there shall you hide your blushes in my arms, and own my boldness merited the conquest it had gained.

'While he spoke, Vedova eyed the trembling queen with savage exultation; then raising his voice, he shouted to the boatman:

'What, ho! Bertrand!—where can the slave be loitering?'

'Impatient of delay, and pale with wrath, the prince at length unmoored the boat, and began to ply the oars. With difficulty could he resist the violence of the stream.

'Swollen by the autumn rains, the river rolled impetuously towards the Falls of Hela: not half a league from the cove where they embarked, it fell in one vast sheet of foam from a tremendous precipice, and was lost in the yawning chasm beneath, till it burst again from a cavern at some distance, and brawling over a bed of rocks, mingled its turbid surges with the waters of the Danube.

'The terrified Frederica threw an eager glance around: the mists that curled in thick wreaths over the bosom of the stream, prevented her from seeing distinctly the further shore; but she descried lurking among the cliffs, some horsemen, whose savage mien and strange attire gave them the air of robbers.

'Vedova hailed them, and they rode towards a projecting point of the mountain, where the tufted pines concealed them from her sight. "Am I then," she exclaimed, wringing her hands, "to be the sport of ruffians!"

'The prince regarded her distress with the malignity of a fiend, and a bitter smile convulsed his features.

'As the bark glided near an osier isle, which rose in the midst of the river, a swan, that had often fed from her hand, came swimming towards her with its callow brood, and breasting the waves, stretched out its jetty beak, and ruffled its plumage with joy. "My poor favourite," she murmured, "you cannot aid me." The stream near the isle was hardly half a fathom deep, and she could discern the yellow sand beneath its glassy waves: were she to leap from the boat, she thought a grateful instinct might lead the swan to guide her in safety to the shore.

'The bird approached as if it hastened to her rescue, but soon, scared by the dashing oars, swam back to its nest.

'Desperate, and bewildered by her fears, Frederica attempted to impede the progress of the bark, as it grazed a bed of reeds,

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by grasping their tufted heads, that nodded high above the stream.

'With a withering frown Vedova rose from his seat, and roughly seized her wrist: in his haste he forgot the oars, which slid from the boat, and were borne far away by the current.

'The bark went rapidly down the river, and soon the thunder of the Falls, before but faintly heard, deepened on the breeze.

'Vedova looked aghast, and bit his lips with rage; appalled by the sound, he stood on the prow, and threw an eager glance towards the woody cliffs, among which his associates were concealed. His fair victim sat gloomily resigned to her fate: though terrible, it was preferable to dishonour. To perish in the torrent was less dreadful, than to be clasped in Vedova's hated arms. Yet her courage died away, when she beheld the groves of the palace, which extended on the left to the margin of the Lugar.

'She had often roved with her favourite Elfrida, along the steeps above. Two evenings before, the marquiss of Erlmir joined them in their walk: enchanted by his discourse, she wandered on till the shadows of twilight warned her to return. From the dell below they viewed with silent enthusiasm the river falling through the rifted rocks. She could not avoid shuddering at the awful sight, though the horrors of the cataract were softened by the interposing masses of foliage that hid the crags, and discovered only the descending sheet of foam, tinted by the rays of the setting sun; though her arm was locked in Leopold's, and he laughed at her fears, she had hastened from the terrific spot. What a transition! an hour had scarcely elapsed, since she was seated by him at the banquet; she was then the most enviable of women. From the pinnacle of greatness she had been betrayed into the power of a villain, whose designs were so atrocious, that she welcomed, as a refuge from them, the dreadful death which menaced her.

'The deafening din of the torrent every moment encreased: it echoed from the caverns beneath the fall, like subterranean thunder. Escape seemed hopeless, so irresistible was the strength of the current.

'The livid hue of Vedova's countenance bespoke his dismay, but in this terrible emergence, the young queen, though nursed in softness and indolence, and warmly attached to the pleasures of life, displayed a courage till now unknown to her: she resolved not to disgrace her high birth, but to meet her doom with the calmness of conscious innocence.

'Casting on the prince a look of scorn, "Baffled traitor," she cried, "vain was your boast of exulting in my dishonour. When hurried with me down yon falling flood, or dashed on some crag beneath, will you enjoy my dying groans, and eye my mangled form with barbarous triumph, as if you lay upon a couch of roses? I shall resign my being unsullied by the taint of sin, and heaven will receive me to its mercy. But you in

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that appalling moment will be filled with horror and remorse; nor will you dare to plead for pardon before the tribunal of an offended God: many a tender friend will mourn my doom, and think of me with fond regret; but your fate will excite no tear of pity; the good and just will load your name with curses!"

'Rage convulsed Vedova's lips while she spoke, and his eyes, beneath their lowering brows, flamed with a lurid glare. "Confusion! must I bear these taunts from a woman, from one whose baleful beauties have been my ruin! I laugh at your wild prophetic threats of future retribution. Were not this globe the sport of chance, or blind fatality, would innocence and beauty, such as yours, be left a prey to the remorseless flood? Monks may delude with mouldering legends their weak and superstitious votaries—I scorn alike their hopes and fears. My desires have centred on this world's pleasures—but I can renounce them, and boldly plunge into eternal night.

"Yet wherefore should I seek the jaws of death? Mark me, insulting fair: though you have loaded me with unjust reproaches, I still would wish to snatch you from destruction; and at least deserve a fond return. Plunge with me into the waves, and I will strive to bear you to the land."

"No, Vedova; I had rather die a thousand deaths than owe my life to you. I confide it to the protecting care of heaven." "Scorn you my generous offer?" exclaimed the indignant prince; "then rush into perdition."

'He leaped from the boat, and for a while struggled with the raging tide. But at length he sank. Frederica shuddering, turned away. Her doom seemed inevitable. She cast a wistful look towards the groves of the palace: how quick beat her heart on discovering Leopold, who stood on the verge of a beetling crag, marking with agony the course of the bark.

'Her hair had escaped from the wreath of jewels that confined it, and streamed in the wind: she raised towards him her dark eyes floating in tears: a transient glow suffused her cheek; and she clasped her hands with momentary rapture, on beholding him once more.

'Though she cherished not the faintest hope, it gave her a mournful pleasure to reflect that she should live in his remembrance, and be mourned to his latest breath. Had she perished in the abyss, unseen by any human eye, her fate would never have been discovered: she might have been suspected tamely to have yielded to Vedova's power, or to be borne to some distant fortress among the Carpathian mountains, and the breath of obloquy might have soiled her fame: but now the tears of her sorrowing country would bedew her hearse, and her doom would inspire even her enemies with remorse and pity.

'To calm the distraction of Leopold, she endeavoured to conceal her terror; but when the winding of the shore hid him from her, and the bark was hurried beneath an overshadowing

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rock, through whose obscurity no creature had ever passed, without being lost in the Fall; her fortitude fled, and she abandoned herself to despair.

'The roar of the cataract was here so loud, that the vulture feared to build its nest in the cavities of the cliffs above. Stunned by the horrid sound, she drooped her head against the side of the bark; the blood froze in her veins, and she lay almost deprived of animation.

'An ancient oak, half-uprooted by the tempest, hung frowning over the torrent; the mighty force of the waters produced a perpetual trembling of the rock it grew from; and every blast threatened to hurl it into the foaming gulph. While Leopold gazed on it, its shattered branches appeared to approach still nearer the flood. By advancing along it, he thought that he might possibly snatch the fair victim from destruction.

'He rushed towards a tuft of shrubs, which he imagined hid the path to it, resolving to rescue her or perish: but he found himself on the verge of a wild chasm, formed by some great convulsion of nature. The oak was inaccessible from the ridge of the mountain on which he stood, and where the steep was less precipitous, it was covered with impervious underwood. If he were to retrace his steps, and attempt penetrating through the glen, long before he could reach the cliff the hapless queen would be inevitably lost, for the boat was within fifty paces of the Fall.

'He measured with horror the space she had yet to pass, before her tender limbs would be ingulphed by the raging waters, and wrung his hands in despair.

"Oh, for an eagle's wing," he cried, "that I might speed to yon lovely creature's rescue!"

'What were his feelings when he beheld Count Faulconstein, who had parted from him in the woods, spring from the glade beyond the chasm, and climb the brow of the cliff.

'Casimir rushed towards the oak, without a moments pause.

'The boldest mariner that ever ploughed the deep, one inured to sleep upon the giddy mast, in defiance of the storm, would not have dared expose his life to such dreadful peril; but he was raised by a sublime impulse above all fear. With an intrepid step he pressed the knotted oak, though it groaned beneath his weight, and the branches were washed by the spray of of the descending flood.

'The marquis of Erlach scarcely breathed through alarm—he trembled not less for his friend than for the queen, and shuddered to think, that the two beings, for whom alone he wished to live, might the next moment be buried in the abyss!

'Count Faulconstein stood calm, and collected, amid the uproar of the waters. The sacred love which glowed in his bosom was a powerful amulet, that in this terrible emergence inspired him with more than mortal courage.

'His eyes were rivetted on the bark, which came slowly on

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as the eddy whirled it round, he perceived with horror that the terrified queen had enveloped her face in her robe, and sunk bereft of animation against the stern.

'He called to her in the accent of despair, but his voice was drowned by the deafening din.

"Awake! Frederica, awake to life!" he cried in a louder tone.

'She heard him: she threw back the mantle from her eyes: she beheld him kneeling on the incumbent oak. He stretched towards her his guardian arms.

'She started from her seat, and as the eddy hurried her beneath, raised her clasped hands.

'The energy of Count Faulconstein's feelings endued him with herculean powers; a lion's sinew nerved his arm. Grasping with one hand a branch of the oak, with the other he caught the fair trembler by the wrist, and raised her from the boat, which the next instant was precipitated down the Fall and dashed to atoms!

'With difficulty could he support her in his arms: but at length rising on his feet, he bore her slowly along the mossy trunk, that shook under his tread.

'What extasy did the marquis of Erlmir feel, on seeing him reach the cliff in safety, with his lovely burthen!

'He hastened to join them, but some minutes elapsed before he was able to discover the path through the woods.

'The count meanwhile bore Frederica, who had fainted through horror, to a sequestered grotto, at some distance from the Fall.'

After this extract we will conclude, by again repeating the satisfaction we derived from the perusal of Faulconstein Forest; and we recommend it, as a pleasing and moral tale.

ART. VI.—*Old Ballads; Historical and Narrative, with some of modern date, collected from rare Copies and MSS. By Thomas Evans. A New Edition, revised and considerably enlarged, from public and private Collections, by his Son, R. H. Evans.* 4 *vols.* 8*vo.* Evans, 1810.

THE first edition of this collection was published in the year 1777, in two volumes only; which, on the second edition, (1784) were augmented to four. The present is the third edition. The publication was undertaken by the late Mr. Evans, on a plan similar to that of Dr. Percy's 'Reliques of Ancient Poetry;' and, although neither the materials of which it was composed, nor the mode in which it was exe-

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cuted, could ever have entitled it to the honour of a comparison, in respect of merit, with its prototype; yet it has always been considered, in a secondary degree, as creditable to the industry of the collector, and as an useful and entertaining appendage to the library of an antiquarian.

Our present concern is only with the additions and alterations made by the new editor; and these are stated by himself in an advertisement, the words of which will inform our readers as concisely as possible, of what in general they are to expect from his labours.

'Wherever I have had an opportunity, I have collated the ballads with the earliest editions, which were frequently inaccessible to the late editor, and have restored the genuine readings, which had been materially changed and deteriorated in the modern copies. I have omitted all the poems of Goldsmith, Gray, Sir Wm. Jones, Chatterton, and other eminent modern writers, whose works have been collected, and may be presumed to be in the reader's possession. I hope I shall not be charged with a want of gallantry, for leaving out the effusions of Mrs. Robinson, and H. M. Williams. I felt no tenderness for the feeble productions of Jemingham, Ball, Blacklock, and a few others; they never deserved a place in this collection, and even had they possessed more merit than they can claim, it must be admitted that they occupied too large a portion of a work destined to exhibit the legitimate productions of our early minstrels.'

This work of omission was indeed a very necessary one; but in our opinion it ought to have been extended farther. In all compilations of this nature, a strict chronological line should be drawn—(let it be at the end of queen Elizabeth, or of king James, or at the Restoration) and every poem ought, without favour and indulgence, to be excluded which the editor, upon the exercise of his best critical judgment, shall deem assignable to a period later than that of the boundary thus adopted. In the indiscriminate admission of ballads merely modern, even of songs and sonnets by living authors, Dr. Percy, though not by one-tenth part so great a sinner as the original editor of the collection now before us, yet gave an example of arbitrary selection which has proved extremely mischievous to subsequent compilers, and destroys the simplicity of his own performance. We would carry this law of exclusion so far as to embrace a class of poetry, which some of the more rigid antiquaries seem to have considered as a legitimate appendage to ancient collections; we mean, such modern compositions as are written avowedly in imitation of the ancient. In short, the line once fixed should be observed in all cases without a single exception.

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But to proceed with our editor's *exemplification.*

'These omissions,' he says, 'and the augmentation of the size of each volume, have enabled me to introduce a considerable number of ancient productions; many of which are of rare occurrence, and have not been inserted in any other collection. The late duke of Roxburghe possessed a very singular, and almost matchless collection of old ballads. The history of these I will subjoin in the words of Mr. Nicol, extracted from an unpublished preface to the catalogue of his friend and patron. "This collection of ancient ballads was originally formed for the celebrated library of the earl of Oxford, in the beginning of the last century, and was then supposed to exceed the famous Pepys collection at Cambridge. It was obtained, as well as many other curious articles, from the Harleian library, by Mr. West, at whose sale it was purchased by major Pearson, a gentleman, who had made old English literature his particular study; in his possession, with the assistance of his friend, Mr. Isaac Reed, the collection received very great additions, and was bound in two volumes; in this state it was bought at major Pearson's sale by the duke of Roxburghe. After the industrious exertions of two such skilful collectors as major Pearson and Mr. Reid, the duke did not flatter himself with ever being able to add much to the collection; but as usual he undervalued his own industry. Finding that his success far exceeded his expectations, he determined to add a third volume to the collection. Among these new acquisitions are some very rare ballads; one quoted by Hamlet,* of which no other is known to exist."

We have given this piece of history, verbatim, for the use of our readers, well knowing that nothing is more essential to the formation of a modern literary character, than a few scraps of this sort of intelligence. Mr. Evans then proceeds to acknowledge his obligations to the Pepys collection, to Mr. Todd, Mr. Douce, and other friends.

In point of extent, the new matter introduced into these volumes is very considerable indeed, so much so, as provoke a comparison with the famous ship of the Argonauts. The first volume is (with a single exception) entirely new; and the additional pieces interspersed through the remaining three, amount to almost fifty, that is, more than a fourth part of the whole.

It does not always happen, that what is most rare is also most deserving of being made common. On the contrary,

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* This is the ballad of 'Jephtha, judge of Israel,' a very imperfect copy of which is in Percy's 'Reliques.' The piece itself is printed from the Roxburghe collection, in Volume I. page 7, of the present publication.

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we are unfashionable enough in our opinions to think the rarity of an old ballad, or play, or romance, *primâ facie* evidence of its want of merit. It now and then happens, however, that the case is otherwise, and we would by no means discourage rarity-hunters from their pursuit, because it is likely that they may catch a thousand moths for one emperor of Morocco.

Fortunately, in the very book now before us, the first poem which we should have been disposed to mention on account of its rarity, seems to deserve transcription for its more valuable qualities: not only being sufficiently laughable in itself, but affording room for observation on the national prejudices, as well as the *costume*, of our ancestors. '*Jockie is growne a gentleman.*'

This satire was most probably levelled against the numerous train of Scotch adventurers, who wisely emigrated to England in the time of James I. in the full expectation of being distinguished by the particular favour and patronage of their native sovereign. Its extreme rarity cannot be better exemplified than by stating, that no other copy of it was ever seen by Mr. Chalmers, that the late Mr. Ritson absolutely questioned its existence, &c. &c. This copy is from a MS. in the possession of Mr. Todd, &c.

'Well met, Jockie, whether away!
Shall we two have a word or tway?
Thou was so lousie the other day,
How the devill comes thou so gay?
Ha, ha, ha, by sweet St. Ann,
Jockie is growne a gentleman.

'Thy shoes that thou wor'st when thou went'st to plow,
Were made of the hyde of a Scotish cow,
They're turned to Spanish leather now,
Bedeckt with roses I know not how.
Ha, ha, ha, &c.

'Thy stockings that were of northern blew,
That cost not 12d. when they were new,
Are turn'd into a silken hew,
Most gloriously to all men's view.
Ha, ha, ha, &c.

'Thy belt that was made of a white leather thong,
Which thou and thy father wore so long,
Are turn'd to hangers of velvet strong,
With gold and pearle embroider'd among,
Ha, ha, ha, &c.

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'Thy garters that were of Spanish say,
Which from the taylor's thou stol'st away,
Are now quite turn'd to silk, they say,
With great broad laces fayre and gay.
Ha, ha, ha, &c.

'Thy doublet and breech that were so playne,
On which a louse could scarce remayne,
Are turn'd to sattin, God-a-merey trayne,
That thou by begging couldst this obtayne.
Ha, ha, ha, &c.

'Thy cloake which was made of a home-spun thread,
Which thou wast wont to fling on thy bed,
Is turned into a skarlet red,
With golden laces about thee spread.
Ha, ha, ha, &c.

'Thy bonet of blew, which thou wor'st hether,
To keep thy skonce from wind and weather,
Is throwne away the devill knows whether,
And turn'd to a bever hat and feather.
Ha, ha, ha, &c.

'Westminster-hall was cover'd with lead,
And so was St. John many a day;
The Scotchmen have beg'd it to buy them bread;
The devil take all such Jockies away.
Ha, ha, ha, &c.'

Monk Lewis and his ghostly compeers may find more edification than we have done in No. 45, Vol. I. being a

'true relation of one Susan Higgs, dwelling in Risborow, a towne in Buckinghamshire, and how she lived 20 yeeres, by robbing on the high wayes, yet unsuspected of all that knew her; till at last coming to Messeldon, and there robbing and murdering a woman; which woman knew her, and standing by her while she gave three groanes, she spat three drops of bloud in her face, which never could be washed out, by which she was knowne, and executed for the aforesaid murder, at the assizes in Lent, at Brickhill.' To the tune of—The worthy London 'Prentice.

The selection (No. 66 of the same volume) 'from Gascoigne's Poems, 4to. 1587,' is not such as will tend to increase the envy or unhappiness of those whose purses do not suffice to render them possessors of the rare original. From our present recollection of the book, however, much better extracts might have been made from it. Indeed, we are inclined to believe that the whole volume is deserving of republication.

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To the large collection of poems relating to Robin Hood, the present editor has furnished two additional pieces; 'Robin Hood and Maid Marian,' which is inserted among those on the same subject, as No. 39, of Vol. 2; and 'Robin Hood and the Beggar,' No. 32, of the same volume. The latter of these had been previously published by Mr. Ritson, with many defects which the present editor has been *fortunately* enabled to supply. Mr. Haslewood, who furnished him with the Scotish copy which has done this important service, pathetically laments that another ballad beginning 'As Robyn Hood in Barnesdale stood,' (which is quoted in Nicholas Udall's translation of the Apophthegms of Erasmus, printed 1542) has hitherto baffled every research. The longest additional poem in this volume (and very curious it appears to be from its antiquity) is 'The siege of Harflet (Harfleur) and Batayl of Agencourt,' reprinted from the Appendix to Hearne's edition of Thomas de Elmham.

Of the historical pieces in the third volume, we cannot fix on one that strikes us as possessing any very extraordinary value, and we think the editor deficient in not stating at the head of each, the particular source of communication from which it is derived. Are we to conclude that all, the origin of which is not so specified, have been taken from the Roxburghe collection? 'The Felon Sowe, and the Freeres of Richmonde,' is in itself a curiosity; but it is here transcribed only from 'Whitaker's History of Craven,' in which it was first printed from a MS. in that author's possession. The excellent ballad of "Love will find out the way,' printed in a very mutilated state by Dr. Percy, is here made perfect (we suppose from the Roxburghe collection) with the entire addition of a second part. The best stanzas, however, are those which we had at first. Some of the songs selected from the third part of Harry Lawes's airs, (which is now extremely scarce) are so pretty as to add to the value of this publication.

The fourth and last volume presents us with that confused mixture of ancient and modern, of originals, translations, and imitations, which we so sincerely deprecate in works of this description. Why has the editor retained such poems as Percy's Hermit of Warkworth, the confessed *newness* of which is not compensated by any pretension to scarcity? What have 'the French champion Roland,' or 'Thibaut, king of Navarre,' or 'Zayde and Zelindaxa,' (the two first translated from the French by Burney, and the last from the Spanish by Carter) to do with old English poetry? To say nothing of 'Regner Lodbrog,' and 'Hirlais Owain,' 'Cad-

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wallo and Elmira,' 'Julia and Damon.' Really, when an editor claims merit for his care in rejecting poems as being out of place in such a collection, we cannot see without surprize the titles of more than half the pieces which he has left unmolested in the peaceable enjoyment of this portion of his miscellany. There is very little additional matter in this volume which demands notice. The most curious poem is the last; 'The Marquis of Montrose's Address to his Mistress,' which is here printed from Watson's scarce collection of Scotch poems, 1711.' But, although we have never seen the book referred to, we cannot but fancy, without being absolutely certain, that the poem itself is not quite a stranger to us. The political madness of those days usurped the place of the softer emotions; and, while the round-head paid his courtship in the name of the Lord, the gallant Graham addresses his mistress in the phraseology of right divine and passive obedience.

'My dear, and only love, I pray
This noble world of thee,
Be governed by no other sway,
But purest monarchy.

'For if confusion have a part,
Which virtuous souls abhor,
And hold a synod in thine heart,
I'll never love thee more.' &c. &c. &c.

Upon the whole, though we readily acknowledge that the present edition is a considerable improvement on the original collection, the advantage which the editor has made of the stores that were open to him, is not so great as might have been reasonably expected.

ART. VII.—*A Narrative of a Voyage to Surinam; of a Residence there during* 1805, 1806, *and* 1807; *and of the Author's Return to Europe by the Way of North America. By Baron Albert Von Sack, Chamberlain to his Prussian Majesty.* London, Nicol, 1810, 4*to. pp.* 282.

IN the fourth letter of this volume we find baron Von Sack safely arrived at the town of Paramaribo, of which he favours us with a description. In Letter V. which is addressed 'to a lady,' whose 'very gracious letter,' had given him infinite pleasure; the baron informs us, that the whole country

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round Paramaribo is a dead flat, where not even a hill is to be seen. He, however, gives us to understand, that the sad monotony of this plain is relieved by a most luxuriant vegetation; and he even hopes that his fair correspondent will agree 'with him in thinking, that this country possesses interesting prospects.' We do not, on this occasion, feel disposed to 'agree' with the baron, even though the lady should; nor can we assent to the probability of an 'interesting prospect' in such a situation. The baron says that he is very agreeably lodged in Tamarind-street, that he rises with the sun, and is awakened by the sweet matins of the Goda bird, which he compares to the nightingale. The baron takes a pleasant morning walk and returns about ten. He goes out again in the evening when the sultry heat of the day is over, and passes an extensive savannah 'into an immense forest which spreads all over the uninhabited part of Guiana.' Here he finds himself 'transferred into a new world;' which is said to differ not a little '*from animated and vegetable nature in Europe.*' One of the alleys which the baron frequents in this forest 'winds along a serpentine river,' where beautiful butterflies hover 'over the flowing mirror;' and where the silk cotton tree exceeds 'in height and the picturesqueness of its branches, the venerable oak of Europe.' These little specimens will prove that the baron has not been an inattentive reader of the modern writers of travels; and that he can garnish his page with phraseology, which may vie in luxuriance with the vegetation of Paramaribo.

In Letter VI. we attend the baron in a tour up the Commeywine, from which we learn that the soil is particularly suited for the culture of the cotton-plant, but that the crops are much injured by a small insect which preys on the under-bud. This insect the baron proposes to destroy by means of a fumigating machine. We pass over Letters VII. and VIII.; in which we do not find any thing particularly to attract our notice. In Letter IX. the baron describes a journey into the interior of the colony of Surinam. The baron proceeds up the rivers Surinam to Bluebergh. He describes the land on the banks of the river as impoverished by a long succession of crops. The method, which is employed to restore its pristine vigour is said to be to encompass it with a dam, and convert it into a sort of artificial swamp. This ground is called *coppewirry*; but the process is said to render the land useless for ten years, and to vitiate the salubrity of the air. The baron says that the coffee-trees are not 'permitted to grow higher that about five feet, so that the negroes can very easily pluck the berries, for gathering which there are two seasons,

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the one in May, or the beginning of June, and the other in October, or the beginning of November.' He says, that the quality of the coffee is injured by plucking the berries promiscuously, whether more or less ripe; while, in Arabia, where the trees are suffered to grow to their natural size, the berries are gathered by shaking the tree, so that only those leaves are collected which are perfectly ripe at the time.

The baron tells us that 'nothing can exceed the beauty of walks planted with coffee-trees;' and that a field planted with the sugar-cane presents in its vivid green a picture of an European spring. In Letter X. our author says that the Dutch government a few years ago made an attempt to cultivate the land by European labourers; and sent a number of German husbandmen from the Palatinate for this purpose; but these industrious men soon fell a sacrifice to the climate. The negroes who are brought from Africa seem, in the opinion of the baron, transferred to a more temperate climate than that from which they have been torn. The mode of culture which is practised in Surinam is very laborious. The plough is stated by the baron not to be yet introduced, though the soil, which is level and free from stones, is favourable to the use. The tillage is at present 'performed by hooks.' After the land has been

'prepared for cultivating cotton, the negro, whose business it is to sow it, makes holes in the earth with his finger, and drops into each three or four seeds; but this operation is very injurious to the labourer, who is obliged to be continually stooping, and thus propels the blood to his head, which is also exposed to the full force of the ardent rays of the sun.'

The baron very philanthropically proposes to remedy this inconvenience.

'Let,' says he, 'the negro have a stick of the thickness of his finger, on which shall be fastened a small round piece of board as a stop, to determine how deep the hole shall be made; then through a high hollow cane put afterwards into the hole, let him drop the seeds without at all stooping, and cover the hole over with his foot.'

This method would be improved by dividing the labour and employing some of the negroes in dibbling the holes for the rest.

'The negroes at Surinam begin work at six o'clock in the morning, and continue till nine, when they are called off by the blowing of a shell, to breakfast, for which half an hour is allowed; then the signal is again given with the shell, to return to

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work, which lasts till twelve, then they are called to dinner, to which an hour and an half is allotted; from half-past one they work again till six in the evening; so that out of twenty-four hours, they have fourteen at their own disposal, as well as Sundays, and some particular holidays. According to the laws of this country, a penalty of five hundred guilders is levied upon any one who compels his negroes to work on Sundays, and this regulation may naturally be expected to be attended to, since the fiscal gets half the fine.'

An exception is made to this rule in the time of the sugar-harvest, when the negroes often work at night; but this is done by rotation, and sufficient time is said to be allowed for rest. The baron informs us, that the appearance of the negroes in this colony greatly surpasses that of those in the West India Islands. According to this account, the slaves enjoy greater advantages and a more plentiful subsistence in Surinam.

The negroes which are born in the colony are described as so preferable to those who are brought from the coast of Africa, that it is highly for the interest of the master to encourage matrimony among his slaves; and this system is said to be actually pursued on the principal estates.

'A negro receives for each child, even if it is not an year old, the same provision as he does for himself, which to a family of four or five children is a very considerable advantage, especially as in this climate they are at no expense for clothing. A negro, when she becomes advanced in her pregnancy, has an indulgence in working less, and when she is delivered, is allowed to stay a fortnight at home; after which she presents her child to the master, and requests him to give it a name.'

'I have seen on several plantations a set of fine thriving negro children, who often come to the houses of their masters, and attach themselves to the family; and frequent instances have occurred, when some of them have received their emancipation by the death of their masters, that they have refused to accept it, expressing their desire to serve the son of their former master, knowing that they should experience from him the same kind treatment which they had received before.'

But we were very sorry to read, that none of the planters have yet by all their endeavours been able to rear up as many negro children as the management of their plantations necessarily requires.

The following is the manner in which a wealthy inhabitant of Paramaribo generally employs his time:

'He rises at six o'clock; and to enjoy the pleasantness of the morning, takes his breakfast under his piazza, at which he is

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attended by a number of female negroes, and a boy who presents him with a segar-pipe; during this time he orders his domestic concerns for the day; then, putting on a light dress, he takes a walk by the side of the river, to see if there are any new vessels arrived, and to converse with their captains. About eight o'clock he returns home, and till ten employs himself in business, then takes a second breakfast, which consists of more solid articles than the first, and would be considered in Europe as a tolerably good dinner; after this he occasionally returns to business till about two o'clock, when he goes to a club, of which there are two principal ones; here he learns the news of the day, takes some refreshment of cordials, and returns home at three to dinner, which is often in the society of his friends. Some have the custom here, as prevails in the south of Europe, of indulging themselves with a nap in the afternoon, but others rather prefer a walk. About six o'clock, after taking his tea, if he is not engaged in any other company, he again visits the club to play at cards or billiards, and about ten he returns home to supper, and then to rest.'

We should almost conclude from this account, that the habits of the planters are less sensual and vicious than they were when captain Stedman was in Surinam.

The free negroes, who are supposed to be equal in number to the people of colour, exercise the trades of blacksmiths, carpenters, taylors, shoemakers, &c. but they are said to be slow and negligent in their work. The negroes, who have been instructed by the Moravians, are represented as possessing more probity than others. But the baron states that idleness is the general characteristic of all the free Indians. Perhaps it ought rather to be called the vice of the climate than the exclusive temperament of any part of the inhabitants.

'In the songs, which the plantation negroes frequently sing, there is one of a very lively tune, and is always accompanied with much laughter and mirth; the words are, Mackarele Saneda, mackarele Monday, mackarele Tuesday, mackarele Alleday, &c.; the meaning is Mackarel Sunday, mackarel Monday, mackarel Tuesday, mackarel every day, &c. Seeing the negroes so very merry when they were singing this song, I asked them the meaning of the words, when one of them answered, "Mastera, when we have a good master, we find ourselves more happy than those free negroes are, and when we see one of them we make him hear this, for they live upon nothing but mackarel; whilst we other negroes have plenty of different provisions on the plantations." Mackarel is a very cheap diet here; and, that the plantation negroes have some reason for their exultation, I am inclined to think, as I have seen very few among

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the free negroes so strong and healthy in appearance as they are.'

The climate of Surinam is described in Letter XII.; and we are happy to find that it has undergone a sensible improvement within the last twenty years. This change is ascribed principally to the better clearing of the ground. A residence in Surinam is not so insupportable as might at first be imagined from its tropical situation. While the baron was in the colony, the highest heat did not exceed ninety-one degrees of Fahrenheit; and the lowest was seventy-five. The temperature, however, differs very little all the year; and the body is not affected as in other regions, by sudden and abrupt transitions from heat to cold.

'In the course of twenty-four hours, the sun is only half the time in the horizon, and has no more than half an hour's declension throughout the year; yet when the heat might naturally be expected to become most powerful, the sea breezes set in, and last from about ten in the morning till five in the afternoon, which effect seems to arise from the diurnal motion of the globe, and the rarefaction of the air produced by the great power of the sun pressing it from east to west.'

These tropical breezes, which pass over such a vast expanse of ocean, are said to be particularly cooling; and the baron prefers their equable course to the fugitive inconstancy of the European zephyrs.

Dr. W——lf——g told the baron, that he tried the vaccine inoculation, but that it had no effect; probably, because the matter was stale. The inhabitants were not anxious to encourage a second trial, as the country is seldom vitiated by the small-pox.

The baron makes some judicious remarks on the effect of the climate on the health of the inhabitants in Letter XIII.; and suggests some cautions which may well deserve the attention of those who design to spend any time in this region of the globe. The great requisite for the preservation of health in this, as well as in other parts of the world, and particularly in hot climates, appears to be a light diet, and an abstemious mode of life. An Englishman, who emigrates to the tropics, ought, in a great measure, to relinquish his carnivorous habits. It is said to be a common observation in the West Indies, that the 'English live the shortest, the French longer than them, and the Spaniards the longest of all.' The reason of this difference in longevity seems easy to be ascertained.

The effect of the climate on the health of sailors and soldiers is considered in Letter XIV. It is not easy to teach

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such persons the utility of self-denial, where the means of gratification are at hand. When soldiers and sailors can obtain spirituous liquors, they are not likely to resist the temptation, whether it be under the tropics or the pole. But the deleterious agency of spirituous fermentations is greater in proportion to the heat of the country in which they are drank. New rum makes great ravages among the military at Surinam; nor has it been inappositely named '*kill-devil.*'

In Letter XV. the author gives his opinions on the consequences of the abolition of the slave trade to the colony of Surinam. The baron seems to augur ill of the effects of this benevolent measure, from the present disproportion between the male and female negroes, which must render it impossible to keep up the requisite supply of labourers.

'When a person,' says the baron, 'begins to form a plantation at Surinam, he first clears the land by cutting down the large trees, and sawing them into planks. To complete this expensive work, he is under the necessity of employing a number of hardy wood-cutters; consequently in this stage of his concern, he has no employment for female negroes, who can only be wanted when the land is perfectly cleared for cultivation. I know timber plantations, on which there are more than forty male negroes, and only ten females; the planters, therefore, must cease to clear the lands if they can get no fresh supplies from Africa; as it is impossible to look for an increase of negro children on their estates.'

In Letter XVI. we have a good deal of miscellaneous matter on the natural history of Surinam. Among the snakes which abound in this colony, there are few venomous. These must decrease in proportion to the cultivation; and the baron proposes to accelerate the diminution of their numbers by a premium on every poisonous serpent that is killed. The baron gives evidence to the fascinating power which the rattle-snake exercises in bringing down small birds within its reach; but he says the cause has not been hitherto ascertained. The aboma-snake, which is the largest species in this country, is not venomous. The negroes are said

'to tame them, and keep them in their houses to destroy rats and other obnoxious animals; so that some of the negroes seem to pay as much respect to them as to their deities.'

'The reptile here called the two-headed snake, grows to the size of about eighteen inches, and it seems nature has destined this species to make a link between the snake and the earth-worm. It is ring-streaked in the body like the worm; it has the appearance of being blind, the eyes being covered over with

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a skin. The tail is as big as the head, which has contributed to the mistake of its being another head. The colour of this snake is white, streaked with dark brown; it is not dangerous, as it has but very short, and not sharp, teeth.'

The following account of the American cameleon is curious and interesting.

'The American cameleon, or as it is called here, the agamma, is distinct from the African in its shape, by the back part of the head not running into a point, and its tongue being short and thick. The body is in length above six inches, and the tail above nine: it is in shape much like a common lizard, but has a bag which extends from the under jaw to its throat, and which it can draw up at pleasure. This cameleon is not possessed of those rapid motions for flight as most of the other species of lizards are, and for that reason nature seems to have bestowed on it the wonderful power of changing its colour to avoid and deceive its enemy; and, therefore, brown and green are the colours of the most importance to it; the first, that it might lie secure on the bark of the trees, and the second, among the leaves. It possesses those two colours with all their variegated shades in the highest degree of perfection. I have seen it often while getting up the tree in a dark brown, and as soon as it got up to the branches, it assumed the most lively green. I have tried this at my own house before General A—h—o, the Rev. Mr. W—k—s, Mr. J. G—l, and many other gentlemen, who doubted this extraordinary power of the cameleon. We have put the creature on a green umbrella, and after it had assumed that colour, we let it down on the floor, which is made of the dark brown bollo-tree, and it immediately changed to that dark colour. It changes most rapidly when newly taken, as by its fears it seems then to be most active to hide itself. When approached it endeavours to defend itself boldly, and it is said that the bite of this animal produces inflammation, though their teeth are very small: the greatest difficulty is to make it take any nourishment in a state of confinement. All the insects which I left with them for their food, they constantly refused. Whenever the cameleon is touched it hisses like a snake, and tries to bite; but I thought of profiting even by its anger, for after I had put it into a rage, I presented to its mouth, in a pair of pincers, a spider, at which it bit with fierceness, and having once had the taste on its tongue, it seemed unable to resist the temptation, but swallowed the whole insect. In this manner I have kept two cameleons above a year, and they never could eat in any other way than being fed by this method.

'If the ancients, in stating that the cameleons lived on nothing but air, had said they can remain a long time without taking any thing but air, they would have been more in the right. When I made a tour in the country, I recommended my collection of

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living animals to the care of my landlady; but she declared, that though she would pay the greatest attention to all the others, she could not do it to the agammas, or cameleons, being too much afraid of them; and as I could get no other person to undertake the office, after putting some insects into their cage, I left the further care of them to themselves; but though I was more than three weeks absent from home, I found the insects not eaten, and the cameleons in appearance as well as before. The long time they can abstain from taking food seems to arise from the little nourishment which they, in common with all cold-blooded animals, comparatively require; thus losing no strength by perspiration. But as the cameleon is a particularly slow animal, and living upon flying insects, which it is not always able to catch, nature seems to have given it great command over the organs of digestion; when for some time it has had no nourishment, I could then observe not the least motion in those parts where digestion is performed, but as soon as it swallowed an insect, its sides began to beat regularly; these parts, therefore, seem to be, if I may make use of the comparison, like a mill, which stands still, without injury to its mechanism, when there is nothing to grind. With regard to the change of colour in this animal, some learned naturalists have said, and particularly Mr. Hasselquist, in his travels in the Levant, which I fortunately have with me, speaking of the African cameleon, says, "This animal is very subject to the jaundice, especially if it is made angry; it seldom changes, unless it is made angry, from black or yellow, or greenish colour, that of its gall; which last being transmitted into the blood appears very plain, as the muscles of the cameleon and the skin are transparent."

'But in the American cameleon this change of colour is certainly not owing to the jaundice, as it will shift from the dark brown into the most lively green, and quickly repeat these changes. Besides the American cameleon has a greater variety of colours than Mr. Hasselquist has ascribed to the African; for he speaks only of a greenish colour, while the American has the most perfect colours of all the different shades of green. Its head, which is rather flat, I have seen sometimes of a faint blueish colour. It seems to me that the agamma possesses particular glands, some of which bring forth a separate coloured fluid, and those when pressed by the animal, force up their moisture towards the interior parts of the transparent skin, so as to overcast the former colour, as the clouds pass over each other, and thus forming shades of different tints.

'The brown colour seems particularly placed on the back, from which it proceeds to the sides and the head, and will even sometimes overspread the under part of the animal, which is in general of a white colour. The green always begins first to tint the sides, then proceeds to the head and back, the white of the belly will sometimes appear in different stripes on the sides, but never goes farther; there appears likewise, a particular dark

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tinctore on the sides, which contribute to the different shades of green and brown. The skin is very transparent, and has the appearance of parallel indentures running transversely, but without any depression or elevation; but I never could perceive any motion in the skin while it changed colour. The agamma sheds its skin several times in the year.'

In Letter XVII, the author takes his departure from Surinam. He arrives at Providence, visits Boston, New York, Philadelphia, Baltimore, the city of Washington, Alexandria, Mount Vernon, returns to New York, and embarks for Europe. In this part of the work we read with much pleasure the account which the author gives of the new prison at Philadelphia, which is so managed as to operate not more as a place of punishment than a means of moral reform. It is thus made an engine of great private benefit, and great public utility. The regulations which are adopted for the government of the prison seem equally humane and wise. The former gaol was repeatedly filled with old offenders; but, out of a hundred criminals, who have undergone the salutary, judicial, and reforming process of this prison, not more than two or three have been known to return to their former vicious courses.

The appendix to this work contains much additional and valuable matter respecting the natural history of Surinam.

ART. VIII.—*An Enquiry into the Moral tendency of Methodism, and Evangelical preaching. Including some Remarks on the Hints of a Barrister. By William Burns. Part the first.* 8vo. Johnson, London, 1810.

THIS writer grants to the methodists by his title page, what will not be very readily conceded, and what he does not himself seem prepared to admit; the *moral* tendency of their preaching. His enquiry should have been into the *tendency*, without coupling it with a term, which takes for granted the fact to be enquired into, viz. whether that tendency be *moral* or not?

The very serious evil which the extensive propagation of the doctrines of this active and zealous sect, is calculated to produce, has at length excited a considerable share of attention among the more intelligent classes of society. The great difficulty, has ever been to impress the public mind strongly with the importance of the subject. This seems at length to have been effected. The delusions of imposture, and the

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part of hypocrisy, will at least be exposed in future to a keener scrutiny, and preaching will be less easily made, as of late years has been but too common, the last resource of bankrupt vice and beggared vanity.

Mr. Burns presents us with no discussion or research that can render him interesting as an adversary to the author of the 'Hints.'

'He has enjoyed,' he tells us, 'opportunities peculiarly favourable, for studying the character of methodism; and had already resolved to lay his sentiments on that subject before the public in some shape or other, when he met with *the Hints of a Barrister on* evangelical preaching.'

We find very little however, in this pamphlet that bears any relation to that popular work, and whatever opportunities this writer may have enjoyed of passing judgment on the teachers of methodism, or of examining the tendency and effect of their doctrines, he affords his readers no information on either subject, which is satisfactory or conclusive.

In the momentous concerns of religion, nothing can be more dangerous, nor more shameful than equivocation and ambiguity on the part of its teachers. A worse ground of defence for the calvinists could not therefore be devised, than that, although they affirm one thing, they *mean* another. We have no doubt but that Mr. Burns takes great credit for candour in requesting for all parties a plenary indulgence on this head; but the fact is that the latitude of interpretation, for which he is an advocate, would leave the ignorant multitude a prey to all the extremes of error. It is the business of every man so to express himself as not to be misunderstood. In laying down the fundamental doctrines of religion, it is his duty to do it with such plainness and precision, as shall not leave them open to misconstruction. If he teach that which is *false*, and corrupt all the leading principles of christianity, are we to satisfy ourselves with the supposition that the *truth* was *intended* to be spoken, but that dangerous errors were, undesignedly, circulated in its stead?

'If disputants would give the same favourable allowance for a *good meaning*, in interpreting the expressions of others, which they must be sensible they frequently stand in need of themselves, the difference between them would be considerably narrowed. This is particularly the case respecting the dispute about the obligation of good works; it lies more in words, than in meaning. The calvinists do not *mean* to say, that we are under *no kind* of obligation to do good works, they only *mean* that in the matter of *justification*; that is to say, in receiving the

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pardon of our offences, and being adopted into the favour of God, no account is made of our good works; we are not to put any value on them, as giving us a preferable title to that benefit; all men, whatever their character may have been formerly, being equally welcome to that benefit, whenever they *believe* the Gospel; and this belief is only considered genuine, when it *produces* a good life.

'This is what they would be at: but they do not *mean*, that the rewards which shall be distributed to the righteous at the day of judgment, shall not correspond with the virtue of individuals; and the punishments, to the guilt of the wicked. They do not *mean*, to deny, that with reference to the final judgment every man shall be judged according to his works; and that none shall be actually admitted into heaven, but they "who *do* the commandments of God, and thereby have a right to the tree of life, and to enter within the gates into the city."

But this defence as thus set up, even with the best explanation which this writer seems able to give of it, is replete with contradiction. What the calvinists *mean* to affirm we are told is this, that 'in receiving the pardon of our offences, and being adopted into the favour of God, *no account is made of our good works.*' But we are, at the same time, told that, 'they do *not mean to deny*, that with reference to the final judgment every *man shall be judged according to his works.*' This is a style of *evasion* which it is shocking to introduce into any subject, much more into a subject connected and bound up with the nearest interests, temporal and eternal, of the whole human race. The preachings and the writings of the calvinists are full of this sort of delusive and disgraceful quibbling. Mr. Burns, indeed, who sets out with professing the intimate means, which he has of forming a correct judgment on the subject, tells us that, 'the truth is, their minds are so confused that they do not even know themselves what they say, or whereof they affirm.' We believe this to be perfectly true; but it is a little curious that Mr. Burns should stand forward as the interpreter of what they mean, while averring that they do not know what they mean themselves.

The statement which *the barrister* makes respecting the forwardness of the new *evangelists* to fleece rather than to feed their flock, this writer admits to be well founded; and he even carries the accusation to greater extent.

'This devotion to their preachers, and the sacrifices which the people make at their shrines, at the expence of domestic and social duties, deserve the severest reprehension which you have given them; and it is an *immoral* practice, which they cannot deny, as abounding in a far greater degree among them, than

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among any other set of christians. In addition to the cases of this kind which you have stated, I can assert from my own knowledge, that the mother of a family, will sometimes *lock up* a number of small children, in the house by themselves, and go to hear a *sermon*; trusting their infants as they say, to the good providence of God, and giving thanks when they return, that none of them have fallen into the fire, or otherwise hurt themselves. It is not uncommon for them, to be hearing a *word* of prayer or exhortation at the chapel, when they ought to be putting their children to bed; and for servants to stay till midnight at religious meetings.

'If a young person, or silly female, become a convert to an evangelical preacher, the authority of the father and the husband, is often superseded by that of the priest; and although the morals of the family to which the converts belong, be unexceptionable, yet their minds are poisoned, by insinuations that all the rest are children of the devil but themselves; that there is no edification in their conversation, no wisdom in their counsels, compared with those of their new spiritual guides. Filial and conjugal piety, the endearing bonds of domestic union, are thus made to give way to the superior homage, claimed by a ghostly director, and discord is sown among those, whom the laws of nature and of God, had bound together by the tenderest ties.'

What a disgusting representation is this! and yet there is nothing in it but plain and positive truth. Mr. Burns states himself to have lived 'in habits of friendly intimacy with the methodists; he cannot therefore be accused of ignorance; and we are well assured that the conscience of every follower of the sect will acquit him of exaggeration.

The mind of Mr. Burns appears to be strongly imbued with the calvinistic tenets. Whenever he adverts to them it is with a favourable leaning; whenever he attempts any thing in the way of explanation, he brings nothing with him but perplexity. If the reader have any taste for that sort of confused jargon which is peculiar to *calvinistic* theology, he will be gratified by the following extract.

'To allege that God would bestow his mercy and favour indiscriminately on all, for the sake of Jesus Christ, without any regard to the moral fitness of their disposition to receive and profit by it, would be a gross outrage both against the wisdom, and the justice, and the mercy, of the Deity. However people may differ about what are the exact qualifications on the part of mankind to which God has respect, in extending his mercy, still it is evident, that there must be some qualifications, otherwise all would be indiscriminately included.

'There is, therefore, *something* in the character of individuals,

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which influences the divine Being to treat them with distinguished favour, and this assertion is noways contradictory to the acknowledged efficacy of the *first motive*, nor to any particular opinion concerning the amount of such efficacy.

'And as *these two motives* which God may have, first, for bestowing an extraordinary and *unmerited* favour for *the sake* of Jesus Christ; and secondly, for *confining it* to a certain description of persons, are *perfectly consistent* with each other, so are they both likewise perfectly consistent with the *original motive* of his own native benevolence.

'We can easily conceive a benevolent old man presenting his son with a sum of money to distribute among the poor, with a recommendation to bestow it upon the fittest object of compassion; especially those who were most likely to make a good use of it. An unsophisticated and ingenuous mind would feel at the first glance, the whole force of his obligation to the benevolence of the father, to the philanthrophy and condescension of the son; and would be sensible at the same time of the value which they attached to that qualification, by which he was distinguished from others who were comparatively less deserving than himself. It would never enter into his mind, that in order to express his gratitude properly, it was necessary to make a calculation of how much he owed separately, to the father, and to the son, and to himself. He would never dream that there was any inconsistency in allowing each of these considerations their full weight in his mind, or imagine that he would offend his benefactors by not making the proper distinctions.

'In the same manner, there does not seem to be any necessity for a christian to be always calculating how far God is influenced in his dealings with men, by different proportions of the motives we have mentioned; and more especially, as the qualifications which are *generally understood*, as being requisite for the *first* admission of a person into the kingdom of God, are *of such a nature*, as to involve in them a *due expression of the obligations* we lie under to the divine persons.'

The style of this work cannot be commended for distinctness or perspicuity. But the understanding of the writer is nevertheless respectable; and he writes with a temperance and candour, which, in theological controversy, cover a multitude of sins.

ART. IX.—*On national Government, by George Ensor, Esq. Author of the 'Independent Man,' and 'Principles of Morality.' First Part, in two Volumes.* London, Johnson and Co. *For the Benefit of the Literary Fund,* 1810.

THIS work opens with a 'preliminary discourse' of one hundred and four pages. The author first endeavours

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to overturn the opinion of those, who suppose that the British constitution is the best which can be devised. He assigns reasons for thinking that both branches of the senate are in want of reformation. He enumerates several striking examples of lost liberty, and shows how nations, which were once as free as England, have been gradually enslaved. For proofs in point he refers to the history of Sweden, of Germany, of Spain, and France. While other nations have been enthralled, England has preserved a greater degree of liberty by her long continued, and intrepid endeavours to oppose the tyranny of kings, and ministers.

'What,' says Mr. Ensor, 'had England been without MAGNA CHARTA, a thousand times confirmed? What without the PETITION of RIGHT, in Charles the First's reign? What without the bravery of Hampden, who though a single citizen, resisted the rapacious prerogative of the crown? What without the BILL of RIGHTS, the HABEAS CORPUS, the CONDEMNATION of GENERAL WARRANTS? She would have been as Spain, as Sweden, as Norway:—nay, perhaps she had been a province to France, the slave of an enslaved people.'

Great Britain might, at this moment, have been plunged in this extremity of degradation, if she had exhibited the same apathy, with respect to the arbitary encroachments of her rulers, which in other nations has been productive of such irreparable evils. But what might Great Britain have been, says Mr. Ensor, had

'she pursued that auspicious vote of her house of commons, that the influence of the crown had increased, was increasing, and ought to be diminished?" She had been sacred and inviolable. Abroad, she had shone forth a luminary amidst the obscured nations of Europe, to enlighten and direct them; at home, instead of having her people exasperated and deceived by the enemies of God and man, instead of having them react against each other the enmities and persecution of the Jews in similar circumstances when a victorious enemy threatened the being of the state, cordiality and friendship had blessed the land.

'Need I say, that I refer to an attempt in a late parliament to free the catholics from that law, which prohibits them from attaining eminence in either army or navy, and the consequences of that defeated effort to it's promoters? It is three centuries since slavery has ceased in England; and it was abolished in the colonies by the men, who in the same session would have redeemed the catholics from disgrace. It is also a theme of never ending execration, that slavery was established in Sparta and Athens; yet were the slaves who fought for those nations rewarded with the full rights of citizenship for

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their military service, while we, the overweening eulogists of our own religion and constitution, hold freemen and fellow-citizens, who fight our battles in a state of degradation unfelt by the barbarous slaves of Athens and Lacedæmon.

'In reprobating the corruptness of the parliamentary representation in the house of commons, and the depravity that influences the royal prerogative in the appointment of members to the senate, I speak not of unknown evils. Many statesmen have observed them, and some have proposed remedies to qualify or correct the abuse. Some, observing that the peerage was prostituted in the most flagrant manner, and particularly by the creation of twelve peers together at the beginning of the last century, in order to secure at all events a majority to ministers, proposed to parliament in 1719 a bill to restrain the prerogative in raising commoners to the rank of nobility. "It was thought," says Blackstone, "that this would be a great acquisition to the constitution, by restraining the king or his favourites from gaining an asscendancy in the lords by an unlimited creation of peers at pleasure. It passed the lords, but was rejected in the commons by a great majority, who wished to keep the upper house open to their ambition—and thus ended all expectations of reform in this branch of the legislature."

'With regard to the commons in parliament, many schemes have been suggested by ingenious men, and some have been actually proposed in the legislature for it's adoption. I shall carry my inquiries no higher than the year 1734, when Mr. Bromley moved for the repeal of the septennial bill, and for the more frequent meeting and calling of parliaments. The same was often urged in succeeding years, particularly by Sir John Glyn in 1758, and by Lord Chatham, who enforced the justice and policy of abridging the duration of parliaments, and of infusing a fresh portion of vigour into the constitution by increasing the representatives from counties, and by diminishing those from boroughs, leaving the rotten boroughs to drop off by the imperceptible operation of time.

'Let me observe, that this proposition coincided with the ancient constitution of the state. "As towns increased," says Blackstone, "in trade and population, they were summoned to parliament; and as others declined, they were omitted; but in latter times the deserted have been summoned, while those have been omitted, whose increased riches and consequence have entitled them to that distinction." Nor has any measure been taken, to correct this departure from the principles and practice of former ages, except by Cromwell, who in 1654, accommodated present circumstances to ancient institutions. "He thought," says Clarendon, "he took a more equal way by appointing, that more knights should be chosen for every shire, and fewer burgesses, which was generally looked upon as an alteration fit to be more warrantably made, and in a better time." Is it not insufferable, that the reformation, which Cromwell

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actually performed, was not only repealed at the Restoration, but still remains so? Compare then the political conduct of your constitutional kings, and your unconstitutional protector, and glorify the blessings of an hereditary crown. Compare the justice of the usurper, and the injustise, antecedent and posterior to his despotism, of kings, lords, and commons, and blush for the lawful constitution of your state.

'The late William Pitt, in 1782, when in opposition, moved for a parliamentary reform; and in 1785, when chancellor of the exchequer, he renewed his motion, and submitted a specific plan to this effect. He proposed, that thirty-six boroughs, which had decayed, should be purchased from the proprietors; and that, if any of them did not accept the price offered, it should be laid out at compound interest, until, to use his own words, it became irresistible. The boroughs which were to be bought, he would have had ascertained by their comparative depopulation; and the deficiency of members to the commons, in consequence of so many boroughs being disfranchised, he would have had supplied by additional members from the more opulent districts and the metropolis. He also proposed, to increase the constituent body by admitting copyholders to the elective franchise; by which he, in some measure, obviated an objection made to his father's plan of reform—that it would increase the existing disparity between the freeholders who were already represented, and those who were not legally entitled to vote for members to parliament. This, I need not observe, was not adopted.

'In 1790, Henry Flood, another eminent man, introduced a different mode of reform. He proposed, that one hundred members should be added to the representation, who were to be elected by resident freeholders in each parish of each county on the same day; by this the representation would have been considerably increased, and four hundred thousand, according to Flood's computation, added to the body of popular electors.

'Some years afterward, Mr. Grey moved for a parliamentary reform, and he was seconded by the zeal and eloquence of Charles Fox. Like all the rest, this was also rejected.'

Mr. Ensor argues that the exaggerated encomiums which different writers have bestowed on the British constitution, do not prove its unspotted excellence; and that the predilection of nations for their own laws has been generally extreme. The author adduces several proofs from history in support of this assertion. Mr. Ensor does not forget the praises, which were lavished on the church of Rome, by her prelates and her cardinals, when Rome was the centre of every vice under the sun.

The following will shew that our author does not approach with much reverence the ark of the British constitution.

'No doubt the English laws possess many wise and equitable

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provisions. But let me ask, on what general grounds are they presumed to be as wise and provident, as they are represented by their devotees? Be not shocked in tracing the descent of your ancestors and your laws. History first mentions the painted Britons. Next appears, on their conquest, a provincial military government of Rome, when Rome was in the last stage of degeneracy. After the conquering Romans succeed the victorious Saxons. What was the character of this third race of political architects, who assisted in forming the British constitution? They had no cities, scarcely a habitation deserving the name of house, and no money but pieces of the Roman coin. Without commerce or manufactures, and with little agriculture, they were illiterate, inimical to science, and limited in their enjoyments to gambling, drunkenness, hunting, and war.

'After these succeed in this eventful pedigree, the piratical Danes, who conquered the Saxons, and in their turn were conquered by the freebooters of Normandy. These were the founders of that stupendous fabric, the British constitution; and these were assisted by the priesthood of that age in rearing and cementing this modern Babel.'

Mr. Ensor having mentioned a remark of Fortescue, that the common law is as old as the primitive Britons, asks, 'by what accident the common law of the painted Britons was so marvellously excellent, while the Brehon law, that is, the common law of the wild Irish was so abominable, that it was abolished by Edward the First, as repugnant to the laws of God and man?' As the principles of legislation are derived from experience, 'by what means could the Britons have collected facts and materials, and by what means could they have drawn sagacious conclusions from them, if they had been collected?' Mr. Ensor next treats the feudal law, which he says, is 'the second capital ingredient in the English code,' with still greater disrespect. Nor does he show any reverence for 'the third constituent part of the English code, the Statute Law.' In the language of Sir H. Spelman, he imputes to this legal mass 'a strange language, a barbarous jargon, a slovenly and uncouth method;' in short, 'whatever is repulsive to an improved taste and enlightened mind.'

'Could it be otherwise,' adds Mr. Ensor, 'when the political and civil code of Great Britain exhibits a heterogeneous assemblage of the customs and instincts of untutored savages, of the wreck of the Roman provincial institutions, of the impositions of priestcraft and credulity, of the violations of liberty and property by the Saxon and Danish conquests, by the still greater subversion of both by the feudal law, and by the confusions and corruptions introduced into all these already confounded particulars by priests who pleaded causes, by priests who decided them by priests who legislated, by lay legislators

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who have shewn in innumerable instances such ignorance of times, places, persons, things and reasons, (as in the course of the work I shall show to satiety,) that the sweeping of the meanest parish met in vestry could not now so egregiously offend against all principles of knowledge and common sense? Yet Burke talks in theatrical terms of the English constitution being the contrivance of human wisdom. Except what is related of Alfred's institutions, which were soon dissipated, there is no record of any contrivance in its structure. Even the legislature of the land arose in a great measure from violence; and every subsequent effort towards reform or amendment was so much the work of haste and disorder, that the happiest endeavours of its people politically considered were merely to invent expedients, by which inherent defects might be qualified, or inveterate errors endured. To contrivance and wisdom, to unity and design, the laws and constitution of Britain have not the remotest pretensions.'

Mr. Ensor says that he does not mean peculiarly to condemn the British constitution; for he seems to consider all the governments which ever existed among men as eminently defective. When their merits and defects are tried by any abstract theory of perfection which any individual may form in his own mind, this can hardly fail of being the case; but still, as men are almost entirely the creatures of circumstances, there is, perhaps, hardly any government, however defective it may seem, which is not better suited to the sentiments and habits, the moral and intellectual state of any people, than what the most profound philosopher could fashion from the principles of any theory, however perfect and sublime it might appear. Though some persons may regard the British constitution as a piece of awkward and incoherent patchwork, yet, the several successive additions and alterations which it has undergone, have been adapted to the exigencies of the times, and to the circumstances of the people; and time, which is the father of habit, has woven the whole into one piece. The British constitution has gradually grown out of circumstances; and how can it be otherwise with any form of government which is really adapted to the fluctuating state of man, and to the continual vicissitudes of human circumstances and events? A government may be formed at once by a sage, or a council of sages;—but such a government would have less chance of permanence, or be more exposed to a sudden subversion than that which has been the mere growth of temporary expedients, or casual combinations.

When Mr. Ensor says that 'to contrivance and wisdom, to unity and design, the laws and constitution of Britain have not the remotest pretensions.' Does he regard it as their principal defect that they were not all framed and put together

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at once, like a regular piece of machinery? But suppose they had all been framed at once by a convention of political architects, is it likely that they could have been so contrived as not to need any subsequent alterations? And would not such alterations, which a change in circumstances, opinions, and events would render necessary, be liable to derange the unity of the original plan, and disturb the harmony of the political machine? But what would become of the progressive improvement, or of the accommodation of human institutions to the varying state of human knowledge, if a constitution excluded the possibility of such alterations as we have mentioned? Man, considered as an individual, is a very variable being; and a mode of life, or a species of regimen which may be admirably suited for him at one period, may be totally unfit for him at another; but man, considered in a state of national union, must still be regarded as a creature subject to perpetual vicissitudes arising from the operation of causes, over which no legislator can exercise any previous control. Can a legislator anticipate the progress of human events, or can he foretel the casualties which seem perpetually arising in the sea of human affairs, as if on purpose to mock the calculations of human wisdom? Can any constitution be so formed as to accommodate itself, without any change, to that perpetuity of change, which seems to belong to the present constitution of the world? Who would prefer the laws of the Medes and Persians, which excluded the possibility of change, to the British constitution, which has been the product of temporary, and often fugitive, expedients?

Mr. Ensor has been at some pains to show how little the laws of this, and of other countries deserve to be praised. He next endeavours to show that no danger is to be apprehended from new theories of legislation, as mankind are not prone to innovation. 'So far,' says he, 'are men from being afflicted with an innovating temper, that they are immoveable in their prejudices.' How many centuries did this country endure the superstition and the tyranny of the church of Rome, before she made any attempt to throw off the yoke? The paltry alterations which the reformers made in the catholic creed, are a striking proof of the obstinacy, with which men continue to pursue the track of ancient prejudice.

Our author considers the nature and defects of different modes of government, as of monarchy, aristocracy, and democracy. Under the first head he treats of the British monarchy; of different arguments for the rights of monarchs; and he states and answers different arguments for the advantages of monarchy. Mr. Ensor seems to consider the deno-

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mination of 'absolute monarchy,' as in a great degree applicable to the British government. 'The king,' says Mr. Ensor, 'is authorized by the silence of the law on one side, and his irresponsibility and perfection on the other, to act as he pleases.' But can the king act without the instrumentality of others? and if those, by whom he acts are amenable to the law, the monarch seems as effectually restrained, as if he himself were made by the constitution personally responsible for his own acts. If the constitution had decreed the personal responsibility of the king, could the law have been enforced in any circumstances without endangering the public peace? It may seem absurd at first view to declare that the king can do no wrong; but, considering the evils likely to arise from the opposite regulation, is it not theoretically wise; and, considering the numerous precautions and checks of the British constitution, is it not practically true?

Our author evidently regards neither monarchs nor monarchy with a very favourable eye.

'What!' exclaims Mr. Ensor, 'monarchs regard the interests of the people! They have no feelings but selfishness; and so far as their fears permit them, they sacrifice all things to their caprice. A Cappadocian king inundated a country adjoining the Euphrates, to amuse his childish passion of seeing small isles peering through the flood. Our early monarchs swept away villages, and reduced cultivated lands to their native wildness, that they might gratify their barbarous passion for hunting. Yet are these violations, which reduce fruitful territories to marshes and forests, of small importance, when compared with those numerous acts of monarchy, that make a wilderness of the human mind.

'Monarchs regard the interests of the people! Their minions are their only people. Ask, How are these recommended to the rulers of the earth? By being parasites, by abetting their tyranny, by administering to their lewd and profligate pleasures, or to their infantine follies. From such motives they shall be raised to power, and they shall participate the empire, as did De Luynes, who became prime minister to a French king from his expertness in teaching hawks to fly at little birds, and these again to catch butterflies.

'It is an insult to the supernatural pretensions of monarchs to suppose, that they should feel a lively interest in the happiness of the people. What! the potentates of the earth, deriving their title from their sword, or from heaven, and quartering the attributes of God in their ensigns, regard the people, the plebeian herd! The prosperity and comfort of these are the last of their considerations. How many thousands are yearly sacrificed on the field of battle to their senseless ambition! How many millions of money, and how much labour and industry are employed

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in burning incense before the shrine of their pleasures! In Persia alone how much was devoted to adorn the monarch's wife! One province was called the queen's girdle, another the queen's veil, because such districts were charged with providing such portions of her attire; and thus Anthilla in Egypt was appropriated to supply the royal wardrobe with sandals.

'Monarchs have neither the disposition, nor the power, to apprehend the advantages of the people. They see through the distorted vision of others; they are the dupes of sycophants, of intriguers, of w———s, and their confederates.'

'So necessary is adulation to monarchies, that most of them have established officers to chant the king's praises in the king's ears, in Europe, in Africa, in Asia. It is true, rhyming encomiasts are classed by the laws of Brahma with suborners of perjury: yet, what were those, who sang before Attila his victories and his virtues, those whom Brown mentions in his travels in Africa, and those whom Lord Macartney heard at the Chinese court, hailing in measured strains the anniversary of Kienlong's first illustration of the earth? What were those bards, who attended the courts of princes among our ancestors; and that remnant of them, the poet laureat of Great Britain? Some of the official flatterers paid to harmonize with false praise the monarch's ear.

'As kings are debauched by the adulation of their courtiers, they in their turn ruin them and their subjects by their example: for this is the nature of monarchy, that its vices are pregnant with destruction. As famine causes disease and death, and as the dead and dying scatter mortal infection among the still surviving remains of society, the vices of monarchy are received and communicated in all directions by all individuals, till the lowest subject, according to his pitiful means, is as corrupt as the greatest prince.

'The king's example is a powerful instrument in this miserable confederacy of vice; for, whatever be the royal lust, that it becomes all loyal subjects to imitate. When Alexander sunk into superstition, the court swarmed with priests and devotees. When Charles of France massacred thousands on thousands of protestants, so extreme was the courtesy of those, who sought the royal confidence, that the historian Davila, not only admires the act, but exceeds in zeal the sanguinary monarch. Thus, when Lewis the Fourteenth revoked the edict of Nantz, it was reputed the most glorious exploit of his all-glorious reign; and I doubt not, should another king be smitten with adverse prejudices in after times, and act the partisan of his protestant subjects against catholics and dissenters, ministers who dare rule the nation would be found, that would unsay their words, disclaim their sentiments, and this flattery would descend from them through all stages of society to the half-clothed rabble, who infest the streets.

'The effect of his example is not confined to the king's

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superstition, it operates strongly whatever be the infirmity of the monarch. Is he licentious in his amours, so are his subjects; even the impotent shall pretend to pruriency, as did lord Shaftsbury, who, Chesterfield says, insinuated himself into the favour of Charles the Second, by affecting a passion he could not feel. Does a Catharine keep men, the aspiring ladies of the court have their pensioned domestic paramours, and this profligacy becomes the highest mark of fashion throughout the empire. In this manner do persons submitted to monarchy conciliate the monarch's favour, and some imitate for the same purpose royal practices, that it would be pollution to relate. So base is the flattery to kings, so corrupting their example, so flagitious their service, singly or generally considered, that their ministers, courtiers, and attendants, endeavour to exceed them in their professed vices, and to outdo them in their violations of honour and equity; according to the Persian proverb, If a king pluck an apple in a subject's garden, his servants will surely root up the tree.'

Mr. Ensor, after expatiating on what he deems the evils of monarchy, makes both aristocracy and democracy the objects of his reprobation; and he tells us, that the constitution which he prefers 'must differ widely from the British, or any other of Gothic origin, that arose from conquests.' The author afterwards explains what he conceives to be the best general disposition of government, in a very able and erudite review of the Spartan constitution. Mr. Ensor appears to be a great admirer of the form of political administration adopted at Sparta; and he says, that it gives

'a fair outline of what ought to be the constitution of a state, that endeavoured to unite security with freedom. It consisted of assemblies of the people, and ephori, who were presidents of those assemblies, and who represented them when they were dissolved; of a senate; and of a chief magistrate. This bears the character of wisdom and simplicity, and seems to be dictated not only by common sense, but by the nature of society.'

Mr. Ensor next proceeds to develop the origin and progress of society and government. He ascribes the origin of society, not to the fears of individuals, nor to any previous calculations of mutual advantage, but to the social nature of man. His remarks on this subject are much more sensible than those of some other writers whom we have perused.

'Man, says our reflective author, requires years to attain maturity, which alone would be a sufficient reason for his being more sociable than any other animal; for he of all who breathe requires the longest education preparatory to his independence of his parents. Is it not then most repugnant to truth to say,

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that society arose from war, when love was the cause of man's being, and mutual affection the means by which he attained manhood? Is it not vain to say, that dread of enemies, or that conscious weakness, drove vagrant men into society, and formed them into leagues offensive or defensive; when, to suppose the birth and nurture of children, and the common course of life for a few generations, establishes by nature's means society and government? And is it not trifling to talk of a social compact? indeed it seems eminently absurd, for it presumes, that men for no reason contradicted their sentiments and habits, and straggled from each other to meet and reestablish by compact a society, which the strongest and tenderest ties had already confirmed.'

Mr. Ensor contends that monarchy was not the original government of nations. If the first society were a man and woman and their children, the first government would certainly be that of a father in his own family; and the first form of political government would be that of as many fathers of families as were included in a certain district or tribe. That, which authorized each father of a family to 'assume domestic government in his own private concerns, authorized all to assume political government in the concerns of the community.' This is, indeed, supposing a period anterior to the effects of conquest, or to the competitions for power among individuals. But must not a period have existed when political society had a beginning? and must not this beginning have existed in a collection of families, the heads of neither of which could claim any authority over the rest, till it had been obtained either by consent, stratagem, or force?

'Barrow,' says Mr. Ensor, 'having asked the Bosjesman to see their captain, was answered, that there was no such person among them; and that each man was master of his own family, and at full liberty to remain or depart from the society as he pleased. In this instance we have society in its elements. Here is the patriarchal stock, on which political government is grafted. The patriarchal form of government appears in the existing manners of the Chinese, whose laws and administration entirely turn on the duty of children to their parents, and of parents to their children. Nor is the government of China more patriarchal in its principles, than that of the Phillippine Islands. Thence also at Lacedæmon a father might exercise a paternal power over the children of another citizen, and thence the youth of Lacedæmon, of Egypt, of China, of ancient Rome and of ancient Britain, honour the aged as their common parents: and no doubt from the same extreme reverence and affection the Tartessi held it unlawful for the young to give evidence against the old. In the same spirit an African, in addressing an

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aged person, prefixes the name *ta*, or *ma*, which means father or mother. Thence *lauye*, old sir, is a title of respect, with which the first officers of state in China may be addressed: hence sir, for sire, seigneur, and so on. But we have no occasion to exemplify this incidentally, actual instances of patriarchal government are numerous. I have already quoted many, and I proceed to add to their number. In Lapland the elders carried patriarchal staffs, to signify their authority. In Dalecarlia, the generality of the villages were governed by the elders, who were judges and captains, though neither more rich nor more powerful than their neighbours. The honour of commanding consisted merely in fighting at the head of the troops, for the supreme power was possessed by the many. These were the people, who in 1520, under Gustavus, redeemed their country from the dominion of Denmark. The six tribes near Caucasus do not submit to the government of princes, but are ruled by the elders of tribes. Before the Russian conquest the Kampschadales lived in perfect freedom, having no chief, being subject to no law, paying no taxes; and the old men, or those who were remarkable for their bravery held the principal authority in their villages, though no one had any right to command, or inflict punishment." "The Lamur," we are informed by Pallas, "are an honest and brave people: they maintain their independence, and are subject only to their elders, or priests, by whom their religious sacrifices are performed."

In that assemblage of families which constituted the first germ of political society; the sense of necessity or general expedience would soon give rise to some degree of subordination in the distribution of power. Some particular emergency might occasion the election of a chief, and what was at first a casual, might soon become a regular, appointment. The respect which, even in an uncivilized state, is commonly paid to age, and the greater experience and wisdom, which years usually confer, would naturally give birth to a council of old men who would direct the affairs of the tribe. As the society became enlarged, and the business increased, the whole body of elders found it inconvenient to hold a regular session, or to attend at every meeting that might be called.

'Hence arises,' says Mr. Ensor, 'the greater and the less council, that is, a delegation from the greater of the oldest and most opulent, as these can with less injury to themselves attend particularly and without interruption to the national affairs. Thus, in St. Marino, the ordinary administration is in the council of sixty, but in extraordinary cases the arengo, which is composed of a representative from every house, is assembled. The greater and less councils are common to all the cantons of Switzerland, as they were to the ancient Germans. In the Low

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Countries also they are customary. The states of each province, says Bentivoglio, meet three or four times a year; but an assembly, which represents the states, remains permanent. Thus in America the committee of the states consisted of a delegate from each province, in which the power of the congress in a great measure subsisted during its recess. This minor council in different countries assumed in time a different complexion. In some it became a council of state to the chief magistrate; in others, as in France, where the parliament was properly a committee of the States General, it became a court of justice; in others it became the supreme power, or the senate, while the great body whence it emanated, from the dispersed situation of its members, communicated their power to the assemblies of the people.'

The author traces the progress of the British constitution from the earliest period. He has evinced considerable research in this, as in other parts, of his work. We think that Mr. Ensor has rendered it highly probable that other persons, besides the chief nobility, had a voice in the national council previous to the year 1265.

We extract the following from a thin quarto, intitled the 'Rights of the Kingdom; or, Customs of our Ancestors,' &c. which is now lying on our table:

'Florence of Worcester, near his reign,' (that of William I.) 'telleth us of a great councell, at Winchester. And againe, of another at a place called *Pedred*: not only by the king, archbishops, bishops, earles; but also *primatibus totius Angliæ*. A full parliament; for which *Florilegus* and *Walsinghams Neustria* may be considered: with *Hoveden* following *Wigornens*.' Rights of the Kingdom, London, 1649, p. 116. Again,

'All historians agree, in king Henries parliaments, for his marriage, both with *Matild of Scotland*; and his second from *Lorraine*; or as others, from *Lovane*. In the name they differ; but, in the consent of parliament, an whole jury may be found agreeing. As also for his daughter's marriage to the *emperour*, For which, he received an *ayd*, of 3*s. per* hide. And for matters of the *militia*; when the newes came of great preparation in *Flanders*, &c. *Anxiatus rex, Concilium tenuit apud Londoniam*; and again in Huntingdon, *Magnum Placitum apud Londoniam*. And in Polydore these parliaments did treat *de novo bello, ac militum supplemento; et de statu totius regni*. And at prince Robert's landing: *Commoti sunt principes erga regem, causâ Roberti*, &c. But many of the lords left the parliament (subtrahentes se de curia;) *sed Episcopi et milites gregarii, et Angli* (the commons) stuck to the king, who was *provincialibus gratus*; and at length the Witan, or parliament, composed the quarrell. Sapientiores utriusque partis habito consilio, pacem inter fratres composuere: tis in *Florence*, and *Hoveden*, with Malmesbury.' p. 134—5.

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'If I should say the *Commons* in Parliament, are and were, the kingdoms *Peers;* as well as the Lords, I might vouch an old authority, as good as the ancient *Modus* of parliament; which doth often call the *Commons, Peers* of parliament, as well as the *Lords.* So, debent auxilia peti pleno parliamento, et inscripto cuilibet graduum Parium parliamenti; et oportet quod omnes Pares parliamenti consentiant; et duo Milites pro *Comitatu majorem vocem habent in concedendo et contradicendo, quam Major Comes Angliæ,* &c. So in doubtful cases of peace or war, *disputetur per Pares parliamenti;* and if need be, 25 shall bee chosen *de omnibus Paribus regni;* which are so specified, 2 bishops, 3 proctors, 2 earls, 3 barons, 5 knights, 5 citizens, and 5 burgesses. And again, *Omnes Pares parliamenti sedebunt, et nullus stabit, sed quando loquitur, ut omnes audiantur a Paribus.*' p. 77.

Representation has been supposed one of the discoveries of modern times, but Mr. Ensor has shewn that the idea was not unknown to the ancients.

'What,' says he, 'was the government of Sparta? A senate, consisting of twenty-eight persons chosen by the people for life, and of the ephori, five more, chosen annually by the people, who were as absolutely representatives of the people as any that ever existed.'

'There was a popular representation at Athens: and the Athenian legislature, properly so called, consisted of popular representatives, strange as this may appear to many. First, there was a senate of five hundred, formed by fifty elected from each of the ten tribes. This assembly prepared the laws for the people. Secondly, there were one thousand and one nomothetes, that is, legislators chosen by the people. These were to be thirty years of age, they were particularly sworn, and their oath ascertains, that no law was either rescinded or enacted without their express approbation.'

Mr. Ensor suggests what he thinks the best manner of having the people represented. For this purpose he proposes that the whole country should be divided into tithings, each containing ten houses, into centuries, or an hundred houses, and counties; each county to consist of an equal number of centuries. Every tithing, according to his plan, should annually elect a decurion, every ten decurions, a centurion, and the centurions should have the power of choosing two representatives from the country.

'Suppose,' says Mr. Ensor, 'England's population 12,000,000; houses, four to a house, 3,000,000; tithings, ten houses to a tithing, 300,000; hundreds, ten tithings to a hundred, 30,000. If it were thought advisable, to have five hundred representatives

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in parliament, and two representatives from each county, this population and division give two hundred and fifty counties, each county comprehending one hundred and twenty hundreds, or twelve hundred tithings, twelve thousand houses, and forty-eight thousand people.'

'This graduated scale seems to me to embrace every possible advantage, while it avoids all those disadvantages and inconveniencies, as far as human prudence can apprehend, that disfigure and disgrace similar institutions. It gives to every man a suitable consequence in the state. The lowest orders determine those matters not only the best suited to their understanding, but those which they can better estimate than any other description of people in the community—the characters of their neighbours. In like manner the decurions, the presidents of the tithings, enjoy the best opportunity of knowing the reputation of those who inhabit a wider circle, and on this account they are most fit to nominate the centurions. These again are the fittest to elect representatives to the national council, who must be considered, if the free and regulated voice of their countrymen be supposed capable of forming an accurate judgment, the most sufficient for probity and talents to direct the public affairs. Thus, each man fills his proper place, and each is distinguished according to his qualifications in the service of his country.

'Its advantages directly and incidentally are numerous. It tends to associate the people in the strictest intimacy; which is most favourable to freedom, while the subordination of its parts insures permanent strength and universal tranquillity. Thus it equally guards against despotism, which confounds all, by degrading all; and against democracy, which confounds all, by distinguishing none.

'By dividing a people into tithings, hundreds, and counties, with the regulations which I have mentioned concerning them, the spirit that distinguished the small free states of ancient times would be communicated to populous and extensive nations, while the evils which affected these distinguished republics would be prevented. In whatever way this scheme is viewed, its advantages are obvious and manifold. It would tend to make every man solicitous concerning his reputation and his acquirements, as each man's character and conduct would be often reviewed by his fellow-citizens, and as the frequency of popular elections would afford to all numerous occasions of having their services distinguished by the people. Such was the situation of the inhabitants of Attica, and their knowledge was commensurate with their consequence in the state; for so generally were all ranks instructed in whatever related to the commonwealth, that Thucydides says, he who was not acquainted with politics was thought not only an idle but a useless citizen.'

'My scheme,' continues Mr. Ensor, 'would prevent perjury and imposition. All men of the tithing are neighbours, therefore no one could pretend to vote, who was not privileged. In

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like manner the tithing men could not be bribed. Who would bribe them? and for what purpose? Not the decurion, who is in the same situation as themselves, and whose office is not attended with any emolument. Bribery is still more impracticable by the candidates for superiour offices. Why should those who offer themselves to be centurions endeavour to bribe the decurions? and durst a candidate for a county attempt to bribe the chief men of centuries delegated to that dignity in consequence either of their fortune or of their character?

'It would prevent the great disparity between the number of electors in different towns and counties. Its principle is equality, and provision might be made, that there never could arise an extraordinary disproportion in either the superiour or subordinate divisions of the commonwealth. If a tithing increased twofold, it might be formed into two tithings; if a hundred doubled its complement of tithings, it might form two hundreds; and if the people of a county increased one third beyond its original number, it might send three members, if it doubled its population, it might be divided into two counties, and depute four members to parliament. In like manner, if any of the various tithings, hundreds, or counties declined one half, it might be attached to any adjoining tithing, hundred, or county, which had also declined; or it might be recruited from any of those in its vicinity, which had exceeded its proportion: so that no great permanent inequality could exist among either the supreme or minor divisions of this constitutional arrangement.

'This scheme is simple, and concise in its operation, yet so elaborate and controlled in its effects, that neither hypocrisy nor prejudice can invent a sophism, or a suspicion, which should tend to debar any description of its citizens from enjoying all those political privileges, which in other constitutions some exclusively possess to the disgrace of the laws, and to the injury of all the people.'

With respect to the graduated scale of representation, which Mr. Ensor so strenuously recommends, does it not serve to remove the representative to too great a distance from his constituents? and to prevent the agency of that immediate and direct sympathy which ought to subsist between them? Would it not tend to diminish the political importance of the great mass of the community? What connection would subsist between the representatives and the people at large? In many instances it would not be so great as it is under the present system, and in none would it be so direct. Such an arrangement as that which Mr. Ensor suggests, might indeed tend to break the force of popular enthusiasm; and prevent the effervescence of a turbulent spirit at elections; but this end would be obtained by making the people vote in tithings or hundreds, without having a recourse to a *graduated* scale

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of representation. If indeed the scheme of *universal suffrage* were adopted, a *graduated* scale might be requisite, in order to counteract its mischievous consequences; but where property is, as appears most wise, made the basis of suffrage, it could not only not be necessary, but would, we think, have an influence very opposite to the public interest. In order, by degrees, to destroy the preponderance of the great landed proprietors, Mr. Ensor would abolish the right of primogeniture, and divide territorial possessions equally among all the children of the deceased. Such a measure would, in a few generations, reduce the country to a nation of husbandmen, and no where leave a sufficiency of means to encourage literature and the arts. The law of primogeniture may seem very harsh and unnatural, but if it were abolished, property would soon be split into such small portions, as would certainly retard, if it did not stop, the increase of civilization, and the intellectual progress of man.

(To be continued.)

ART. X.—*The Rival Princes; or, a faithful Narrative of Facts, relating to Mrs. Clarke's political Acquaintance with Colonel Wardle, Major Dodd, &c. &c. &c. who were concerned in the Charges against the Duke of York; together with a Variety of Authentic and Important Letters, and Curious and Interesting Anecdotes of several Persons of Political Notoriety. By Mary Anne Clarke.* London, Chapple, 1810, 2 *vols.* 12*mo.* 18*s.*

WE took up these volumes, as we suppose that many of our readers have done, with eager curiosity. We expected to find much novel information on subjects which have so long and so forcibly engaged the public attention. We have, however, been not a little disappointed; for Mrs. Clarke has hardly told us any thing that the public prints had not told us before; or that had not transpired during the investigation of the charges against the Duke of York, or in the different legal conflicts between our fair authoress and Colonel Wardle.

The brief conclusion which we are led to draw from the particulars of this narrative (*supposing it be true,* for which we should be sorry to vouch) is that the great and primary object of Colonel Wardle and Major Dodd, in their hostility to the Duke of York, was to turn his royal highness out of the office of commander-in-chief, in order to put the Duke of

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Kent in his place. The advantages, which they promised to themselves from the accomplishment of such a project, are detailed by Mrs. Clarke, and do not need any explanation. The whole measure, therefore, is ascribed to the private pique of an illustrious personage, and to the interested hopes of the individuals, who were employed to collect materials for the accusation of the late commander-in-chief, and who certainly appear to have left nothing untried, which could lead to his exposure and disgrace. The whole business indeed seems to have been a most despicable intrigue, instigated by malice, and prosecuted by selfishness. The public good was the ostensible object, but in this, as in too many other cases, the ostensible object and the real end were as opposite as sincerity and deceit, or liberality and extortion.

We do not indeed deny but that great good has resulted, and that more good may still accrue from the *investigation*; but this good is not to be carried to the credit of the *prime mover*, so much as to Mr. Whitbread, and other independent and honourable members of the house of commons, who supported the charge on public grounds, *without any sordid impulse or sinister views*. The enthusiastic gratitude of John Bull, whose affectionate sympathies are instantly kindled, even by the faint appearance of a desire to promote the general interest, in any of his sons, inconsiderately raised a mercenary adventurer into a sublime patriot. But the laurels, which were placed on the brow of this contemptible *intriguer*, were soon doomed to wither; and nothing can ever freshen them again.

Mrs. Clarke very candidly confesses that *her* sole object in becoming an auxiliary in this league against the Duke of York was to make a good bargain for herself; to relieve her pecuniary embarrassments; and again to luxuriate in affluence. Her motive, therefore, must be regarded as merely *financial*; and it must be confessed, that she has been more consistent and more successful than the colonel, in the prosecution of her object.

With respect to the responsibility of Colonel Wardle for the payment of Mrs. Clarke's furniture, we think that it has been established by two trials; and the present work still farther corroborates the fact. Mrs. Clarke says, p. 148, Vol. I. that Mr. Glennie observed to Mr. Wright, the upholsterer, that he

"thought the house I had taken was much larger than I had any occasion for, and as he suspected that I was a very extravagant woman, and would *run his friend*, Colonel Wardle, to *a very great expence*, he begged Mr. Wright not to tempt me with expensive

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furniture, as elegance appeared unnecessary. On Mr. Glennie's asking Mr. Wright what he thought would be the amount of his bill for furnishing my house, he told him that, at least, it would come to 1200*l.* which the *delicate* Caledonian communicated to Mr. Wardle, who mentioned it to me, and expressed a hope, that the bill would not exceed that sum; and in order to keep it down as much as possible, Wardle, Dodd, and Glennie, used to object to such things as *appeared expensive*—though they first *promised* furniture in any style or elegance my taste and inclination might lead me to desire. Mr. Glennie repeatedly spoke to Miss Taylor upon the subject of my furniture, and urged her to persuade me not to enlarge my upholsterer's bill, as *there would be no end to Mr. Wright's demand on the Colonel's pocket.*'

In the receipt which Mr. Wright gave to Mr. Illingworth for his bill of acceptance of five hundred pounds, Mr. Wright expressly stated it to be '*on account of household furniture* delivered to Mrs. M. A. Clarke, at No. 2, Westborne Place.' This transaction will speak for itself without a comment. With respect to any further pecuniary claims of Mrs. Clarke on Colonel Wardle and his friends, they appear to have been superseded by the suppression of the correspondence between her and the Duke of York. This put an end to the unity of project, in which they had hitherto concurred; and as Mrs. Clarke adopted this measure to promote her own interest, independent of any cooperation with them, they seem to have been left at liberty to pursue their own schemes, without any regard to her emolument. The engagement to pay for the furniture appears to have been positive and unconditional; but the performance of their other promises, if any they made, seems to have been limited by the success of their combined manœvres to displace the duke, and was consequently annulled by the compromise of Mrs. C. with their common object of hostility.

The following words, if addressed by Colonel Wardle to Mrs. Clarke, would, perhaps, briefly exhibit the nature and terms of the recent connection between him and that lady.

'Mrs. Clarke, I have a great political object to accomplish, which is likely to prove highly beneficial to me, and to some of my friends. Your support is requisite preparatory to the attempt; and if you will be a steady and zealous ally, you shall partake of the advantages and be amply remunerated for your cooperation.'

To this proposal Mrs. Clarke, after hearing the particulars, consents; and, for a time, strenuously performs her part of the covenant. Golden visions dance before her view; but,

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before they are realized, she abandons her confederates. The intrigue is dissipated; and the parties, as is usual in such cases, begin to criminate each other. Opposite statements are produced; the more the question is agitated, the more it is perplexed; till it is difficult to extricate the simple truth from the web of falsehoods in which it has been entangled. One party endeavours to make the other look as black as possible, and both are endeavouring by every artifice to promote their own sordid and contemptible views. Mrs. Clarke, indeed, does not attempt to disguise her venality; she was, according to her own confession, ready to be knocked down to the highest bidder; but Colonel W. would make us believe, that he was a *disinterested* labourer in the Augean stable of public abuses, that he had no sinister ends to serve, and that, in the charges against the Duke of York, he was actuated only by the purest patriotism, instead of being a mere tool to do the dirty work of the most paltry resentment, avarice, and ambition. We lay down Mrs. Clarke's volumes with indignation and disgust, at the intrigue which they unveil, and at the combination of meanness, of fraud, and falsehood which they disclose.

ART. XI.—*A Scientific and popular View of the Fever of Walcheren, and its Consequences; as they appeared in the British Troops returned from the late Expedition; with an Account of the morbid Anatomy of the Body, and the Efficacy of drastic Purges and Mercury in the Treatment of this Disease. By J. R. Davis, M. D. one of the Physicians appointed to attend the Sick Troops returned to England.* 8vo. Tipper, 1810.

THE employment of Dr. Davis among the British troops, was confined to his services at the Army Hospital of Ipswich; where we do not doubt that they were very useful. We should have been glad to have had a succinct account of his observations; though they were not likely to afford great novelty, as bad remittent and intermittent fevers, have employed the pen of our most able army physicians, whose treatises form perhaps a body of the most valuable medical information, that is to be found in our language. But Dr. Davis has not contented himself with the task of a simple narration; he has chosen to write a book on the subject, and a long book too. How different do men estimate their talents, and the value of their labours! Sir John Pringle was a man of some

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note in his day. He served with the English army in Flanders six or seven years; and the chapter on the remitting and intermitting fevers (in his valuable 'Observations on the Diseases of the Army,') occupies of the octavo edition just forty-eight pages; allowing for the difference of type, it may be one-third or one-fourth more than Dr. Davis's *Introduction*. Dr. Davis makes a campaign at Ipswich of two months, and out comes a volume greater in bulk (allowing again for the difference of type) than the whole of Sir John Pringle's book. If we are to estimate merit by magnitude, poor Sir John is distanced all hollow. The rapidity of the writers is in the proportion of the crawling of a snail, to the galloping of a race-horse.

Why will medical writers confound accuracy of description with a tedious and disgusting prolixity, and an unprofitable enumeration of every petty and accidental symptom? The general form and features of disease are marked in strong and definite characters. The man of talents will seize them, as the painter of genius does the human countenance, for it is not the exact and painful copying of every hair in the eyelash, or a careful delineation of a wart upon a nose, that constitutes the painter. Genius cannot stoop to such minute frivolities. Nor is it the noting down of every trifling occurrence in the course of an illness, that constitutes the description of a disease. Did Hyppocrates, did Celsus, did Sydenham, did Boerhaave, Meed or even Cullen, describe in this manner? No, they gave a rapid but skilful outline, of the leading characteristics of disease, and there they stopped. They knew that in disease as well as in health, the varieties in individuals are infinite; that to attempt to embody them in language is hardly possible, and, if possible, it would be absolutely useless. The memory cannot carry off such loads of detail, nor the judgement apply them to any solid purpose of life.

These reflections have been forced upon us by Dr. Davis's publication; from which we have been the more disappointed, as we thought his former treatise on Carditis very creditable to him; it was more remarkable for brevity than dilation, and seemed to shew a just conception of the use and end of pathological descriptions. Perhaps, however, the hurry of a publication on a subject, the interest concerning which is partly temporary, has in a measure overpowered the author's better judgment, and has precluded that necessary revision and condensation, which we think every writer ought to give to his works, who is more ambitious of the approbation of the judicious, then of attracting the momentary attention of a crowd of readers.

But though we do not think that Dr. Davis will increase

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his reputation by this publication, we find here and there facts which merit serious attention. Such is the following extracted from the introduction.

'It is also a well established fact, in various parts of the world, that even *a change of water*, although in both cases, it is *apparently* pure, is productive of violent effects on the body. In the West Indies, cruizing ships on the southern station, with their crews in apparent health, have been invariably seized with fluxes, when ordered on the northern or Tortola station, and vice versâ; a fact attributed to the change of water; nay in Tortola, where the inhabitants use tank water for domestic purposes, it is not an unusual thing for those who are tenacious of their health, when invited on board a man of war to dinner, *to carry their own water with them.* These and many other facts therefore make it extremely probable, that the Walcheren water was one of the concurring causes which disposed the body to the invasion of the late dreadful sickness. It is however, it may be remarked, in the production of diarrhœa, and *not* of fever that the effects of bad water are generally so remarkably conspicuous.'

We have heard that the water of Walcheren, to which so much mischief has been attributed, is perfectly well tasted and pellucid. But we will not venture to assert this positively. Walcheren itself is a perfect flat, so near to the level of the sea, that the greater part of it is little better than a swamp; Mr. Webb, the inspector of hospitals, says in his report

'that the bottom of every canal that has communication with the sea, is thickly covered with an ooze, which when the tide is out, emits a most offensive and noisome effluvia; every ditch is filled with water, which is loaded with animal and vegetable substances in a state of putrefaction.'

This is probably the most active source of the endemics of the island. Others, which have been assigned, are, we suspect, imaginary. Such is the humidity of the place. Mere moisture, unaccompanied by putridity is innocuous. The healthiness of Ireland, and many other islands proves this. Nor do we think much of the want of ventilation, which Sir John Pringle ascribes, oddly enough, we think, to the want of hills *to confine the air.* Many trees and hedge-rows, however, certainly encourage the predisposition to ague. We are ourselves acquainted with a village in a midland county, which was formerly much infested with ague; but which has become free from it, since a great number of elm trees, which prevented a free ventilation, have been felled.

From the causes of disease, be they simple or be they complicated, which infest this luckless spot, result effects,

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which are strongly marked in the physical character of the inhabitants. We think these facts ought to be impressed on the minds of pathologists, as demonstrating the powerful influence on the human frame of local and habitual impressions. The facts themselves are thus related:

'In the cold and moist atmosphere of Walcheren, even the children have a delicate organization, a laxity of fibre, and a languid circulation. They are born large, but do not grow up rapidly, nor yet acquire the firmness common to children in healthier spots. They are very subject to glandular swellings, dropsies, and obstructions of the viscera. Dentition is a long and tedious, but not a painful process. The teeth are slow in becoming solid, and easily run into decay, as the child approaches maturity. The general constitution of the adult, is that to which ancient physicians have given the name of phlegmatic. The organization in short, is feeble, the complexion sallow, the body bloated, and frequently anasarcous, and all the grand functions of life are weakly and incompletely performed. The women, like the men, have a natural weakness of constitution, and become old at an early period of life. To the various morbid causes, arising from unhealthiness of situation, conspiring to exert their baneful influence on the body of these islanders, and to deprive it of vigour, may be added a poor watery diet, which in no slight degree contributes to heighten and confirm the ill effects of climate. The existence of the inhabitants of Walcheren may be regarded as a constant disease. If we were to cast our eyes over the habitable part of the globe, we should scarcely be able to fix them on a people whose customs and mode of living are more likely to aggravate the accidents arising from a cold and moist temperature, than those of the natives of Walcheren.'

Such are the facts: it it impossible to conceive the influence of climate, soil, and situation, to be more distinctly marked. But how often may the same phenomena be observed in other countries, and in other situations, without exciting, for a single moment, the reflection, whether *they* may not also be engendered by local causes, and may not also be made to disappear by an attention to obviate those causes? We vainly search the whole world for remedies, when probably the only true remedy that nature supplies, is to cut off the causes of disease, by a steady regard to the daily habits, and a wise and prudent attention to the whole conduct of life. Perhaps nothing within the whole compass of human frailty can shew a stranger infatuation than the opposite persuasion. But prejudice is instilled, and nurtured and supported by a set of men, who fatten upon the groans and afflictions of their species; and it seems one of the strange anomalies of the

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human mind, that the bulk of mankind seems more desirous of being deceived than of being enlightened. Priestcraft is, with all reasonable people, at an end. But men are as ready to be abused about their bodies as their souls; nor did priestcraft ever run them into greater extravagances in the one, than physic-craft did and does in the other.

'Nature,' says a respectable ancient, 'meant no other remedies than those simple vulgar ones we live on. The institution of shops, or offices of health, is a trick never heard of till men began to live by their shifts. Then indeed, endless, inexplicable mixtures are trumped up: all Arabia and India are crowded with a composition, and a plaster for a slight sore fetched from the Red Sea; when, alas, the real remedies are the poor man's daily food!'

So said Pliny; and what was true in his days, we believe cannot be proved to be false in our own.

With regard to Dr. Davis's treatise, we must content ourselves with giving the heads of his sections, and making an extract or two from his work.

The book is divided into nine sections, of which the following are the titles. Sect. I.—Primary and Illustrative Observations. Sect. II.—Definition and Peculiar Diagnostic. Sect. III.—Analysis of Peculiar Phenomena, and Concomitant Symptoms. Sect. IV.—Pathological View of Morbid Phenomena. Sect. V.—General Causes: predisposing, concurring, and exciting. Sect. VI.—Treatment, general and specific; Uses and Effects of Mercurials, and drastic Purgatives; Cases Illustrative of the same. Sect. VII.—Consequences and Terminations of the primary Disease; Diarrhœa; Dysentery; Ascites; Anasarca; Hydrothorax; Hydro-Pericardii; Anasarca Pulmonum; Dropsy of the Brain; Jaundice; Treatment; &c. Sect. VIII.—Pneumonia, as a Combination with the primary Disease. Sect. IX.—Morbid Anatomy; particular and general Dissections. This last, by the bye, is a very odd, not to say an unmeaning, phrase. The doctor means by it a general view of the morbid appearances, entailed by the fever of Walcheren on the body. It is upon the whole, the most instructive part of Dr. Davis's book.

We think an extract from the fifth section, though it is recurring to a subject on which we have already spoken, will be more instructive to the mass of our readers than any specimen of Dr. Davis's fine-spun pathology. We shall therefore present the following:

'Agues are said to be common in some countries when cucumbers are ripe; and in England an easterly wind has a great

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effect in continuing and renewing the disease, as I observed at Ipswich. It is a well-known fact, that intermittents will sometimes resist every remedy during the prevalence of an easterly wind, and give way almost spontaneously on the wind changing to the west. Persons have been known to feel the effects of an ague for years after its first invasion, when an easterly wind has set in, as many physicians have observed.'

'It is less the degree of cold, I suspect, that proves injurious, than the mode of its application. A partial exposure to it when the body is inactive, is very dangerous. It is possible for a person to be exposed to the action of cold for some time without any bad effect, but subject him to its influence suddenly, or weaken him by its continued application, and he will be very liable in particular situations to be seized with ague. Damp, too, like cold, is a concurring cause of intermittent. Is it not for this reason that those persons who occupy the lower part of a house are more likely to be attacked with the disease than those who reside in the upper apartments? By the same rule, sitting down in wet clothes, sleeping in a damp room, or wearing wet apparel, will incur the risk of the same disease taking place. If every disease is to be regarded as first commencing in the organs of sensation, the injurious agency of cold combined with moisture, is, I presume, to be referred to an impression first excited on the sensible fibres of the skin, which, when communicated to the brain, preternaturally augments the actions of the vascular system. But all the causes I have mentioned will not avail in producing intermitting fevers, unless marsh effluvia be applied to the body. Brocklesby found nothing more productive of ague than soldiers lying on the damp ground in camp; and Mosely pretends that agues are not uncommon during the rainy months, in warm climates, even where the situation is not marshy.

'I think the putrid effluvia in fortified cities must prove an necessary cause of the disease. Effluvia, whether vegetable or animal, in a concentrated state, occasion nausea and sometimes vomiting. These, therefore, combined with dampness of the air, and some other concurring causes will tend to make the inhabitants of, and sojourners in a marshy country, very subject to intermitting fevers. The effluvia of marshes exercise their influence in a very prompt and certain manner on the persons who have the misfortune to be exposed to them, and who are not by habit accustomed to their operation. Persons who visit Aiguesmortes, near Montpelier, often feel the effects of the marsh miasmata, before the expiration of six hours, and if the intermittent attacks with coma, it quickly becomes mortal, unless the bark be administered at early periods, and in very large doses. If there are countries wherein stagnant waters appear innocent, says a modern writer,* the exception is to be attri-

* Corre.

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buted to some physical or local cause, which lessens and destroys their deleterious property. The rivers, for instance, of Egypt and Asia do not produce the bad effects of those of Piedmont, and the south of France; because, probably the action of the sun in these burning countries disperses by a more rapid evaporation the humidity occasioned by inundations. It may too be observed with respect to Egypt, that the northern winds, at the time they augment the rapidity of the evaporation, diminish the unwholesomeness of its rivers. Why remitting and intermitting fevers should prevail in the Netherlands, is evident, from a cause different to those I have alluded to in this section. In no countries in the world, probably, are there greater and more sudden alterations from heat to cold than in the Belgic. Hence, then, transitions from one state of the atmosphere to another are to be placed among the concurring causes. In spring and autumn the thermometer varies from 12 to 16 degrees, two or three times in the course of the same day, which shews the great variation of temperature in that country.'

In the treatment of this fever, the cold affusion, which we were some time ago so confidently assured would prevent the access of fever, and cut it short if taken at a proper period, makes but a sorry figure.

'Although it was a desideratum to put a stop to the paroxysm,' says Dr. Davis, 'in many instances I attempted it with great caution, having witnessed the suddenly fatal increase of symptoms, where an effort had been precipitately made to check the morbid biass of the constitution. It was the height of imprudence to make use of cold affusion, which was the most powerful shock applied to the system at the approach of the fit, if the least tendency to inflammatory action in the abdominal viscera prevailed, or even if the obstruction was considerable and the organs much disordered; and hence I ever objected to employ cold affusion for this purpose, when the liver and spleen were enlarged, the habit cachectic, and general pains frequently present. Yet a recurrence of the paroxysm always introduced a new train of distressing symptoms, weakened the system by its violence, and seemed to call for a remedy that would at once stop that morbid habit, which numerous returns of the fit had established in the body.'

We believe the cold affusion, like many other boasted remedies, has gained celebrity chiefly in mild and tractable cases, not naturally tending to fatality. We can repose no confidence in the reports of the virtues of medicines or the efficacy of medical treatment, till tables of the average mortality of all diseases be drawn up from authentic sources. If then, under any proposed method this average be found to diminish, not fortuitously, but permanently, we shall readily subscribe to

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the propriety of the treatment, and think that no rewards can be too munificent, and no honours too ample for its inventor. But really single cases may be so twisted and tortured as to prove any thing, or every thing, or nothing, according to the design, or the imagination, or the prejudice of the narrator.

Tobacco applied to the pit of the stomach, has been said to prevent an ague fit, and in the practice of a surgeon of the Northumberland militia it often succeeded. Dr. Davis also tried it in several instances with equal success. Its operation appears to depend on occasioning nausea and faintness at the moment of the invasion of the cold stage.

'It seems strange,' observes Dr. Davis, 'that tobacco which increases languor, diminishes the energy of pulse, and occasions the blood to accumulate in the large vessels, in short, to induce that very torpor which is observed to usher in the paroxysm, should avert an approaching one.'

It is very strange, we must observe on our parts, that medical men will indulge in the conceit that they have rent the veil of the temple of nature, and entered the sanctum sanctorum, which conceals her hitherto inscrutable mysteries. Are not the affections of the sensorium as infinitely diversified as the forms of diseases? and is this torpor, as denoted by languor, and diminished energy of the pulse any thing more than a symptom of other changes, which are removed from the immediate observation of the senses, and which constitute, probably, the essence of the disease?

The doctor had some success, likewise, from the application of ligatures to the arms and thighs. But, upon the whole, the use of opium previous to the paroxysm, and the application of drastic purgatives, are the practices concerning the utility of which he speaks with the greatest confidence. Two grains of opium thus exhibited, soon bring the paroxysm to a termination, promoting diaphoresis, and relieving torpor and pains of the head; but it never succeeded in preventing the access of the fit, as it has been affirmed to do. A drachm and half of the tincture of opium rubbed into the pit of the stomach, at the same period, proved equally efficacious. But the use of purgatives is that which produces from the doctor's pen the most lavish commendations; and he attempts to confirm his remarks, by relating several cases.

'So fully am I convinced,' says he, 'of the great utility of purging, that I have no hesitation in saying, it might be resorted to at any period of the protracted state of the fever, though bark, mercury, or any other remedy should be habitually administered.' And again,

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'At one time I thought it would be more advisable to rely upon the bark and mercurials; and, where no extensive visceral disease appeared to threaten life, to await the gradual termination of the fever, by such a plan; than to incur a risk of exciting some new action in the system, that might prove injurious. However, by watching a number of cases conducted by the bark, mercurials, and diuretics, or those at least wherein the purgative system had not been acted up to, and comparing them with those in which drastic purges had been freely exhibited, I invariably found, that those treated upon the latter plan, were rendered milder and more tractable, and ceased infinitely sooner than the others; nay, I observed that while some patients were sinking under the use of bark and mercury together, others taking purgatives and mercurials together, were fast regaining health.'

Had Dr. Davis practised on these fevers for eight or ten years, we should repose with complacency on this evidence; but considering it as formed from observations only of three or four months, we cannot but express our surprize at the tone of confidence in which it is delivered.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*Letters Illustrative of the Gospel History. By N. Nisbett, A. M. Rector of Tunstall.* London, Mawman, 1810.

THIS little volume is divided into seven letters, on the following subjects:

'Our Lord's original Language;' 'On the Sermon on the Mount;' 'Upon Christ's Commission to his Apostles;' 'Various Instances of the Controversy concerning the Nature of the Messiah;' 'Upon the Destruction of Jerusalem;' 'Upon the Crucifixion and Resurrection of Christ;' 'Some Remarks on St. John's Gospel.'

In this, as well as in his other works, Mr. Nisbett has proved himself a candid and sensible theologian; the object of whose labours is not lucre but truth. In his seventh letter, which is the most important in this publication, Mr. Nisbett develops a singular disagreement between the narrative of John, and that of the three other evangelists, in the manner with which Jesus conducted himself, with respect to his assumption of the character and title of Messiah. According to the three first evangelists,

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Mr. Nisbett represents Jesus as very slowly and circumspectly unfolding his true character, as carefully avoiding any public assumption or explicit acknowledgment of that character, and as forbidding his disciples to make him known as the Messiah.

'And so strictly,' says Mr. Nisbett, 'does it appear that they attended to this injunction, that upon our Lord's trial, not a solitary evidence could be produced of his having made such a declaration. On the contrary; it appears from these accounts, that his judges were constrained to make an appeal to our Lord himself, by a solemn adjuration, to know whether he had laid claim to that character.'

Our worthy author next produces various passages from the gospel of John, in which Jesus clearly and unambiguously declares his title and character of Messiah. And according to John, xviii.—20. Jesus, when

'questioned by the High Priest concerning his disciples and his doctrine, made the following reply: *I spake openly to the world —I ever taught in the Synagogue and in the Temple whither the Jews always resort, and in secret have I said nothing.*'

'In this reply, you observe that our Lord appears to have renounced all secrecy and to appeal to the whole of his conduct, as a divine Instructor, as a proof of what he had asserted, and then puts the following question, in his turn, to the High Priest. —*Why askest thou me? Ask those who heard me, what I have said unto them—behold they know what I said.* And yet, notwithstanding this unambiguous and explicit avowal of his having kept nothing secret, you find from the accounts of the three other evangelists, that after his judges had failed of obtaining any evidence that he had acknowledged himself as *the Messiah*; they were at length constrained to appeal to our Lord himself, to know whether he had assumed that character.—Matthew xxvi. —63. *And the High Priest said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God.* See Mark, xiv.—61. Luke, xxii.—67.'

We have not at present leisure to solve what Mr. N. calls

'the difficulty of reconciling the frequent and explicit declarations related in St. John, and particularly mentioned by him that he was *the Messiah*, and *the Son of God*, with the fact, so particularly stated by the other evangelists, that no evidence could be found upon his trial, of his having expressly declared himself as such?'

Mr. Nisbett, who is a beneficed clergyman, deserves great credit, for the ingenuousness and liberality which he has shewn in the present work.

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ART. 13.—*Revival of the Roman and Greek Empires; being Observations on the Prophet Daniel's Metallic Image, the Interpretation of whose Form was to make known that which was to happen in the latter Days; also, an Investigation of those Parts of the Apocalypse which appear to be derived from, and illustrative of, the Prophecies of Daniel, and the Ancient Types of the Old Testament, many of which were, from the first, indicative of the present Times.* London, Rivingtons, 1810. 2 vols. 8vo.

WE will give a specimen of this work in order to enable our readers to form some opinion of the execution. For this purpose, we will extract the author's comment on the fourth and fifth verses of c. xvii. of the Apocalypse.

'5. *And* upon her forehead was a name written, mystery, Babylon the great, the mother of harlots, and abominations of the earth.'

'But this power cannot be the *mother* of the abominations of the earth, unless she existed long before the period in which we find her, and that is with certainty evinced to be after the Christian era, because she is drunken with the blood of the martyrs of Jesus; but it is also, and indeed first said, that she is drunken with the blood of saints, which may mean virtuous persons who lived before the Christian era, for the *name of mystery and Babylon the great*, so emphatically engraven on her forehead, must still incline us to think that she is literally, though to us mysteriously, a circulation of that corrupting power which brought ancient Babylon to destruction. But as this woman's name is declared to be *mystery*, it is not to be expected that every thing which is related of her can be developed; but from the fullness and aggregation of the abominations of her cup, we may perhaps be enabled to find what city will justly and chiefly be entitled to bear her name; spiritual fornication seems the principal abomination of the woman's cup, and this consists of idolatry and apostacy. The idolatry and gorgeous attire of Constantinople, has already been recited, and when it is added that Mahomedism, the great apostacy from, and mockery of both Judaism and Christianity, has raised the tyrannic standard of its legal authority within her walls, may we not confidently ask, whether the cup of Rome, or that of any other city, was ever so full of filthiness? and as, in this city, chap. xviii. ver. 24, was found the blood of all that were slain upon the earth, the junction of the evil powers must be acknowledged in her, and she will, as here foreshown, guide or rule the beast, that is to rise from the bottomless pit, and re-animate a form which at least stands like his ancient form in the xiiith chapter, the body of which is like unto a leopard; he will therefore exist in the Grecian empire again, because the second estate is always expected to be fulfilled more literally than the first. The scarlet colour here beheld, did not appear, or was the least adverted to in the xiiith chapter; it is, therefore, in all probability, an

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adventitious circumstance of the present vision. Mahomedism is one of the most extensive and glaring abominations upon the predicted part of the earth, and as it originated in the red country of Edom, it may possibly, by the temporary residence of the Mahometan Turks, cast the colour of scarlet over those provinces that may now be reckoned the skeleton of the late Roman empire which ceased at Constantinople.

'6 And I saw the woman drunken with the blood of the saints.'

'If this means the blood of virtuous persons who lived before the Christian era, their sufferings are beyond the reach of our present inquiry; but the veil is receding from the remote transactions of the east, and the divine truths of the Bible, will, in all probability, be made obvious, even to the lukewarm and the indifferent, who have never yet qualified themselves to perceive *any* of those *truths*, either by the means of knowledge, the medium of faith, or from the impulse of gratitude.'

We must confess that, from want, no doubt, of the proper *illumination*, part of the above quotation is quite unintelligible to us; and that the remarks of the author in general, are so vague and indefinite, as to excite no clear nor distinct perceptions in the mind. The comment requires an explanation often as much as the work which it is written to explain. Among the numerous expositions of the Apocalypse, which have been produced by learning or by ignorance, by the temerity of some, and by the folly of others, we have never met with any, which appeared at all satisfactory. Some are less absurd than others; but the absurdity is only a question of degree, without a difference of character; for all are more, or less, absurd. How indeed can it be otherwise, when men endeavour to discover the workings of the divine mind, in a book which was probably the fabrication of some visionary in an early period of the church? The external evidence for the divine authority of the Apocalypse is so scanty and defective, as hardly to merit consideration in opposition to the evidence on the other side; and with respect to the internal proof, we think that the total want of that is evident from the total want of agreement in the different interpreters of the book. If the pretended predictions in the Apocalypse were really the communications of the Divine Mind, their specific adaptation to the particular events, to which they refer, would, after the completion, have been so palpable and luminous, as to have precluded all diversity of opinion. Much less would it have been so obscure, so confused, and indistinct, as to admit any or every interpretation. Can we refer the prediction of Jesus respecting the siege of Jerusalem to that of Saragossa, or Gerona? Or can we apply the prophetic declaration which Jesus makes of the apostacy of Peter to that of the emperor Julian in a subsequent period? But how many and diverse are the applications of the different *beasts, horns, phials,*

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&c. which are mentioned in the Apocalypse, to persons and events in ancient and modern times? To be a *popular* interpreter of the Revelations, it is only necessary to possess that *happy faculty*, which can supply the defect of proof by redundancy of conjecture, which can trace a perfect resemblance where there is nothing but the most glaring dissimilitude; or, in brief, which can write a faithful gazette of our lives from the discordant picture of our dreams.

POLITICS.

ART. 14.—*The Speech of Mr. Grattan on the Catholic Question, as delivered in the House of Commons, on Friday, May* 18, 1810. London, Sherwood, 1810. *pp.* 23.

ART. 15.—*Substance of the Speech of Sir John Cox Hippisley, Bart. on seconding the Motion of the Right Honourable Henry Grattan, to refer the Petition of the Roman Catholics of Ireland to a Committee of the House of Commons, on Friday, the 18th of May*, 1810. London, Faulder.

ART. 16.—*Substance of the Speech delivered by Lord Viscount Castlereagh, on the 25th of May*, 1810, *upon Mr. Grattan's Motion for a Committee to take into Consideration the Roman Catholic Petitions; to which are annexed, Copies of the original Documents therein referred to.* London, Stockdale, 1810, 2*s*.

THE speech of Mr. Grattan on the late discussion of the Catholic question in the house of commons, appears from the imperfect sketches of it in the newspapers, and in the present pamphlet, to have been a very powerful appeal to the reason and the affections, to the patriotism, the probity, and the policy, of the legislature. The eloquence of some of the Hibernian orators, and particularly that of Mr. Grattan, seems to approach nearer to the best models in the French than in the English school. It is vehement, ardent, empassioned. It abounds with interrogations, which show not only the vivacity, but the warmth of the speaker, and, in a peculiar manner, fix the attention to the subject. It is highly embellished with rhetorical ornaments; but these are often, rather ill-proportioned, and too thickly strewn, so as to bewilder and confuse. Exaggeration seems the province of oratory; and it is more particularly a distinguishing feature in Irish eloquence. Mr. Grattan having noticed the objection that the restrictions on the Catholics were supported by the fundamental laws of England, exclaims with energetic fervor,

'Alas! why did you not tell us so before the Union? *(Hear, hear!)* Why did you give us a pledge to the contrary? Why had you the cruel injustice to take our own Parliament away, and then tell us, "You are excluded from the English House of Commons by the fundamental laws of the land?" *(Hear, hear!)* But this objection was not valid. The restrictions did not arise from the fundamental laws of the land. Mr. Pitt did not say so;

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his cabinet did not say so; the laws themselves did not say so What law declared it? The Declaration of Rights? No, it was framed in the spirit of wisdom and liberty, and must ever stand a model of intelligible freedom. *(Hear, hear!)* The Act of Settlement? No, it was entitled to the gratitude of every freeman. It limited the throne to a Protestant succession, but it never excluded the Catholic subject from the possession of his just constitutional privileges. Those who said it did, gave it a lawless and ignorant interpretation; an interpretation which went to commit that violence towards the Catholic, for the exercise of which, the dethronement of the House of Stuart, on which event it was grounded, took place. Let not the rights of the subject be spoken of as if they sprung from the law. No, they existed before the law; they constituted its foundation, and could not be abolished by it. Parliaments made not men, but men made parliaments, and their privileges. *(Hear, hear!)* It was now declared however, that the coronation oath of the king militated against these rights. No, it was impossible. "See (said Mr. Grattan) to what that would lead you; it would make privileges revocable—penalties eternal; it would establish your first magistrate a sworn enemy to the franchises of his people, and exhibit him calling his Creator to witness the unnatural obligation: *(Hear, hear, hear!)* It would make your king a foe not alone to his people, but to the mercies of his legislature."

The speech of Sir J. Cox Hippisley is a cool and argumentative performance, fortified throughout by a variety of documents, and illustrated by an agreeable *melange* of historical matter, which bears testimony to his accuracy and his diligence. We have great pleasure in quoting the following. After mentioning the large proportion of Catholics in several departments of the army, Sir J. H. said that he held in his hand

'a list of 46 ships of the line, which, at two different periods, had belonged to the Plymouth division, and in the majority of which, the Catholics greatly exceeded the Protestants. In some of the first and second rates, they amounted even to two-thirds; in one or two first rates, they formed nearly the whole; and in the naval hospital, about four years since, of 470 sick, 368 were Catholics. It is a known fact, that the generality of Catholics come to the hospital only for wounds, ruptures, or accidents; very few for fevers, and rarely any for certain disorders which are supposed to be but too prevalent. The proportion at present in the naval hospital at Plymouth, is less than almost at any antecedent period, scarcely amounting to a fourth.

'As the difficulties opposed to Catholics with respect to an attendance upon their own pastors, must, necessarily, be greater in the navy than in the army; the little manual of devotions, which has been mentioned more particularly applicable to their

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situation, it is to be hoped, will receive that countenance which is prayed for, and to which it is so justly entitled.

'The memorable bill introduced some years since, by a Noble Lord, since removed to the other house of parliament, would have applied an effectual remedy for the grievance complained of, and not only have assured to the Catholics a full protection of the rights of conscience, but have held out the means of inviting young men of condition to those ranks, in which they might distinguish themselves in the service of their country—they must now seek them, if at all, by stealth and under every disadvantage; nevertheless, those who are so prone to withhold those advantages from them, do no not scruple to invite them, in the last resource, to the post of danger. Even the Catholic priest is occasionally selected to acquit arduous and high confidential commissions—involving great personal risk and delicacy of *management*. The defection of the Marquis de Romana from the cause of the enemy, it is known, was produced by such a resort. A Catholic priest was also sent by government to appease the mutineers at the Nore; their services were very properly recognised, as the well-known Father O'Leary's had been at an antecedent period, in Ireland.—The eulogies pronounced upon the latter by members of that house, are upon record; and no man had rendered more substantial services to his country in the hour of danger. The continent for many years had opened a great field for the exertions of this class of our proscribed fellow-subjects; and George the Second is said to have exclaimed, at the battle of Dettingen, where he had occasion to witness their valour—"Curse on the laws that deprive me of the aid of such subjects." With all the resentment, however, which we may suppose to be inseparable from a high spirit of honour, when sorely oppressed it is well known, that, in the year 1745, not a single domiciliated Irishman joined the standard of rebellion. Lord Chesterfield (then lord-lieutenant) was instructed to raise 4,000 additional troops, for the defence of Ireland. He took it upon himself not to raise a single man; but, on the contrary, he sent four regiments *from Ireland*, to join the duke of Cumberland. Upon his return, being asked by the king, whether there were many *dangerous* Papists in Ireland, he replied, "that he had only discovered two, in the persons of *two handsome young ladies of the name of Devereux*, who had danced at the Castle, on his Majesty's birth-night." We have just been informed that an improved edition of this excellent pamphlet will soon appear.

Some sensible remarks occur in the speech of lord Castlereagh, though we cannot agree with him that the 'claims of the Catholics to further indulgences,' do not rest *upon a claim of right*; and are to be defended solely on the ground of *expediency*. We think the claim of *right* the strongest which the Catholics can urge; and as *right* on one side corresponds with *duty* on another, we contend that the *right* of the weak is, in this instance, as in others, the *duty* of the strong. It is conse-

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quently the *duty* of a Protestant government not to suffer its Catholic subjects to petition in vain for the possession of *rights*, which it is not only *impolicy*, but *injustice*, to withhold. POLICY and JUSTICE are never really at variance; but they were never more in unison than in the claims of the Catholics to a full participation of all the civil and political advantages, which are enjoyed by the Protestant part of our national community.

POETRY.

ART. 17.—*Sonnets and other Poems. By Martha Hanson.* London, Mawman, 1809. *2vols.* 12*mo.* 14*s.*

MISS HANSON is a close copyist of Mrs. Charlotte Smith; and her lyre, like that of her prototype, is perpetually attuned to strains of woe. Mrs. Smith's poetry is characterized by a sentimental monotony. She is continually doleful; and she tires us by making such unceasing demands upon our sympathy. Mrs. Smith had, we believe, experienced many domestic misfortunes, which were perpetually pressing on her own mind, and which she seems perpetually anxious to recal to the minds of her readers. We do not say that the grief of Mrs. Smith was affected; but we all know that real grief is rather taciturn than loquacious. Mrs. Smith was evidently fond of prosing, or rather rhyming about her sufferings, and though she has not written much poetry, yet, owing to her propensity, to be for ever ringing her own knell, her different pieces excite no variety of sensation; unless, perchance, as may sometimes happen if we are in a perverse mood, her tragic plaints produce an opposite effect upon our nerves to what they were designed, and become ludicrous. We hope sincerely that Miss Martha Hanson has not like her admired model, Mrs. Smith, any long train of real suffering to deplore;—but, that the sensation of grief and sometimes of despair which pervades her compositions is rather that of fancied, than of actual calamity. But if the griefs, which Miss Hanson is continually forcing on our view, be only fictitious, we would request her, in her future compositions, not to indulge in the representation of imaginary woe; and, instead of imitating the sentimental sadness of Mrs. Smith, to endeavour to produce something more worthy of her genius and taste. The mind of Miss H. has evidently a poetical cast; and by diligent cultivation, and not wasting her time in petty and *occasional* performances, suggested by trivial incidents or ephemeral objects, she may be able to produce something more worthy of being read. In the present volumes, the sonnets upon the whole constitute the best part of the collection; but sonnets have become so hackneyed, and the imagery and the sentiments of which they are usually composed, have been so often repeated, that there is but little room for excellence in that line. The sonnets of Miss

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Hanson are not inferior in poetical diction, nor in sombre melancholy, to those of Mrs. Smith; except that the latter are the originals, of which the former are too palpable imitations.

We shall quote two of the sonnets, without taking much pains in the selection, as there is a great sameness in the *tenor* of the whole.

SONNET XXIV.

'*To the Spirit of my Infant Years, occasioned by a Morning Ramble, near Hurstperpoint.*

'If haply here in youth, my footsteps stray,
How mem'ry's voice each well-known scene endears,
While the mild spirit of my parted years,
Seems, mid each dell, and tangled glen, to stay.
Shade! of my thoughtless childhood's sunny morn,
Now sole memorial of those happy hours,
When mid these grass-grown lanes bestrewn with flow'rs,
I pluck'd the rose of life, without its thorn;
Oh! ever in these much lov'd wilds appear,
Still haunt my wand'ring steps when here they stray,
And let me cull again, those wild flow'rs gay,
Which strew'd my pathway in life's early year;
For thou can'st bid me joys departed feel,
And tranquillize that breast, no pow'r can heal.'

SONNET XXXIII.

'*To the Lily of the Valley.*

'Sweet floret! who beneath the lonely shade
Delight'st to bloom, and shed *soft* fragrance round;
No gaudy colour's o'er thy vest display'd,
Mark the lone spot, where thy *soft* bells are found.
The sons of Pleasure careless pass thee by,
Nor ought suspect where *lurks* thy tender flow'r;
But he who loves thee, with inquiring eye,
Seeks thy *soft* florets, in their hidden bow'r:
There wrapt in all thy beauties, tender fair,
Unseen thy bells diffuse their *soft* perfume,
And shun th' obtrusive, but refulgent glare,
Attendant on the fervid hour of noon.
Ah! lovely flow'r, unfit in life to shine,
May my lone dwelling be unknown like thine.'

The word '*lurks,*' in the sixth line of the last sonnet ought not to have been used, as it tends to convey the idea of *insidious* concealment. The epithet *soft* occurs too often in the short space of fourteen lines.

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NOVELS.

Art. 18.—*Henry Count de Kolinski; a Polish Tale. By Mrs. Murray.* *Price 4s.* London, Cawthorn, 1810.

THE author tells us that Count Kolinski was of a *superior order of beings,* that he found himself at the age of nineteen high in favour at the court of Warsaw, and heir to a noble fortune. He gains his father's consent to make the tour of Europe, and first visits Russia, then Germany, and Paris. Thence he accompanies Lord Bennet, an amiable English nobleman, to England, and is introduced to a Mr. Archdale's family, which consists of a wife and three daughters, all very charming and highly accomplished. The Count is, for some time, dubious which he prefers; but at last he becomes the willing slave of Matilda. This lady is represented as a perfect character; and the Count determines to hide his passion from the world, as well as Matilda, till he himself becomes more perfect, that he may then have a better chance of being accepted as a favoured lover. Whilst he is in this state of hope and fear, he receives letters from his father to return to his native country, which was in such a state as to require his assistance and exertions for the welfare of the nation, and the noble house from which he sprung. He accordingly sets out for Poland, with all those ardent feelings which might be expected in a man glowing with indignation for the wrongs of his country. However, this same love, which burns with such ardour in his breast, becomes exceedingly troublesome; and as he has not had an opportunity of making a confession of it to Matilda in a plain way, he pretends to make her his confident, by telling her that he is in love with an English lady. He lays open his heart, his hopes, and his fears, and begs her advice. The lady perceives, it is herself he means, and is about to reply, when they are interrupted, and the Count departs uncertain if his passion is returned. He arrives in Poland, and is present at his sister's nuptials with the Prince de Ledwisk. Here Mrs. Murray gives a superb account of the dress of the bride; and indeed we must allow that our authoress has evinced much taste in the choice of fine things, and proves herself a most elegant *tire-woman.* But, alas! with the finery and all the attendants, and all the happiness promised, a body of Russian soldiers enter and seize the Count, the bridegroom, and the rest of the brave Poles. Our hero is sent an exile into Siberia; here he employs himself in mechanics; and, becoming acquainted with a Chinese trader, he contrives to make an air balloon. At night he sets off, and after travelling vastly agreeably, finds by his *map of roads,* that he is hovering over America. And as this luckily happened to be the *very country he wished to see,* down he drops, "*promising* himself a fund of entertainment." It happens to be that part of America called

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Missouri. And here he is very handsomely received by the inhabitants, who prove to be the descendants of Madoc, for the history of which we refer our readers to the beautiful poem of Mr. Southey. However the Count, after *amusing* himself for some time, comes over to England, and is informed that the Empress of all the Russias has reinstated his family in their former honours. He then of course marries Miss Matilda; and the parties *live ever after a pattern of conjugal bliss.*

MISCELLANEOUS.

ART. 19.—*Descriptive Guide to the Stream of Time; or general Outline of Universal History, Chronology, and Biography, at one View. Translated from the German of Frederic Strass, and continued down to the present Year. By W. Bell.* London, Vernor and Hood, 1810.

THIS seems a great improvement on the chart of Dr. Priestley, as it is more distinct and clear, and consequently calculated to make a stronger and more durable impression on the mind. Historical time is very aptly and beautifully represented under the image of various streams taking their source from the great ocean of eternity, occasionally absorbing one another, and forming at particular periods, mighty and overwhelming currents, according to the progress of victory and subjugation. One of the advantages of this chart is, that it combines many important particulars of biographical, with those of general history, and forms indeed a very striking and interesting picture of events, and the actors in the great scene of human affairs in all the periods of recorded time. It is a very amusing and instructive appendage for a library or breakfast room. The lounger can hardly look at it without having some remarkable fact impressed on his thoughts, or revived in his recollection; and there is something in the general aspect of the whole which is calculated to make a good moral impression on the mind. Who can behold the stream which is gradually merging the populous concourse of nations in the abyss of past time, without humbly feeling his own insignificance in the mighty assemblage of collective man!

ART. 20.—*The Substance of a Speech delivered by Joseph Marryat, Esq. in the House of Commons on Tuesday the twentieth Day of February, 1810, upon Mr. Manning's Motion for the Appointment of a Select Committee, to consider of the Act of the 6th of George the First; and of our present Means of effecting Marine Insurances.* London, Richardson, 1810. 8vo. pp. 40.

THIS is a very argumentative and able speech against the establishment of such a company as we mentioned in the former number of the C. R.

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ART. 21.—*The Mixture: or too True a Tale; being a Combination of unfortunate and fortunate Events; proving playing too deep, or Gambling, is pernicious. Respectfully dedicated to Sir Francis Burdett, Bart. and Samuel Whitbread, Esq. M. P. By Timothy Tangible.* London, Sherwood, 9*d.*

THE real design of this pamphlet is not very apparent; but Timothy Tangible has made some very shrewd and apposite observations on the politics of the present times.

ART. 22.—*Practical Geometry, or a new and easy Method of treating that Art; whereby the Practice of it is rendered plain and familiar, and the Student directed in the most easy Manner, through its several Parts and Progressions; a Work highly necessary for Painters, Engravers, Architects, Embroiderers, Statuaries, Jewellers, Tapestry-workers, and others concerned in designing. The whole illustrated with upwards of 50 Cuts. To which are added the first Principles of Trigonometry, Land-surveying, Mechanics and Astronomy. Selected from the most approved Authors, by T. Young, Surveyor, Bath; and published for the Benefit of the Union Blue School.* London, Champante, 12*mo. pp.* 149.

THE above is a very pompous title to a very superficial performance. The geometrical student will be disappointed who expects to find in it a *new method of treating that art,* or one more easy than the old.

ART. 23.—*Letters on Ancient History, exhibiting a summary View of the History, Geography, Manners and Customs, of the Assyrian, Babylonian Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Ann Wilson.* London, Longman, 1809, 12*mo. pp.* 331.

WE are not friendly to these *epitomized epitomes* either of ancient or modern history; and there appears to be nothing in the present performance to induce us to make an exception in its favour.

ART. 24.—*The Vaccine Scourge, No. III. containing the Cambridge Report, with a Poetical and Philosophical Epistle from a Bone-setter. A Rod for the Fool's Back.* London, Callow, 1810, 1*s.*

ART. 25.—*The Vaccine Scourge, No. III. Part II. containing the Cambridge Report, with a poetical and philosophical Epistle from a Bone-setter. A Rod for the Fool's Back.* London, Callow, 1810, 1*s.*

SOME very caustic remarks are contained in this publication on the conduct of Sir Isaac Pennington and other Anti-Vaccinists. The author is a sprightly writer, and brandishes the weapons of satire and ridicule with considerable potency and effect.

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ART. 26.—*Guy's School Geography on a new and easy Plan; comprising, not only a complete general Description, but much Topographical Information in a well digested Order; exhibiting three distinct Parts, and yet forming one connected whole. Expressly adapted to every Age and Capacity, and to every Class of Learners both in Lady's and Gentlemen's Schools. By Joseph Guy, Author of the Pocket Encyclopædia, &c. &c.* London, Cradock, 1810, 3*s. bound.*

THIS may be a useful school book; but Mr. Guy should evince a little less ostentation and practise a little more modesty when he writes another title page.

ART. 27.—*Who Fares Best, the Christian or the Man of the World? or the Advantages of a Life of real Piety compared with a Life of fashionable Dissipation. By Colonel Burn, of the Royal Marines, Author of 'The Christian Officer's Complete Armour, &c. The third Edition.* London, Mathews and Leigh, 1810, 12*mo, 2s. 6d.*

COLONEL BURN, deserves great praise for his *good intentions* in publishing this little volume. The question, *Who fares best?* is discussed in a dialogue between Horatio and Eugenio. Some of the illustrations which Eugenio employs to convince his friend of the superior advantages of pious habits, are very ingeniously put, and in a way that is more likely to arrest the attention of common readers, than any great depth or solidity of argument. The following may serve as a slight specimen of the mode in which the dispute is carried on. Horatio speaks.

'Hor. It is now some years, Eugenio (I must acknowledge to my shame), since the Bible and I have dropped acquaintance; therefore I may be mistaken in what I am going to say: but I think, I have read somewhere in it, that Paul once asked the Lord, three times, for something or other he wanted; and was refused after all. Pray how does this agree with what you advance?

'Eug. Perfectly well. And also affords an additional advantage to the christian: in that, being an imperfect creature, in a very imperfect state, he may sometimes ask, and certainly does ask, what would prove very hurtful to him; therefore, it is his unspeakable mercy, that the Lord wisely and graciously withholds every thing of this kind, and only confers what he knows will tend to his real good. My little boy begged very hard, the other day, for a rotten apple I had filled with poison, and was going to place it in a hole, through which the rats passed. Do you think that I should have been his friend, had I granted his request?'

Colonel Burn, says in his preface that he intends to appropriate the profits of this work to 'the support of the Gospel in the church of Christ, at Strood.'

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ART. 28.—*The French Student's Vade Mecum, or indispensable Companion; in which are displayed the different cases of Persons and Things, as required by all the French Verbs and adjectives, the different Prepositions which they govern, those required by the Substantives and the different Moods, which must follow the Conjunctions. By the Rev. P. C. Levasseur, a Native of France, and Chaplain of the Cathedral of Lisieux.* London, Longman, 1809.

THIS little work is well calculated to answer the object professed in the title, and to be useful to the student or the traveller, whom it will assist in speaking or writing the French language with grammatical propriety, and furnish with information, which may often be sought in vain in more expensive publications.

ART. 29.—*Thomas Payne defended and completely justified; or a Reprimand for the Grand Junction Canal Company. Stating particulars of the very hard Treatment inflicted upon him by that Company; and of their uniform Refusal to do him justice: wherein their arbitrary Proceedings, impolitic Conduct, and wantonly ruining of him, a poor old lame Man, upwards of fourscore Years of age, are pourtrayed, &c.* London, *printed for the Author by* Darton and Harvey, 1809, 2s.

A TALE of distress sustained by an old man of fourscore cannot but excite commiseration. Of the truth of the narrative, which Mr. Payne has here given of the oppression and injustice, which he professes to have endured, we have no means of judging; but, *if it be true*, we must say that he has experienced wrongs which the company ought to redress.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Philosophical Transactions for 1809, Part II.
Sotheby's Constance de Castille.
Account of the Ferroe Islands.
Musæ Cantabrigienses.
Ensor on National Government.
Ackermann's Microcosm of London.
Crabbe, Borough, a Poem.

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Alphabetical Catalogue, or List of Books published in June, 1810.

Anonymous, (The) 2 vols. crown 8vo. 12s. boards.

Bradstreet—The Sabine Farm, or Poem; into which is interwoven a Series of Translations, chiefly descriptive of the Villa and the Life of Horace. By Robert A. Bradstreet, Esq. A. M. 8vo. 9s.

Barrett—Woman, a Poem. By Eaton Stannard Barrett, Esq. Student of the Middle Temple, 12mo. 4s. 6d. boards.

Bradley—A Series of Questions adapted to Dr. Valpy's Latin Grammar, with Notes by C. Bradley, M. A. 12mo. 2s. 6d.

Brackenbury—Natale Solum, and other Poetical Pieces. By Joseph Brackenbury, of Benet College, Cambridge, 8vo. 8s.

Barrington—Historic Anecdotes & Secret Memoirs of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington, part 2, 4to. 1l. 1s. boards.

Carwithen—A View of the Brahminical Religion, in its Confirmation of the Truth of the Sacred History, and in its Influence on the Moral Character. By the Rev. J. B. S. Carwithen, M. A. 8vo. 10s. 6d. boards.

Cumberland—Original Tales. By George Cumberland, 2 vols. 12mo. 10s.

Clarke—*The Rival Princes*; or, a faithful Narrative of Facts, relating to Mrs. M. A. Clarke's Political Acquaintance with Col. Wardle, Major Dodd, &c. &c. who were concerned in the Charges against the Duke of York. By Mary Anne Clarke, 2 vols. royal 12mo. 12s.

Cowley—The Siege of Acre; a Poem, in 4 Books. By Mrs. Cowley, f. c. 8vo. 6s. boards.

Castlereagh—Substance of the Speech of Lord Viscount Castlereagh, 25th of May, 1810, upon Mr. Grattan's Motion for a Committee to take into Consideration the Roman Catholic Petition.—To which are annexed, the Documents therein referred to, price 2s.

De Luc—Geological Travels. By J. A. De Luc, F. R. S. Vol. 1st, Travels in the North of Europe, 8vo. 12s.

Euler—Elements of Algebra. By Leonard Euler, translated from the French, with the Additions of La Grange, and the Notes of the French Translator, 2 vols. 8vo. 1l. 4s. boards.

Feeling, or Sketches from Life; a desultory Poem. By a Lady, 12mo. 5s.

Foskett—Facts and Observations explanatory of the Conduct of Capt. Foskett, of the 15th Light Dragoons, as one of the Seconds in a Duel, in the Year 1806; together with Testimonials respecting his general Conduct from the Field Officers of that Regiment. By Capt. Foskett, 8vo. 2s.

Grattan—The Speech of Mr. Grattan on the Catholic Question, as delivered in the House of Commons on Friday, May 18th, 1810, 8vo. 2s. sewed.

Graham—Sketches descriptive of the picturesque Survey of Perthshire. By Patrick Graham, D. D. 12mo. 3s. 6d.

Hippisley—Substance of the Speech of Sir John Cox Hippisley, Bart. on seconding the Motion of the Right Hon. Henry Grattan, to refer the Petition of the Roman Catholics in Ireland to a Committee of the House of Commons, on Friday, 18th of May, 1810, 8vo. 3s. 6d.

Hector, a Tragedy in five Acts. Performed for the first Time at the French Theatre in Paris. Feb. 1st, 1809, 8vo. 3s. 6d.

Johnston—Narrative of the Operations of a Detachment in an Expedition to Candy, in the Island of

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Ceylon, in the Year 1804. By Major Johnston, of the Third Ceylon Regiment, 8vo. 8s.

Letter (A) containing Observations on some of the Effects of our Paper Currency, and on the Means of remedying its present, and preventing its future Excess, 8vo. 2s 6d.

List (A) of Sinecures, Places, and Pensions, 8vo. 4s.

Lines on the lamented Death of Sir John Moore, suggested by reading "Moore's Narrative of the Campaign in Spain," 4to. 1s. sewed.

Leckie—An Historical Survey of the Foreign Affairs of Great Britain, for the Years 1808, 1809, 1810, with a view to explain the Causes of the Disasters of the late and present War, By G. F. Leckie, 8vo. 12s. bds.

Lovett—Thoughts on the Cause of Evil, Physical, and Moral, in a Series of Letters. By Henry William Lovett, crown 8vo. 5s.

Marryatt—Observations on the Report of the Committee on Marine Insurance, with a few incidental Remarks on a Pamphlet lately published, intitled "A Letter to Jasper Vaux, Esq." By Joseph Marryatt, Esq. M. P. 8vo. 2s. 6d.

M'Callum—*The Rival Queens*; or, Which is the Darling? containing the Secret History of the Origin of the late Investigation, in Answer to Mrs. Clarke's Rival Princes. By M'Callum, price 8s.

Mason—The Georgics of Publius Virgilius Maro, translated into English Blank Verse. By James Mason, Esq. 12s. 6d. boards.

Moore—A Letter to the Roman Catholics of Dublin. By Thomas Moore, Esq. 8vo. 2ls. sewed.

Military (The) Law of England, (with all the principle authorities) adapted to the general Use of the Army in its various Duties and Relations, and the Practice of Courts Martial, 8vo. 10s. 6d. boards.

Monk—A Letter to the Rev. S. Butler, M. A. Head Master of Shrewsbury School, from the Rev. James Henry Monk, M. A. Regius Greek Professor in the University of Cambridge, with Mr. Butler's Answer, 8vo. 1s. 1d.

Melville—Substance of the Speech of Lord Viscount Melville in the House of Peers, 21st of May, 1810, on the Subject of Troop Ships, with an Appendix, price 2s. 6d.

Nicol—The Gardener's Kalendar, or Monthly Directory, or Operations in every Branch of Horticulture. By Walter Nicol, 8vo. 14s.

Nares—Essays and other Occasional Compositions, chiefly reprinted. By the Rev. R. Nares, Archdeacon of Stafford, 2 vols. post 8vo. 16s. boards.

Potts—Gazetteer of England and Wales; containing the Statistics, Agriculture and Mineralogy of the Counties, &c. By Thomas Potts, 2 vols. 8vo. 1l. 7s.

Picture (A) of Verdun, or the English detained in France, 2 vols. f. c. 12s. boards.

Political (A) Catechism; adapted to the present Moment, 8vo. 1s. 6d. sewed.

Russell—The Practical Regulator. By John Russell, Esq. Lieutenant and Adjutant, Nottingham Staff. Author of the "Drill Movements of a Battalion," Military Experiments, &c. royal 8vo. 35 plates, 1l. 1s. boards.

Stray—Minstrel of the North, or Cambrian Legends, being a Practical Miscellany of Legendary, Gothic, and Romantic Tales. By J. Stray, 8vo. 10. 6d. boards.

Stewart—The Travels of Mirza Abu Taleb Khan, in Asia, Africa, and Europe, during the Years 1799, 1800, 1801, 2, & 3, translated by Charles Stewart, Esq. M. A. S. 2 vols. 8vo. 1l. 1s. boards.

Scott—Inquiry into the limits and peculiar Objects of Physical and Metaphysical Science, tending principally to illustrate the Nature of Causation. By R. E. Scott, A. M. 8vo. 8s. boards.

Tales original, and from the Spanish, with Wood Cuts. By a Lady, 8vo. 12s. boards.

Wilson—Letters on the Truth and certainty of Natural and revealed Religion, addressed to a Student at the University. By the Rev. Joseph Wilson, A. B. 12mo. 4s. 6d. boards.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XX. JULY, 1810. No. III.

ART. I.—*Philosophical Transactions of the Royal Society of London. For the Year* 1809.—Part II.

X. *On Platina and Native Palladium from Brasil. By William Hyde Wollaston, M. D. Sec. R. S.*

PLATINA was for more than sixty years brought only from Choco and Santa Fé. About three years ago, M. Vauquelin discovered this metal in some gray silver ores from Guadalcanal, in Estremadura; and lately it has been detected in a mineral received from the gold mines in Brasil; and it is the more curious, from having grains of native palladium mixed with it. This ore is, in its external character, very different from the common ore of platina. It differs also in its chymical properties. It appears to be free from iron, iridium, and rhodium; it contains a small quantity of gold in its composition; and small particles of gold (alloyed with silver) are discernible through it.

The palladium appeared to be nearly pure, and was in distinct grains. It is evidently alloyed with iridium, which occasions a presumption that osmium and rhodium may hereafter appear, when the mineral can be obtained in larger quantity. The grains of native palladium have radiating fibres, by which external character, Dr. Wollaston was able to distinguish it in the small specimen of this ore which he had the opportunity of examining.

XI. *On a Native Arseniate of Lead. By the Rev. William Gregor. Communicated by Charles Hatchett, Esq. F. R. S.*

This mineral was found in the mine called Huel Unity, a very rich copper mine, in the parish of Gwennap, Cornwall. It is regularly crystallised; the form of its most perfect crys-

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tals is an hexaedral prism; their colour consists of a variety of tints of yellow. Preliminary experiments proved to Mr. Gregor that this fossil consisted chiefly of oxide of lead, arsenic acid, and a small quantity of muriatic acid. An analysis, which seems to have been conducted with sufficient skill and precision, gives the constituent parts of it in one hundred as follows:

Oxide of lead - -	69.76
Arsenic acid - -	26.40
Muriatic acid - -	1.58

We must observe that Mr. Gregor has neglected the best of all proofs of the existence of the arsenic acid; the reduction of the metal, which might, we should think, have been very easily effected. But, notwithstanding this defect, Mr. G's. memoir contains some facts which deserve notice. We will mention one or two.

1. Mr. Gregor found it impossible to dissever arsenic acid and lead by the medium of an aerated alkali; a small part of the acid united to the alkali, but the far greater portion remained with the lead. 2. Nor would ammonia take any arsenic acid from the lead. The mineral was dissolved in nitric acid, carbonate of ammonia was added, which precipitated the mineral in an unaltered state. 3. Mr. Gregor found considerable difficulty in determining the quantity of muriatic acid, by precipitating a solution of the mineral in nitric acid by nitrate of silver. The result was variable.

'I found,' he says, 'that the muriat was more abundant in the cases, where I employed a vessel with a long neck for the solution, and *did not expose it to heat*.'

'I concluded, therefore, that when the process was conducted under different circumstances, the predominating *mass* of nitric acid produced its effect, and volatilized a portion of the muriatic.'

This is a striking example of the uncertainty of chemical agents, even those in which we are used to place the greatest confidence.

XII. *An Anatomical Account of the Squalus Maximus, (of Linnæus) which in the Structure of its Stomach forms an intermediate Link in the Gradation of Animals, between the Whale Tribe and Cartilaginous Fishes. By Everard Home, Esq. F. R. S.*

From the anatomical description of this fish, it appears in many respects similar in its structure to the shark, but it differs essentially from it in the form of the stomach, and constitutes in that respect an intermediate link between the shark and the

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whale. Mr. Home has given a very accurate account of it, and has favoured us also with a drawing of the fish; and also of a mutilated fish, a drawing of which had been sent to Sir Joseph Banks from the Orkneys, and which had been supposed to be a sea snake. Mr. Home thinks it to have been a squalus. We have plates also of the stomach of the squalus, of a portion of the intestines, and of the stomach of the dog-fish, to shew the difference of its structure from that of the squalus.

XIII. *On an Improvement in the Manner of dividing Astronomical Instruments. By Henry Cavendish, Esq. F. R. S.*

In the first part of the transactions for 1809, Mr. Froughton had pointed out the inconvenience and errors that are caused in dividing instruments by continual bisections, from putting the point of the compasses into the divisions previously made in order to measure others, by which process the points are enlarged, and often displaced. Mr. Cavendish has sought to avoid this inconvenience by using a beam compass, having only one point, and a microscope made to slide along the beam, which serves as the centre. The actual centre of the compass is fixed out of the circle or arc to be divided, on a block or frame of wood, which is moveable in order that it may be so adjusted, that the point and the microscope shall be both in the circumference of the arc. In using this compass it is directed that the microscope should be fixed at one end of the arc to be bisected, and at such a distance from the point of the compass as is equal, or nearly equal, to the chord of half the arc; then making a scratch with the point, it will bisect the arc nearly. By proceeding in the same manner at the other extremity of the arc, the middle point between the two scratches will accurately bisect the arc. The author has also described a singular method by which a given arc may be divided into five equal parts, by repeating the chord of the fifth part along the arc from each end; but in this case, the intervals between the scratches must be divided into five parts; and he therefore thinks it advisable that a micrometer should be used with the microscope, with which assistance the true point of division may be found with great accuracy. He has shewn that this method of quinquesecting is not liable to much greater errors than that of bisecting. We know not what objection might occur in practice, but this method appears calculated to be of much service to the artist. The apparatus is simple, and the operation easy.

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XIV. *On a Method of examining the Divisions of Astronomical Instruments. By William Lax, M. A. &c.*

The author has been led to the invention described in this paper, by considering how liable the divisions of our best instruments are to errors, which he is convinced are of much greater magnitude than is commonly supposed. The general principle of his method consists in comparing with each other (by means of a fixed concentric arc, to which a moveable microscope is attached) all arcs of the same nominal length, such as the two semicircles, the four quadrants, the six arcs of sixty degrees, &c. taking the larger arcs first, and then their subdivisions; the excess or defect of each with respect to the first arc of the same kind, which is taken as the standard, is noted down. The author has shewn in what manner the corrections may be made from these measurements. He has also investigated the *maximum* of error that can arise in the examination, from inaccuracies in adjustment, or in reading off the measurements, which he makes to be 12·86 seconds, on the supposition that an error of one second may be made in each reading: but as he is satisfied that he 'can read off to a certainty within less than three quarters of a second,' the greatest error is reduced to 9·63 seconds. This process possesses one great advantage, which is, that any observation may be corrected by comparing it with the whole circle, or with some multiple of the arc, without having occasion to correct other divisions. The method is described with much simplicity and clearness.

XV. *On the Identity of Columbium and Tantalum. By William Hyde Wollaston, M. D. Sec. R. S.*

Chymists have already suspected that Mr. Hatchett, under the name of Columbium, and M. Skeberg under that of Tantalum, had described the same substances. The columbite and the tantalite, from whence the metallic oxides are respectively produced, are so much alike in their physical characters that, says Dr. Wollaston, 'it is extremely difficult to discern a difference that can be relied upon.' By analysis they are found to consist of the same three ingredients; a white oxide and small quantities of iron and manganese. The white oxide is the substance in question, and Dr. Wollaston, by a minute and critical examination of the effects of reagents, has sufficiently established their identity. The paper is interesting, from the masterly manner in which the tests are applied.

It is very remarkable that though the strong mineral acids

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have no power of dissolving the oxide of either of these minerals, each one completely dissolved by the vegetable acids; the oxalic, the tartaric, and the citric; and under the same limitations. This agreement seems completely to establish the identity of the two substances.

In one point, however, they disagree. The specific gravity of columbite is 5,918; that of tantalite 7,953. Dr. Wollaston conjectures that this circumstance may be owing to a difference in the state of oxidation; from the state or mode of aggregation; and in part from actual cavities in the mass of columbite.

XVI. *Description of a reflective Goniometer. By William Hyde Wollaston, M. D. Sec. R. S.*

We believe that our readers may comprehend the use of this ingenious contrivance by means of the following extract from Dr. Wollaston's paper:

'The instrument which I use, consists of a circle graduated on its edge, and mounted on a horizontal axle, supported by an upright pillar. This axle being perforated, admits the passage of a smaller axle through it, to which any crystal of moderate size may be attached by a piece of wax, with its edge, or intersection of the surfaces, horizontal and parallel to the axis of motion.

'This position of the crystal is first adjusted, so that by turning the smaller axle, each of the two surfaces, whose inclination is to be measured, will reflect the same light to the eye.

'The circle is then set to *zero*, or 180°, by an index attached to the pillar that supports it.

'The small axle is then turned till the further surface reflects the light of a candle or other definite object to the eye, and lastly, (the eye being kept steadily in the same place) the circle is turned by its larger axle, till the second surface reflects the same light. This second surface is thus ascertained to be in the same position as the former surface had been. The angle through which the circle has moved, is in fact the supplement to the inclination of the surfaces; but as the graduations on its margin are numbered accordingly in an inverted order, the angle is correctly shewn by the index, without need of any computation.'

XVII. *Continuation of Experiments for investigating the Cause of coloured concentric Rings, and other Appearances of a similar Nature. By William Herschel, L. L. D. F. R. S.*

In the former part of his paper, Dr. Herschel has proved that only two surfaces, which are in contact with each other, are essential to the formation of coloured concentric rings.

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Applying this principle to other combinations of surfaces, the doctor shows that a cylindrical surface in contact with a plain surface, or with another cylindrical surface, gives coloured streaks of a lively red and green; that a combination of cylindrical and spherical surfaces produces coloured elliptical rings; and that irregular surfaces produce irregular and variegated coloured figures. These facts, of which the principles are of easy comprehension, are illustrated by apt experiments. Between plain and parallel surfaces no such phenomena can ever be perceived, unless by pressure the uniformity of either of the surfaces be destroyed, and one or both of them be made to assume a degree of curveture at the point of contact. But it is necessary that the incumbent plain glass should be of a parallel thickness, otherwise colour is produced. This case is considered in another part of this memoir.

Hitherto the cause of the configuration only of these phenomena has been considered. The doctor next proceeds to investigate the production and arrangement of the colours.

The arrangement of the colours of the rings is prismatic; that is to say, red, orange, yellow, green, blue, indigo, and violet. To illustrate, therefore, the production of these colours, the doctor has recourse to prismatic experiments

If a right angled prism is laid down on a table before an open window, and the eye brought to a convenient altitude, and pretty near the side of the prism a bow may be seen in it, which from the predominant colour may be called blue. This phenomenon has been noticed by Sir Isaac Newton, and explained by him, by what he has called the different reflexibility of the rays of light, falling on the base of the prism. But Dr. Herschel has shown that this appearance can be perfectly accounted for upon the common and well-known principle of the different refrangibility of the different coloured rays. At a certain angle of obliquity a ray of light cannot pass through glass into air, but is reflected. This angle is different for the different coloured rays. Hence, when there are a number of rays passing in every direction within glass, there must be a certain space in which all the violet and portions of the indigo, of the blue, and half the green will be reflected, and uniting form an assemblage of which the predominant colour will be blue, whilst the other half of the prismatic colours belonging to the same rays are transmitted through the base of the prism. Dr. Herschel has given the proper elements of this bow, determining the angle subtended by it to be 21′ 41″ 5. For seeing it the eye must be placed so, that the middle ray of the bow coming to the eye must make an angle of 49° 57′ 3″, 3, with the reflecting base.

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'The angles,' says the doctor, 'at which the rays that constitute the blue bow are separated from the rest may very properly be called *critical*, and the effect, which is the consequence of the oblique incidences that have been given, may with equal propriety be called a *critical separation* of the differently coloured rays of light.'

But besides the blue bow a red one may be observed in a situation nearly similar. To see it, the observer should be placed in the open air, and standing with his back within a few feet of some wall or building hold the side of an equilateral prism flat over his eyes, and look upwards to an altitude of about 30°; a beautiful arch will be visible of a deep red colour, succeeded by a bright orange and yellow, with a considerable portion of green on the inside. This appearance Dr. Herschel explains upon the same principle of the different refrangibility of light. Of the white incident light a portion at a certain degree of obliquity will be divided into two portions; the least refrangible will be reflected by the external side of the prism; the most refrangible, consisting of the red, orange, yellow, and half the green will enter the prism, and impress the eye with its appropriate sensation. The whole angle of this bow, formed again by a *critical* separation of light, but on a different side of the prism is calculated to 15′ 46,″ 1, and the mean obliquity of the eye is 49° 38′ 19,″ 5. Both in this and the former computation, the refraction of the surface nearest the eye is neglected. In fact this will alter its apparent position, and prisms which have large refracting angles will magnify the bows more, and require the eye to be nearer than those which have smaller angles.

These bows may both be projected upon the ceiling of a dark room, by placing a prism in a due position to a beam of light. The glass through which the beam is admitted must be roughened evenly on both sides, the formation of the bows requiring scattered light. To form the red bow, likewise, the side most exposed to the incident light should be covered, the rays of which it is composed being those which fall with great obliquity on the base of the prism. The splendor of the direct incident light would prevent the red bow from being so distinctly visible.

Both these bows may be made visible in the same prism.

'To prove this,' says Dr. H. 'let a right angled prism be laid down on a sheet of white paper before a window, and when the eye is placed in the proper situation for seeing a reflected blue bow, we may instantly transform it into a transmitted red one, by covering the side of the prism which is towards the light with

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a slip of pasteboard; for by stopping the direct light which before fell on the base of the prism, and was there reflected, we then see the bow by light intermitted from the paper through the base, which, as has been explained, will be red.'

'Similar experiments,' it is added, 'may be made by candle-light upon either of the bows; for when a sheet of white paper is pinned against a wall, that it may reflect the light of a candle placed upon a table about three or four inches from the paper, we may then see the blue bow in a prism placed upon a dark ground before the reflecting paper; and the green colour, which it is not very easy to perceive distinctly in day light, will here be very visible, and the more so if we use an equilateral prism instead of a right angled one. When the reflecting paper is removed from the wall and laid under the prism, that the light may be thrown upwards and transmitted through the base, we see a bow of a lively red colour.'

Plain surfaces cannot produce colours; but they have the power of modifying and multiplying them when produced. When a plain glass or metalline mirror is laid under the base of a right angled prism in which either of the bows are seen, the contact of the two plain surfaces produces a great number of coloured streaks, parallel to the bow, and most of them within, and some just under it. By *parallel* to the bow, we suppose the doctor means forming chords to the arc. The doctor makes use of this appearance to ascertain the nature of any coloured appearance in the prism. If by the application of a plain glass, coloured streaks are produced, it is a sign that the prismatic appearance is occasioned by the *critical* separation of light by the surface, to which the glass is applied. If not, it is caused by the common refractive power of the prism. The doctor has applied these principles to the explanation of several curious appearances, which may be observed in equilateral or rectangular prisms; of which he has given very pleasing and satisfactory solutions. But we feel it impossible to make them intelligible to our readers without the aid of the diagrams, by which they are illustrated.

The streaks that are produced by the application of a plain surface to the reflecting side of the prism, which forms the blue bow are composed of all the prismatic colours. A streak consists of a certain principal colour, and the intermediate tint which separates it from the next. The office performed by the surface of the subjacent plain glass, is to reflect back the rays of the transmitted red part of the spectrum, which being mixed with a blue part, both together, by their intersections, produce the streaks. A regular reflecting surface is necessary to their formation; for if a sheet of white

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paper, or double emeried glass be substituted for the plain reflecting surface, no streaks are produced.

The doctor next endeavours to trace the course of the rays, so as to convey an idea of the arrangement, by which these appearances are produced. The illustration is accompanied by a figure on the formation of which great labour must have been bestowed; but without this assistance, the general principle is evident enough.

When a white ray falls at the critical angle, a part of the light is reflected and another portion transmitted. At the point of incidence half the ray will be reflected; and at regular intervals (which may be made a subject of calculation) the red, orange, yellow, and a portion of the green meeting the second surface, will be also reflected, and again transmitted through the first medium; and both the reflected portion of the ray and the others, will pass upwards at the same angle at which they were incident, and will therefore form a coloured pencil of parallel rays. But the rays which after transmission reenter the prisms at different points, will not proceed in a parallel direction with those that by reflection from the same or neighbouring points form the blue bow. For this bow is formed of converging light. The rays, therefore, which reenter the prism will decussate and intersect each other. Some will converge, some will diverge, and some again will be parallel. These circumstances depending upon fixed and regular laws that give the streaky appearances. On this subject the doctor modestly concludes thus:

'It will be understood that I have only attempted to give some idea of the action of surfaces, in giving configuration to colours that are already produced; but that the principle of reflection is the cause of streaks will remain evident, even if the method of its action should not have been explained so much to our satisfaction as we might wish.'

It is evident that the critical separation of light must take place at every point of the reflecting or transmitting surface. If it is not seen it is because the proper rays cannot reach the eye. The form of an arch or bow is given, upon the same principle as that the rainbow itself is seen in the form of an arch, the eye being in the centre of the arch. If a prism be laid down, and the bow be kept in view, while we gradually draw the eye away; it will be seen that the curvature, which the bow had assumed, will continually be diminished, and nearly vanish at a moderate distance.

The following experiment evinces that the colours of the

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bow-streaks owe their production to the critical separation of the different parts of the prismatic spectrum:

'Let a plain glass be laid under the base of a right angled prism; then if the eye at first be placed very low, no streaks will be seen; but when afterwards the eye is gradually elevated, till by the appearance of the blue bow, we find that the principle of the critical separation of colours is exerted, the streaks will become visible, and not before; nor will they remain in view when the eye is lifted higher than the situation in which the effects of the critical separation are visible. It is therefore evident, not only that the colours are furnished by the same cause which produces the bow, but also that they are modified into streaks by the plain surface under the prism.'

The same fact is true if a spherical surface be substituted for a prism; it has been shown that coloured rings appear instead of streaks; but, like the streaks, these will not be visible, when the eye is below the place where the bows can be seen.

These are the principles which Dr. Herschell applies to account for the generation of coloured rings by lenses. The appearance of the bows is caused by the angle under which it must be received by the eye. They would appear to be straight lines could they be seen in directions perpendicular to a line drawn parallel to the edges of the prism. Suppose then a long prism bent round in a circular form so that its two ends might meet;—in this case these lines would be changed into rings, one of which would be formed by reflection, and the other by transmission. A lens is such a prism, differing only in that an angle contained between two lines applied as tangents to different parts of its surface is variable, whereas, the refracting angle of a given prism is constant. But the circular form of the lens, refracting and bringing the light to a focus in its passage out of the glass to the eye, prevents the bows becoming visible to the naked eye. This effect is proved by a very simple experiment. Upon the flat side of a prism, through which either of the bows is seen lay a plano-convex glass of a short focus. When the eye is brought near the focus of the lens, the bows will be entirely effaced as far as they are covered by the lens.

How then does it happen that there is no colour perceived when light falls upon plain surfaces and is transmitted? For some scattered light must, according to Dr. Herschel's theory, be critically separated, both at its entrance into the glass, and when reflected at the inferior surface. The answer to this difficulty is, that coloured light is indeed formed; but owing

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to the parallelism of the surfaces it cannot emerge. The reflection of a mean ray of the blue bow is at an angle of 49° 57′ 3,″ 3; this being likewise the oblique incidence on the upper surface, a ray coming in that direction with the mean refrangibility of the rays of the blue bow cannot come out of glass. And the same is true of the red bow. The colours become visible when the upper surface is inclined to the lower at an angle of nine degrees. A smaller angle would probably be sufficient to permit the emergence of the coloured rays. But the strong reflection from the outside of the glass, and the contraction of the dimensions of the bows are strong obstacles to the bows being perceived at a great obliquity.

We have now gone through Dr. Herschel's interesting paper. We must observe that some of the phenomena the doctor has not attempted to solve. We mean the great *number* of coloured concentric rings which are formed by the contact of only two surfaces; with intermediate dark spaces. This ought probably to be accounted for on a principle somewhat analogous to that which the doctor has used to explain the formation of coloured streaks; but there are so many circumstances to be taken into account, that it is hardly possible, perhaps, to give a strictly rigorous solution of the problem. But to Dr. Herschel must be given the praise of having rescued the science of optics from an arbitrary and unsatisfactory hypothesis; and having substituted a principle consonant to experiment, intelligible, and agreeable to the acknowledged principles of the science.

XVIII. *An Account of a Calculus from the Human Bladder of uncommon Magnitude. By Sir James Earle, F. R. S.*

The unhappy person who suffered the heavy affliction of this cruel disease, was the late Sir Walter Ogilvie, of Dundee. He had been rendered paralytic by a blow at the age of twenty-three; at the age of forty these symptoms of stone were perceived; and by improvident delay, the inconvenience increased to such a degree, that at length he could make no water without standing almost on his head, which he was obliged to do very frequently in the course of the day.

The stone was so large as to be felt above the pubis. An attempt was made by Mr. Cline to extract it by the usual lateral operation; but it was found impossible to bring the mass away; and therefore a few days after this attempt, 'he quickly resigned,' says the narrator, 'a singularly miserable existence.'

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The account of this stone is comprised in a few words:

'When taken out, the form of the stone appeared to have been moulded by the bladder; the lower part having been confined by the bony pelvis took the impression of that cavity, and was smaller than the upper part, which having been unrestricted in its growth, except by the soft parts, was larger, and projected so as to lie on the os pubis.

'A large excavation had been made in the lower part, which lay in the neck of the bladder, by the operation. The internal structure was thus exposed, in which appeared distinct stones or nuclei, now consolidated into one mass, disposed in layers.

'The weight of the stone was forty-four ounces, or three pounds four ounces (apothecary's weight) the form of it elliptical, the periphery, on the longer axis, sixteen inches, on the shorter, fourteen.'

In its chymical composition it appeared to consist of the triple phosphate of ammonia and magnesia, with phosphate of lime forming together the fusible calculus. It is deposited in the Surgeon's Museum, in Lincoln's Inn Fields.

XIX. *On expectorated Matter. By George Pearson, M. D. F. R. S.*

Dr. Pearson seems inclined to revert to the humoural pathology, on which subject we do not wholly differ from him. The varieties of expectorated matter he arranges under seven heads:

'1. The jelly-like semi-transparent kind of a blueish hue, excreted in a healthy state.

'2. The thin mucilage-like transparent matter, so copiously expectorated in bronchial catarrhs.

'3. The thick opaque straw-coloured, or white and very tenacious matter, coughed up in a great variety of bronchial and pulmonary affections; especially in that of tubercles.

'4. Puriform matter secreted without any division of continuity or breach of surface of the bronchial membrane, very commonly occurring in pulmonary consumptions.

'5. The matter which consists of opaque viscid masses, together with transparent fluid; or the second sort above stated, with nodules of the third or fourth kind.

'6. Pus from vomicæ of tubercles.

'7. Pus from vomicæ by simple inflammation of the lungs, and without tubercles.'

Dr. Pearson confines his observations in this paper to the five first of these species; of which he gives 1st. *The sensible or obvious properties*; 2d. *Agency, chiefly of Caloric*;

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3d. *Agency of Alcohol of wine*; 4th. *With water*; 5th. *Agency of acetous acid.* To these are added, 6th. *Some experiments with different objects, and the conclusions.* It being impossible for us to go through the detail of the doctor's experiments, we must be contented with giving the most important results.

It appears that all these kinds of matter contain the same ingredients, but in different proportions; and we presume to think that the doctor would have done well to have confined himself to the detail of experiments upon one species, and pointed out, *en passant*, any remarkable varieties. The essential ingredients are albuminous animal substance; and water impregnated with saline and earthy bodies. The first, Dr. Pearson calls, an animal oxide, and it forms commonly from five to six per cent. of the expectorated matter. The saline and earthy matters are, muriate of soda, potash, phosphate of lime, ammonia probably united to phosphoric acid; phosphate, perhaps of magnesia, carbonate of lime, a sulphate, vitrifiable matter, or perhaps silica, and oxide of iron.

According to the doctor's experiments, each of the human fluids contains neutralized potash; it is united to oxide of animal matter, or albumen, and therefore easily discoverable. In this Dr. P. differs from most chymists, who maintain that the circulating and secreted fluids are impregnated with soda. Dr. Pearson observes, not without the appearance of probability that,

'it seems much more reasonable that the human fluids should be found to contain potash than soda, united to some oxide, or destructible acid; because the former alkali is daily introduced with the vegetable food, and with the drink of fermented liquors, and it is as little likely to be destroyed, as the muriate of soda also induced in the very same way. The question must, however, be decided by experiment.'

The last of Dr. Pearson's conclusions is, that expectorated matter belongs to the class of coagulated fluids, and not of gelatinizable, or, as commonly asserted, mucous fluids.

XX. *On the Attractions of homogeneous Ellipsoids.* By *James Ivory, M. A.* Communicated by *Henry Brougham, Esq. F. R. S.*

This paper contains a method of simplifying the investigation of a problem which is of great importance to physical astronomy. The laws of the attractions of spherical bodies, and of spheroids of revolution, in some cases, have been given by Newton; but the case in which the attracted

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part is without the spheroid was left to the discovery of Le Gendre. La Place made the problem more general by extending it to all ellipsoids, or solids, whose three principle sections are ellipses; but his mode of treatment wants perspicuity, and is laboured. Mr. Ivory has investigated this general problem in a different manner, by a fluxionary process, perhaps as simple as the difficulty of the subject will allow: our limits will not permit us to enter into a detail of the method he has pursued. The investigation shews that some general results, which have been proved to obtain respecting the attractions of revolutions, obtain also with respect to any solids bounded by surfaces of the second order.

XXI. *Observations on Albumen, and some other Animal Fluids; with Remarks on their Analysis by electro-chymical Decomposition. By William Brande, F. R. S. Communicated by the Society for the Improvement of Animal Chymistry.*

Mr. Brande was led to the observations contained in this paper, by an attempt to investigate the nature of mucus. He found that the re-agents (nitrate of silver and acetate of lead) employed to detect mucus, act principally on the salts contained in it, and not merely on the secresion itself. He was led to attempt to deprive it of its salts by decomposing them by electricity, as applied by the voltaic battery. The apparatus being in action in the usual manner, a quantity of albumen collected on the negative side, whilst nothing was observed on the positive side. To explain this appearance Mr. Davy suggested, that the fluidity of albumen might depend upon the presence of alkaline matter, the separation of which, at the negative pole, would cause it to assume a solid form. Mr. Brande made therefore several experiments to verify this idea, the principal of which are here stated.

1. Distilled water extracts from coagulated albumen a viscid substance with strong alkaline properties; it appears to be an extremely dilute alkaline solution of albumen.

2. Alcohol also extracts alkaline matter.

3. Acids, by reason of their superior affinity to alkali, act more rapidly, and the coagulation is more perfect.

The alkali of albumen appears to be soda; the albumen contains likewise a muriatic acid. 'May not,' says Mr. Brande, 'a submuriate of soda exist in fluid albumen?'

On Mr. Brande's theory we must beg leave to remark that

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we conceive it requires farther experiments for its establishment. Can it be proved that the coagulated albumen is, after the separation of the water in which it has been boiled, wholly free from alkaline matter? The coagulation of albumen resembles so much that of the blood, and other juices both of animals and vegetables, to most of which this theory is inapplicable, that we cannot wholly assent to it, without farther proof.

Mr. Brande has successfully applied electrical decomposition to the analysis of other animal fluids. By this agent he separated albumen from saliva, the mucus of the oyster, the mucus of the trachea, &c. Both alkaline and acid matter was also evolved. The electri-chymical decomposition of bile affords albumen (in variable proportions) and soda at the negative pole; and at the positive pole a mixture of muriatic and phosphoric acids. The effect on milk is similar; but the separation of albuminous matter is not so rapid. The liquor of the amnios has the properties of a dilute solution of liquid albumen. This decomposition of albumen takes place in different ways, according to the electrical power employed. With a power comparatively high the coagulation goes on rapidly at the negative pole, but only very slowly at the positive pole; whereas, with an extremely low power, the coagulation is comparatively rapid at the positive surface, an alkaline solution of albumen surrounding the negative pole. It appeared that a battery of twenty-four three inch double plates is sufficient to effect a perfect coagulation at the negative pole, even where the albumen is diluted with so large a quantity of water, as to elude the usual tests.

XXII. *Hints on the Subject of Animal Secretions. By Everard Home, Esq. F. R. S. Communicated by the Society for the Improvement of Animal Chymistry.*

When the suprizing effects of the galvanic electricity on animal bodies was discovered, it was natural to conjecture that the electric fluid is a powerful instrument in the operations of the animal economy. Dr. Wollaston instituted an experiment, attempting to imitate secretion. Dr. Berzelius, in a work on animal chymistry, has maintained the doctrine that animal secretion, like all the other processes in animal bodies, is dependent on the nerves.

'Trace all the nerves,' he says 'leading to any secretory organ in a living animal, and divide them, being careful not to injure the blood-vessels and the structure of the organ itself, as little as may be: notwithstanding the continued circulation

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of the blood, the organ will as little secrete its usual fluid, as an eye deprived of its nerve can see, or a muscle whose nerve has been divided can move.'

What had suggested itself to Dr. Wollaston and others, suggested itself also to Mr. Home; but we do not see that he has been able to devise any new and correct experimental proof of electrical agency. He cites the well known facts concerning the electrical eel and torpedo, which have something very like a voltaic battery in their structure; and the equally well known experiment on the crural nerves of the frog.

In furtherance of Mr. Home's views, Mr. William Brande exposed blood both out of the vessels, and in the vessels, and also the serum of the blood to the electrical agency. It was found that the coagulation of the blood is an insurmountable obstacle to the long continued electrical action. In the experiments with the serum alone the result was nearly as described in Mr. Braude's paper on albumen.

'A low negative power of electricity separates from the serum of the blood an alkaline solution of albumen; a low positive power separates albumen with acid, and the salts of the blood. That with one degree of power, albumen is separated in a solid form, with a less degree it is separated in a fluid form.'

Mr. Home has thrown together his *hints* from these facts in the form of queries; but we cannot say that they tend to throw much light on a subject naturally so obscure as almost to repress the spirit of curiosity and inquiry.

XXIII. *On the comparative Influence of the Male and Female Parents on their Offspring. By Thomas Andrew Knight, Esq. F. R. S. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. F. R. S.*

'The apple, or crab of England, and of Siberia' (says Mr. Knight) 'however dissimilar in habit and character, appears to constitute a single species only; in which much variation has been effected by the influence of climate on successive generations; for the two varieties readily breed together, and the offspring, whether raised from the seeds of the Siberian, or British variety, were prolific to a most exuberant extent. But there was a very considerable degree of dissimilarity in the appearance of the offspring; and the leaves, and general habits of each, presented an obvious prevalence of the character of the female parent. The buds of those plants, which had sprung from the seeds of the cultivated apple, did not unfold quite so early in the spring; and their fruits generally exceeded, very considerably

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in size those which were produced by the trees which derived their existence from the seeds of the Siberian crab. There was also a prevalence of the character of the female parent in the form of the fruit, but the same degree of prevalence did not extend to the quality and flavour of the fruit; for the richest apple that I have ever seen, and which afforded expressed juice of much higher specific gravity than any other, sprang from a seed of yellow Siberian crab.'

Mr. Knight concludes from this, and other analogous facts that seedling plants, when propagated from male and female parents of distinct characters and permanent habits generally inherit much more of the character of the female than of the male parent. In some respects this remark is applicable to animals. In this opinion Mr. Knight differs from Linnæus, and other more modern naturalists.

Mr. Cline has observed that the dimensions of the fœtus, at the birth are regulated much more by the size of the female than of the male parent. In this Mr. Knight concurs with the remarks of the anatomist, but he disagrees as to his inference respecting the advantage of propagating from large in preference to small females. Nature, he observes, has given to the offspring of many animals the power at an early age to accompany their parents in flight; in such animals the legs are very nearly of the same length at the birth as when they have attained their full growth. But their growth is regulated by a different law: males, which at their birth, had their legs nearly as long as those of their mother mares, when examined at five years old, were found, in the depth of their chests and shoulders, to exceed very little their male parent. They were therefore very ill formed, and consequently worthless; whilst other mules from the same male parent, (a Spanish ass) but from mares of small stature, were perfectly well proportioned.

XXIV. *On the Effect of westerly Winds in raising the Level of the British Channel. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. F. R. S.*

Mr. Rennel, in his '*Observations on a current that often prevails to the westward of Scilly*,' slightly mentioned the effect of strong westerly winds in raising the level of the British Channel; in consequence the waters escaping through the strait of Dover, into the North Sea, must form a current through the strait, and drive ships to the Northward. The loss of the Britannia, East India ship, Mr. R. ascribes to this current. She sailed from her anchorage between Dover and

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the South Foreland towards Portsmouth; strong gales between the west and south-west arose; from the thick weather the pilot was left entirely to his reckoning and the lead; and when it was concluded that the ship was clear of the Goodwin, she struck on the north-eastern extremity of the southermost of those sands. The ship then must have drifted to the north, which Mr. Rennel ascribes with great probability to the current.

Mr. Rennel mentions other facts in confirmation of his opinion, which we apprehend to be founded in truth.

(To be continued.)

ART. II.—*Constance de Castile; a Poem, in ten Cantos. By William Sotheby, Esq. 4to. pp.* 191. Cadell, 1810.

THE heroine of this poem is the daughter of Peter the Cruel, king of Castile, who by her marriage with John of Gaunt, conveyed to the house of Lancaster, the honourable, but barren portion of a royal title. History, which records with scrupulous minuteness the births, the marriages, and the deaths, of princes, has left us hardly any further memorial of this Spanish heiress; and it is this churlish silence which Mr. Sotheby, out of pure courtesy, has set himself to supply. To say the truth, however, he has not put his invention to any great stretch to furnish materials. It was easy enough to convert her future spouse into a chivalrous lover, and not very difficult to summon a believer in 'termagaunt,' just to act the part of an unsuccessful rival, and perish by the champion's sword. All the rest is plain sailing; and whether the story be told in the form of simple narrative, or eked out by the hackneyed methods of dream and prophecy, the slumbers of the reader are at no time disagreeably interrupted by those unlucky starts of imagination, or uncivil bursts of genius which we are apt to expect (but often, surely, without sufficient reason) from a poet.

The bugbear nickname with which a successful usurper branded the memory of Don Pedro, has not prevented modern historians from doing justice to the virtues, and making all reasonable allowance for the crimes of a prince, whom the mirrour of English chivalry esteemed worthy the aid of his honourable sword. True to the voice of history, Mr. Sotheby has represented him as equally brave and unfortunate, but secretly afflicted with unceasing remorse for the base murder of his wife, Blanche of Bourbon, whom he is believed

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to have poisoned on suspicion of adultery. His prior attachment for Maria de Padilla, and elevation of her to the crown of Castile soon after the death of his queen, leave but too much reason to imagine that, although Blanche may not have died innocent, yet, that a motive more dishonourable than that of jealousy concurred, at least, in driving him to the commission of that atrocious act of wickedness. Constance was the fruit of his marriage with Maria, who died herself during her daughter's infancy.

Mariana relates that soon after the death of Blanche, Don Pedro was hunting in the forests of Medina Sidonia, when he was met by a shepherd of terrible aspect, who threatened him. Of this story Mr. S. has taken advantage; but he has added to it a piece of horror, which (as instances of invention are so extremely rare) we shall mention, though we think it might as well have been omitted. We will give it in the poor king's own words, used by him when confessing the crimes of his former life to the Black Prince, previous to imploring his assistance against the usurper; a confession of which we do not exactly comprehend the utility at that moment, except that it was a *convenient* mode for Mr. S. to make his readers acquainted with circumstances passed prior to the commencement of the poem.

'As mid Sidonia's wood my way
Through a dark glen's deep covert lay,
A form surpassing human height
Terrific! tow'rd before my sight;
And loud and awful as the roar
Of ocean bursting on the shore.
Murderer;'—exclaim'd—'in mercy sent,
I warn of woe to come——repent!
Deem not, like shadows of the night
I pass, and vanish from the sight:
The belt that hapless Bourbon wove,
Present and pledge of nuptial love,
Shall, yearly, on the fatal day,
What time her spirit past away,
Harass thy soul with sights unholy,
And fill with wild'ring melancholy.
Lo! at my touch, 'tis stain'd with gore,
No power its lustre shall restore,
Nor act, nor force of mortal hand
Unclasp th' inextricable band:
Till deep remorse mourn Bourbon slain,
And contrite tears efface the stain.' *p.* 139—140.

Now, as Blanche's death was effected by poison, not by assassination, we think that some token of remembrance

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might have been found (especially by a supernatural agent) more appropriate than that of a *bloody* girdle.

To proceed—the cruelty of Don Pedro, (say his enemies) his severe administration of justice, (according to his advocates) excited against him so universal a spirit of discontent throughout his dominions, as in the end enabled his natural brother Henry, count of Trastamara, to wrest the sceptre from his hands. Corunna alone held out against the usurper's forces at the time when the action of the poem commences. Peter had been absent for a year and a day, (the time is very accurately measured) seeking assistance at the court of Lisbon; and his return to his afflicted but loyal city, is preceded by a tempest, which leading to no result, was only introduced for the sake of some picturesque stanzas.

> 'It was a boisterous night,
> And bitterly the blast o'er ocean howl'd;
> No kind star lent its light
> As on the world of waters darkness scowl'd;
> Save whereon bold Corunna's height,
> From the lone tow'r that crown'd the steep,
> Glanc'd a swift gleam along the deep,
> Flash'd to and fro by fits, and seem'd to mock the sight.
>
> 'It was a fearful hour,
> No voice but of the winds and waters heard,
> Or the shrill wailing of the storm-tost bird;
> And in the lulling interval,
> The momentary slumber of the gale,
> At due time from the sea-girt tow'r:
> The still ear caught the measur'd sound
> Of one who lonely pac'd, and told to-night his round.'
>
> *p. 7—8.*

Scarcely is he landed, before, (remembering, perhaps, that the hour of the bloody belt is coming) he goes down into a cave to visit the tomb of Maria de Padilla, though, why the nation should have been put to the expence of conveying the corpse of that lady all across Spain from Seville (where she died) to Corunna, (where, at the time, there could have been no prospect of the king's ever being forced to reside) for interment, is another of those crabbed questions which now and then force themselves uncalled upon the inquisitive reader. It is lucky for Mr. S. however, that such was, or might have been the case; since the first canto of his poem, could not otherwise have been written. Peter is terrified by certain spectres which appear to him at this tomb, to such a degree, that he draws his sword with intent to put an end to his days, when another very fortunate event takes place. His daughter

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Constance comes into the sepulchre by chance, in the very nick of time to hold his hand, and drive away the blue devils.

Meanwhile famine makes such rapid strides in the town of Corunna, that it is impossible to say what might have ensued, if one Almanzor, a Moorish king, who had formerly fallen in love with Constance at a tournament, had not come with a fleet into the harbour, where he offers his assistance to supply the town only on condition that Constance becomes his wife. Don Pedro stipulates for *a year and a day*, during which time, if no Christian prince shall restore him to his crown, and claim his daughter for a reward, Almanzor is to have her at the expiration of it.

Another fictitious personage is now introduced. Julian, a page, whose secret history is that he was the fruit of an illicit commerce between Eleanor, the sister of Maria de Padilla, and a Spanish knight, and was committed by his mother on her death-bed to the care of the queen. He was in consequence brought up together with Constance, for whom he ever retained the love of a brother, refined to all the enthusiasm of chivalrous Platonism. On this occasion, he leaves Corunna privately, and hastens to the court of the Black Prince at Bourdeaux, where, at a public festival, he humbles himself before all the English and Gascon lords assembled, and implores their assistance for the relief of his beloved mistress. The gallantry of John of Gaunt decides the doubts and hesitation of his more prudent brother, and instantly vows himself the devoted and enamoured champion of the unfortunate princess. Preparations are made for embarking a large force to the relief of Corunna, and Julian hastens back to report his success.

Adverse winds, however, prevent the sailing of the expedition—Corunna, hard pressed, is on the point of submitting to the usurper. The year and a day is nearly come round for the promised sacrifice to Almanzor, and nothing is left for the king and his daughter but to throw themselves on the protection of the court of Bourdeaux. Accordingly they leave the besieged town with a small escort, and make good their passage to the Garonne. In full assembly of the English nobles, Don Pedro makes confession before the Black Prince of his ancient misdemeanours, but claims his protection for his misfortunes. John of Gaunt enthusiastically renews his vows of allegiance to the empress of his soul, and is just about to remove the veil which (by her agreement with Almanzor) she was bound to wear during the year of probation; when Almanzor suddenly discovers himself in the person of an

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unknown knight who had followed them from Corunna. A challenge is instantly given and accepted. Almanzor is slain in due form, and Lancaster in due form declared conqueror, both of the Moor and of the lady. At last an army is collected, and the march begins in military pomp, a catalogue being first very fairly written out, both of the knights who composed the cavalcade, and of those on the side of the usurper, against whom they were about to act.

'From Aquitaine's heroic throne,
A voice rekindling war is gone,
Gaul, and du Guesclin, Edward braving,
Their banners in defiance waving,
Exultant on Castilia's coast,
Gather their numbers, host on host.

'There the liege-lords of Arragon,
Circled with many a war-train'd son,
St. Venant, there, his flag displaying,
De Bergette's, here, his strength arraying;
Le Begue de Villiers arms this train,
That, headed by the stern Villaine,
There, Ferrand, Gauvain de Baillueil
And chiefs of Hainault's ancient rule,
Lord d'Antoign, and the brave Brisueil:
These the usurper's force sustain,
Edward upholds the throne of Spain.

'At Edward's voice, at glory's call,
The barons from their banner'd hall,
Seize the triumphant spear and shield,
And fearless seek the unequal field.
Never, ere yet the battle bled,
Reck'd England's host by Edward led;
What numbers dar'd their chief oppose,
They sought but to confront their foes:
Nor deign'd to count, till mercy staid
The havoc of his slaughtering blade,
And conquest pointing to the slain,
Bade pity ransom half the plain.

'Fair beams on Bourdeaux' tow'rs the day,
That marshals Edward's mail'd array;
High Chandos leads the steel-clad train,
The lords of Partnay and Pinane:
Quercy, Rochelle, and bold Bigorre,
And Saintonge's war-resounding shore.

'For Castile arm'd, Majorca's king,
Knowles, and high Armagnac renown'd,
And Albert proud their battle bring;
De Buch in perils foremost found;

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Neville, whose valour from Auray,
Bore many a blood stain'd spoil away:
Fierce Calverley, whose dauntless train
Triumph'd when Charles de Blois was slain;
D'Ambreticourt has seized the lance,
Bohun and Chatelherau advance;
Causton, and Roche-chouart poise the spear,
And Clayton calls on Boutelleire.' 155—157.

We should have supposed this catalogue to be rather unnecessary, as it certainly is very unpoetical; since not one of the worthies mentioned in it has his name repeated once throughout the poem; but we believe it is according to the fashion of this sort of poetry; and so no more can be said. The description of the march is, however, picturesque; and, upon the whole, as favourable a passage as any in the poem for selection.

'The banners wave, the signal's giv'n,
Wide clangour rends the vault of heaven.

'From Bourdeaux' tow'rs the long array,
Swells onwards through the crowded way,
And shouts of joy, and sighs of woe
Pursue the warriors winding slow.

'Along the realm of Gascony
Passes the flow'r of chivalry;
'Mid champaigns, o'er whose fertile bed,
Free streams, and winding waters spread:
And from their mountain cradle pour,
On earth's green lap their gather'd store;
Plains——where the pipe of evening leads,
Fair flocks amid luxuriant meads:
Where autumn carols as the swain,
Shakes from full sheaves the golden grain,
And sees down each sun-purpled brow,
Oil, and the jocund vintage flow.

'Now the green vales are left behind;
Slowly the length'ning battles wind,
Through glens, where wolves at random prowl,
And bay the moon with ceaseless howl.
More slow the toilsome march ascends,
Where the bold mountain range extends,
Where eagles in their aerie rest
On the top cliff's ice-mantled crest;
And famine on her bleak domain,
Frowns o'er the rocks that barrier Spain.
The minstrels lead the host along,
And cheer the march with harp and song.'

p. 161—162.

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Here the leaders of the van are suddenly interrupted on their march by an old hermit, who tells them they are upon Roncesvalles, and withal relates to them the deeds of prowess and the death of the fabled Roland. Then all at once he assumes the tone of prophecy, and, to save the poet the trouble of writing, and the reader that of yawning over any longer narrative, informs the Black Prince and his comrades, (in strains which might have been original had Gray never composed his bard, and Milton never written the speech of Satan to his fallen associates) that they are going to win the battle of Najara, and that the gallant duke of Lancaster will thereupon be rewarded with the hand of Constance.

Thus ends a poem, of which the dully respectable uniformity is neither outraged by any glaring faults, nor relieved by any remarkable beauties. We are sensibly mortified at finding ourselves obliged to pronounce this cold and damning censure of an author who was capable of transfusing the wild and glowing fancies of Wieland into his native language, with so much vigour of expression and harmony of versification, that his Oberon stands, in our opinion, unrivalled among the romantic poems of the age That, indeed, was only a translation, and therefore incapable of affording any evidence as to the powers of invention which its author might possess—but the grace of language in which he clothed it was his own; and it is utterly inconceivable to us how one whose taste has been habituated to the charms of that full melodious stanza, can ever have been seduced to exchange it for the trumpery patchwork of fashionable verse-making:

> '——————Ha! hadst thou *eyes?*
> Couldst thou on this fair mountain leave to feed,
> And fatten on that moor?——————'

ART. III.—*On National Government. By George Ensor, Esq.*

(Continued from p. 198.)

MR. ENSOR contends that 'want of property should not prevent any one from enjoying the elective franchise.' 'Want of property,' says the author, 'is an excellent reason why individuals should not contribute, but none why citizens should be disfranchised.' He adds, that want of property is no proof of wanting industry, talents, or virtue. This we may allow; but will Mr. Ensor deny that where want of property does not

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entirely exclude the possibility, it certainly abridges the opportunities, and narrows the means of education, even in this country, where gratuitous instruction is so prevalent? And is not a certain degree of knowledge requisite in those who are to judge between the claims of rival candidates, and to appretiate the qualifications of legislators? Poverty does not certainly render a man reprobate; but it must almost necessarily subject the individual to the will of others. The poor must depend for their support upon the rich. To give the elective franchise, therefore, indiscriminately to all individuals, without any regard to the qualification of property, would be only to throw a more than due proportion of political weight into the scale of wealth. Where the elective franchise is made subordinate to the possession of a certain *quantum* of property, it must operate as an incentive to the acquisition; and consequently to the practice of frugality and diligence in the poor. But the pecuniary qualification should not be raised too high, lest it should cause despondency rather than hope, and relax the exertion to attain the dignity of elector, by the hopelessness of success.

There is a great deal of good and pertinent observation contained under the title 'Religion no Cause for obstructing Men in the Enjoyment of Civil Rights.' Take a specimen.

'To make religious opinions direct social rights seems the greatest solecism; yet this miserable practice has not only been common to many countries, where a predominating clergy has been established, but Christians have exceeded all other religions in the ghostly causes of civil exclusion. I do not recollect, that all the sects of the Jews were disfranchised except one; or that of the seventy-two Mahometan sects one only is entitled to serve the sultan.

'I do not say, that men's opinions are indifferent: they are of great importance to the individuals themselves. Nor do I say, that professed opinions are indifferent to others; whether those avowed opinions be religious or not. But religious opinions are not important to the state because they are religious. Without reference to civil affairs they are politically nothing. Religious opinions, it is true, may regard the laws and customs, which connect society, and secure the independence of the state. In such cases they may deserve political consideration. To explain. The quakers, who are or have been fanatics in many respects, consider it a religious injunction to submit to the enemy sooner than arm in the defence of themselves and their fellow-citizens. This is sufficiently absurd, without adverting to its baseness. Suppose that there were a call on all citizens, in consequence of approaching danger, and that the quakers, for instance, should make it a point of conscience not to enrol their names

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and complete the levies. I think they who hazarded their lives might fairly reply to those quakers, who sought civil benefits afterward: No; as your conscience prevented you from fighting to secure those benefits, our conscience prevents us from admitting you to participate in their enjoyment; nor should you expect to derive political consequence in that state, the independence of which you abandoned. I also believe, that any state, which disclaimed the pope's authority, might have fairly limited the civil rights of the catholics, *when the pope pretended to exercise civil power over all catholics, and when the catholics acquiesced in his pretensions.*'

'Is it conceivable, that tests and creeds essentially serve any person or purpose except the selfishness of the clergy? What have they to do with justice, with humanity, or even with particular religions? If Christianity be good, and a belief in it be necessary to salvation, a man's avowal that he is a Christian should seem to be sufficient. By no means. To believe in Christianity is nothing: you must believe with the pope in catholic countries, with a protestant king in this, with a presbytery in a third, and with the *conference*, should methodism ever become the religious establishment of any nation.

'The whole series of creeds and tests are the calamitous and paltry contrivances of the clergy. What have speculative points in religion to do with political society? What has the belief or disbelief of this or that point of doctrine to do with the rights of man to vote at county meetings, or to represent the nation in parliament, or to direct its military force or its civil establishment? But the protestants are not to be trusted, says the catholic in one country: the catholics are not to be trusted, the protestants retort in another. What! you assault one another in your respective countries, and you wonder at each other's resistance and enmity. You exclude them, and you wonder that they are separatists: you treat them with suspicion, and you wonder that they are reserved. It is not merely that this sect is militant in one county and triumphant in another, and thus in different countries that sects are mutually oppressing and oppressed: the same country shall be cursed with the alternate violence of those clerical factions, and the persecuted in their turn shall be persecutors. We read with pity and vexation, that in the twelfth century some persons in England, for not believing in Purgatory, or the efficacy of invocation of saints and prayers for the dead, were destroyed. All this has been altered: and to believe in them now causes a negative, as not to believe in them formerly caused a positive, persecution. We talk of the dark ages; talk rather of the darkest and the dark, and unfortunately in our days the gloom seems rather to thicken than to disperse. In England, about half a century ago, a bill was brought into parliament to relieve the Jews. The measure ultimately failed. Among other arguments against this humane

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and politic measure it was said, that, if passed, it would affect the prophecies: and thus, says Barrington, an ancient statute, that gave one half of a Jew's substance to good Christians, yet admitted them to purchase a house and curtilage, which an enlightened parliament some years ago would not permit. This was a retrograde movement; and so little is the present generation disposed to relieve the Jews, that they seem determined to relieve neither catholics nor dissenters. How does it happen, that the boasted English are behind the slow-moving Germans? Is it the people or the government of either country, that is criminal? I do not decide. But late events are even less creditable to the highest officer of the state, than to his immediate dependents, while the liberality of the German laws belongs preeminently to the emperors. Joseph the Second passed an edict of toleration in favour of the Jews, which was among the few of that ardent philanthropist's regulations, preserved by his brother Leopold. This edict his successor not only retained but enlarged. It was passed in 1781; and it declared "that all Christians of every denomination were equally citizens, and capable of holding all charges and offices in every department of the state." After this conduct of the sovereigns of Germany, let us blush for other sovereigns, who seem to have been actuated by the sentiments of Philip of Spain. This monarch, when his Belgic subjects remonstrated on those edicts, which lost him their country, replied, "that he would rather not govern at all, than reign over heretics." Such was the opinion of Philip the Second, a worthy partner of Mary of England—England, which has been as much distressed by bigoted sovereigns as any nation in Europe.'

Mr. Ensor, though he denies any intellectual disparity between men and women, very wisely excludes the latter, either as electors or representatives, from the government which he has theoretically described. Our author next excludes persons under age, from the functions either of electors or representatives. Some of his remarks on this subject deserve serious attention. Taking the great average of instances, we do not think that individuals can be qualified, either by learning or discretion, for the office of legislators at twenty-one. There may be persons of very early precocity of talent, sagacity, and judgment before that age; but such exceptions to the common standard of intellectual growth are not sufficiently numerous to justify the violation of a general rule. All laws ought to be so constituted as to regard the general good of society; and that general good is not compatible with the admission of boys to the functions of legislators. Mr. Pitt was an instance of premature talents. In very early life he exhibited the attainments of more mature age; but, would

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the country have received any detriment if Mr. Pitt had not been permitted to take his seat in the house of commons till he was twenty-five, or to exercise the office of prime-minister till he was thirty years old? In speaking of a suitable age for the electors and the representatives of a state, Mr. Ensor says,

'I would have a person to be of age for all private purposes at twenty-one; but to vote in the tithing he should be twenty-two, in the hundred twenty-three, for a representative to the legislature twenty-four, and to vote in the legislature, that is to be a representative of the nation, he should be full twenty-five years old.'

Mr. Ensor next excludes foreigners from the number of his electors or representatives; and lastly, the vicious and improvident. Our author, after stating and exemplifying the different modes of appointing representatives to the legislature by ballot, by lot, by succession or rotation, and by open suffrage, declares his unreserved preference of *open suffrage*.

'It distinguishes,' says he, 'the elector, it is an avowed judgment on the characters of the candidates, it manifests the confidence of the people in their own virtue, and assures the stability of the state.'

Our political theorist is not in favour of a single legislative assembly. He says that the legislature should consist of two distinct bodies differently composed. Such an arrangement he considers as conducive to the stability of the government, and to a temperate and consistent policy. Mr. Ensor then proposes to add a senate to his house of representatives. He seems willing to fix the senatorial age at thirty-five. 'At this age,' says he, 'man has not lost the freshness of youth, and he enjoys the vigour of manhood with the experience of many years.' He adds, that the senate should not contain more than one half, nor less than one-fifth, of the number of the representative assembly. Our author suggests that after the original constitution of the senate, the vacancies in that body should be supplied by members 'of longest standing in the representative assembly who had attained the senatorial age of thirty-five years.'

In this Utopian commonwealth, Mr. E. says that

'one-third of the numbers of the representative assembly should go out annually by rotation. Hence, except in the first and second years of the constitution, each representative would be elected for three years.'

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But he adds, and so far wisely, that the representatives who vacated their seats, might be reelected without any limitation; for no nation should be precluded 'from profiting by the service of its most experienced citizens.' Our author, however, seems himself, in some measure, to have committed this mistake, when he says that none of his senators should retain their office after sixty years of age. In individuals, where the life has been regular and the constitution has not been impaired by vicious habits, the decay of the faculties is not sensibly perceived till several years after the period to which our theorist limits the province of a senator. The author, indeed, afterwards mentions, 'a council of ancients,' to which the superannuated members of the senate might be eligible.

Mr. Ensor passes the following encomium on the construction of his legislative and senatorial edifice:

'Their arrangement is extremely simple, and the succession of their parts is so circumstanced, that a wholesome and regulated infusion of vital energy is preserved. The change is neither so quick, nor so entire, as to endanger the fabric of the state, or to derange the tenour of its policy. It equally preserves the public counsels from that morbid stagnation, which causes the worst pestilence, and from those unpremeditated excesses, which like mountain torrents on the instant overwhelm all things. Hence, it appears, that I do not propose annual parliaments with Nevil, or triennial or septennial parliaments with others; and that I am also most hostile to Locke's assertion, "that it is not necessary, no, nor so much as convenient, that the legislature should be always in being." The contrary is my decided opinion. It is found convenient to fancy, that the king always lives: then why should it be beneficial, that the legislature should occasionally die? Yet such is the constitution of England, that the state is frequently without a parliament, when it is dissolved by proclamation, or by the king's decease, or by the completion of its legal existence. Suppose the king were slain in an insurrection, and the heir in the hands of the insurgents. The state remains without any ruling power. Suppose another king follows the example of James the Second. What is to be done? There are no interreges in England as at Rome. The legislature is entranced, and the enchanter is fled. It serves the public good, and therefore it is right, that the people should review the conduct of their representatives, withdrawing their confidence from the undeserving, or repeating their approbation of the meritorious: but that the state should occasionally be left without a legislature, either by the rules of the constitution, or from the caprice of a magistrate, is a miracle reserved for the admiration of modern times.'

In discussing the prerogatives of legislators, our author

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a state of dangerous freedom to any state of slavery." And who would not, that loves life? There is no commotion in the grave. Suppose that there may be more tranquillity where the executive is hereditary, than where it is elective: I never meant to say, that any wretched system had not a single advantage. War in Europe tended to enfranchise many slaves. The wars of England, for the recovery of the French provinces, so involved the crown in debt and distress, that this has been supposed to have assisted the liberties of the people. The violence of Athens to Orontium introduced Grecian literature by the means of Carneades into Rome. The knowledge of many countries has been improved by missionaries to propagate a superstition: monkish institutions have relieved some, who merited charity; and the worst acts of the worst men have done some good;—for Verres fell among the proscriptions of the triumvirate. What then? War, and conquests, and religious quixotism, and massacres, are not good; nor is an hereditary monarchy to be preferred to an elective one, because the nation is not invited to choose the most deserving, but submits supinely perhaps to the unworthiest—for in hereditary governments it often happens, that the first in rank is the last in merit.'

It is impossible to say what might happen in an untried system; but the experience of mankind seems forcibly to militate against an elective sovereign. We might, perhaps, suppose a sovereignty so shorn of its brightest beams of honour and of patronage, as to be hardly an object of desire, and the election of a chief magistrate to take place with as little tumult as that of a common constable. But would a sovereign so constituted, possess sufficient authority and respect, to perform the several functions of his high office with general advantage? Mr. Ensor, though he proposes to deprive the sovereign, or administrator, as he calls him, of his visionary republic, of several prerogatives which have been often esteemed as the brightest jewels in the crown of kingly office, as the power of conferring titles of honour, of nominating judges, of pardoning convicted criminals, of presiding over the church, of exercising an absolute command over the military force, and, above all, of possessing the prerogative of making peace or war; yet he still proposes to leave him a sufficient portion of patronage and power to make the office an object of eager and ambitious competition. Now, while the passions of men remain as they are, can a periodical competition for the highest office often recur without producing civil broils? Will it not cause the most dangerous intrigues and factions in the state? Will the unsuccessful candidates for the office patiently acquiesce in their loss of an object which must have excited their most ardent hopes? Will the suc-

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cessful candidate who is thus raised above his peers, cease to be an object of envy, and consequently of rancorous malignity? Is it wise thus to stimulate the feverish ambition of every enterprizing and turbulent adventurer in the state?

An hereditary chief magistrate, after the first generation, ceases to be an object of envy. Contemporaries and equals, even superiors in point of ability or virtue, cease to feel depressed by his elevation; and men cheerfully acquiesce in an institution, by which no individual is aggrieved, and the public peace is preserved. The highest office in the state seems too great a temptation to offer at short intervals to the aspiring hopes of factious individuals.

The mode, indeed, which Mr. Ensor has suggested for the election of his administrator or chief magistrate, seems to be better devised, in order to prevent popular tumult and turbulent competition than any contrivance in the republics of ancient or modern date. We shall quote what he says on this subject, which will, we think, prove that Mr. Ensor is a more sagacious political architect than the Abbé Syeyes, or any of constitution-builders of the French.

'First,' says he, 'let me observe, that the mode of nominating this magistrate at the commencement of the constitution must differ from the practice, which should be adopted afterward on the same occasion, when the laws had begun universally to operate. At the beginning, let the senate choose two persons, either for themselves or the representative assembly, forty years old: let the representative assembly do the same: let the senate name one of the two chosen by the representative assembly, and the representative assembly name one of the two chosen by the senate: and let the elder of the two be administrator, the other his assessor.—Thus I would arrange the appointment of the chief magistracy at the origin of the government. I would have it continued as follows:—Let all those senators, who have completed their fortieth year, the day that the administrator or assessor has completed his term by age, or by the duration of his official appointment, or by death, give in their names to the representative assembly. Let the representative assembly ballot for three persons: let the three who have a majority of votes be returned to the senate: let the senate (the three of their body named by the representative assembly on this occasion being excluded) choose two of the three by ballot: then let the two chosen by the senate be transmitted to the ancients—a council on which I shall hereafter enlarge—and let these by ballot choose one of the two, who is to be the assessor of the administrator. For it is to be observed, that I mean the administrator should reach his office through this subordinate situation, and that, the administrator dying, the assessor should of course become administrator of the nation.

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'By this the advocates for hereditary power are rendered destitute of every sophism to support their cause. The election to the chief power is so effected, that in fact it is a reversionary grant. The assessor holds the same situation exactly as the tanist among the Britons, the elding among the Welsh, the heir apparent in the existing monarchy of England. In this constitution there are no minorities, no regencies; which have been found so intolerable, that Charles decreed the heir to the crown should be of age at fourteen, though prior to 1374, not less than twenty years completed the French king's majority. Nor does the constitution recognize a royal education, which is fatal to minor kings, as it was to Henry the Third, to Richard the Second, to Henry the Sixth; and which is most pernicious to all kings and princes. There is no predestination to empire, which inflames many bad passions, and generates the worst; no interregnums; no disputed successions attended with civil wars, which for centuries desolate the land, and which like volcanoes, after years of apparent extinction, burst forth with increased violence. Nor does this constitution admit of boys being raised to empire, or dastards continued in its exercise. On the contrary, the administrator must be forty years of age, and cannot exceed the age of sixty. He has in effect been nominated by the people, as the senate is recruited by the most popular and experienced members of the representative assembly. He is also authorized by the senate, and confirmed by the council of ancients in his appointment to his great office. His education has been popular, his reputation excellent, his knowledge considerable, and his talents exercised. Should any doubt arise concerning his election, which is difficult to imagine, the right can be investigated at leisure, for this cannot retard, or precipitate, or derange the government or the legislature. The legislature is in full force, and the question to be decided is not who shall be administrator, but who shall succeed him who at present administers the government of the nation.'

We should have premised that, in the system of Mr. Ensor, the chief magistrate is not to continue in office more than ten years; that he is not to be chosen till he has attained the age of forty, and to resign whenever he may have been elected, after he has passed his sixtieth year. Our author proposes to establish other councils besides the privy council of the administrator, which is to consist of his ministers. He would establish a council *for education*, for agriculture, for trade and manufactures, for morals and police, for *finance and economy*, for *military affairs*, for the *arts* and *sciences*, and *literature*. These councils he designs in order to supply the administrator and his ministers with the general information which they may want on those subjects with which it is the business of these councils to be most conversant.

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We have next to mention the council of ancients, which is to form an appendage of some moment to the political fabric of Mr. Ensor. He suggests that the business of this council should be censorial, and reach every individual and authority in the state, not by the infliction of pains and penalties, but by advice and remonstrance; that the members should be consulted previous to the undertaking of any war, and that if the administrator or chief magistrate should be impeached, their consent should be necessary to enable the representative body to put him on his trial. We have now only to add that Mr. Ensor does not, any more than Sir Thomas More in his Utopia, admit an established church, in his theory of a perfect government. Mr. E. appears to be a devout and virtuous theist; and it does not become us to sit in judgment on the deviations of his speculative faith from the prevailing creed, 'I should not even speak of God,' says he, 'unless my silence might be construed into indifference or disbelief; or if others had not attached their own crude and blasphemous notions to his name.' He supposes the soul to be a highly refined substance, and that it is immortal.

'That there is a God, universal, infinite and unchanged, who rules the moral and physical world, is unquestionable; that the soul is immortal, I think is a reasonable inference.'

We do not in any degree acquiesce in the objections which Mr. Ensor urges against 'petitionary addresses to God.' We do not indeed think that the prayer of supplication teaches God what he did not know before, nor makes him better acquainted with our wants than he would otherwise have been; but still it tends forcibly to impress on our minds the idea of our absolute dependence on him, and with the necessity even from calculations of interest of conforming our will to his, or to those laws by which he has connected internal complacency and the purest enjoyment with a good life. If the prayer of supplication tend to the *moral* benefit of the person, it must, in an enlarged view of the subject tend to the increase of his temporal interest, and thus either to the attainment of the object by which it was primarily excited, or some other of greater value and importance. But though Mr. Ensor objects to 'petitionary addresses to God,' yet it gave us great pleasure to find him expressing his fervid and eloquent assent to the duty of thanksgiving.

'This assumes nothing, it presumes to nothing, except a grateful heart. It becomes all men, in all places. Such incense as flowers shed at the morning dawn to the luminary of the day,

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are transports of gratitude from man to Nature's Lord. Such addresses may intimately serve mankind: they tend to assuage the evils that occur, by disposing the mind to interpret all things favourably. They increase and heighten the gifts of fortune; and, humanly speaking, they please God, who rejoices at the happiness of his creatures.

'But the greatest advantage to be derived from thanksgiving is when it is public and social: many and admirable benefits are also obtained by society, from people of various ages assembling in a cheerful, orderly manner, independent of the benevolence and humanity, that this peculiar occasion must inspire. Citizens reciprocate civilities, they communicate their domestic concerns, and their opinions of public affairs. In these assemblies their minds are quickened, their manners polished, and their morals by an unostentatious censorship corrected and improved.'

Our author is an advocate for the Jewish and Christian practice of setting apart one day in seven as a day of respite from toil. And he thinks that this day 'the thanksgiving being ended, the portion of the law read and the advice delivered,' should be devoted to innocent or instructive pleasure. The rigorous mode of keeping the sabbath, which is so much extolled by a particular class of religionists, did not grow into repute till some time after the Reformation; as may be known by king James's book of sports, which was intended to render Sunday a cheerful festival, rather than a day of hypocritical gloom.

We shall now conclude our notice of this work. Mr. Ensor appears to be a political writer of no ordinary attainments. He has travelled much, he has read much, and he has thought much, on what he has seen and read. Almost every page of his book will bear ample testimony to the extent of his research, or the sagacity of his observation. His mind is well stored with facts of ancient and modern history, which he seems to command at will, in order to enforce and illustrate his positions. Hence he has produced a very instructive and very amusing work, independent of the truth or the falsehood, the excellence or the defects of the political theory which he wishes to establish. Whatever form of government any individual may prefer, he can hardly take up this work of Mr. Ensor without finding in it a rich feast of political information.

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ART. IV.—*The Microcosm of London.* Ackerman, London, 1810, 3 *vols.* 4*to*

THIS is a very splendid work, and does honour to the enterprising spirit of the publisher. The plates which are coloured, and amount to one hundred and four, represent all the places of general curiosity and interest in the metropolis. The architectural part of the engravings, was delineated by Mr. Pugin, and the figures have been traced by the pencil of the ingenious Mr. Rowlandson. If we find any fault with these productions of this latter gentleman, it is, that he has evinced rather too strong a propensity to caricature. In large assemblages of people, such as are exhibited in places of public resort, we may indeed often expect to find some ludicrous groups, and some striking anomalies to the human face divine. An artist of Mr. Rowlandson's quick discrimination, was not likely to let these pass unnoticed; but still we fear that he has been occasionally rather more lavish than actual experience would admit in distorting the physiognomy and manner of his figures; and thus deviating from the strict rules of historical truth, which should be observed even in designs, which are intended to serve as a mirror of the times. The value of this work is not merely present nor ephemeral, but it is likely to increase in process of time, *as far as it contains a faithful delineation of the costume and modes of the present generation.*

The first of these magnificent volumes opens with an account of the Royal Academy. In this we find the following eulogy on the pictorial excellence of Sir Joshua Reynolds.

'He was born heir to the manor of portrait-painting, the soil of which he has so improved, enriched, and fertilized, as to give this hitherto barren spot in the province of art, an importance it was never before thought capable of receiving. At the hour, he began to paint, he was the leader of his art; and, whatever improvements were made by his contemporaries, preserved that rank to the last year of his life. He was sometimes praised for excellences which he did not possess, and sometimes censured for errors, of which he was not guilty. To analyze his character fairly, it is necessary to consider the state of the arts when he began to paint; and to say a man was superior to the painters who immediately succeeded Hudson, is, with very few exceptions, saying little more than that he was a giant among pigmies. By his fondness for experiments in colours, he frequently used such as vanished before the originals they were designed to commemorate; and many of them the world need not lament. Every succeeding year of his life he improved; and that some of his

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later pictures have been painted with colours that fled, every man of true taste will regret; at the same time, that the mezzotintoes so frequently engraved from them, shew us in shadow, that *such things were.* He did not aim at giving a mere ground-plan of the countenance, but the markings of the mind, the workings of the soul, the leading features which distinguish man from man; by which means he has represented real beings with all the ideal graces of fiction, and united character to individuality. Invention and originality have been said to be the leading excellences of a poet or a painter; and the president has been accused of borrowing from the works of others. Let it be remembered that the merit does not lie in the originality of any single circumstance, but in the conduct and use of all the branches and particular beauties which enter into each composition. Such appropriation has a right to the praise of invention, and to such praise was Sir Joshua entitled. He frequently united the elegance of the French style with the chastity of the Roman; he imitated the brilliant hues of Rembrandt; he had the richness of colouring of Rubens, without his excess and tumult; and by thus judiciously selecting and skilfully blending the colours of the various masters, he has formed a style wholly his own, to the merit of which other painters have separately about as high claim, as the mason who hewed the stones for Whitehall had to the honours due to Inigo Jones.'

The subjects in these volumes are arranged in alphabetical order. In the first volume, after the account, and engravings of the Royal Academy, and the Exhibition, we have descriptions and delineations of the following places in the first volume:—the Admiralty; Astley's Amphitheatre; the Asylum; Christie's Auction Room; the Bank of England; Bartholomew Fair; Billingsgate; Bluecoat School; Bow Street Office; Bridewell Pass-Room; British Institution; British Museum; Carlton House; Roman Catholic Chapel, Lincoln's Inn Fields; the Coal Exchange; Royal Cockpit; Cold Bath Fields Prison; College of Physicians; House of Commons; the Courts of Chancery, of Common Pleas, of King's Bench, and of Exchequer; Covent Garden Market; Covent Garden Theatre; Custom House; Debating Society, Piccadilly; Doctor's Commons; Drury Lane Theatre.

The second volume presents us with the following subjects:—the Corn Exchange; the Exhibition of the Society of Painters, in Water-colours; Fire in London at the Albion Mills; the Fleet Prison; the Foundling Hospital; Free-Mason's Hall; Gaming House; Guildhall; Council Chamber; Meeting of Creditors; Herald's College; Middlesex Hospital; East India Company; King's Bench Prison; King's Mews; Lloyd's; Leadenhall Market; Lord Mayor's

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House; House of Lords; Lottery; Magdalen; Mint; Mounting Guard; St. James's Park; Newgate; Old Bailey; Opera House; Pantheon; Philanthropic Society; Pillory; Post Office; Quaker's Meeting.

The third volume is enriched with views and descriptions of the Queen's Palace; the Royal Circus; Royal Exchange; Royal Institution; Sadler's Wells; the Sessions House, Clerkenwell; the Society for the Encouragement of Arts, and of Agriculture; Somerset House; Stamp Office; Stock Exchange; St. James's Palace; St. Luke's Hospital; St. Margaret's Church; St. Martin's in the Fields; St. Paul's Cathedral; Surrey Institution; the Synagogue in Duke's Place; Tattersall's Repository; the Temple; the Tower of London; the Board of Trade; Trinity House; Vauxhall; St. Stephen, Walbrook; Watch House; West India Docks; Westminster Abbey; Westminster Hall; Whitehall; Workhouse; Greenwich Hospital; Chelsea Hospital; Royal Military Asylum at Chelsea; Covent Garden New Theatre; South Sea House; Excise Office. To these are added, a view of the Thames and Westminster Bridge, from Lambeth; and a View of London from the Thames.

Of the spirit and fidelity of the engravings in this splendid work, the reader will judge best from the inspection. We shall extract one or two more specimens of the letter-press. The first shall be the account of the Prince of Wales's armory at Carlton House:

'This valuable and unique collection is a museum, not of arms only, but of various works of art, dresses, &c.; it is arranged with great order, skill, and taste, under the immediate inspection of his royal highness. It occupies five rooms in the attic story; the swords, fire-arms, &c. are disposed in various figures upon scarlet cloth, and inclosed in glass cases: the whole is kept in a state of the most perfect brightness. Here are swords of every country, many of which are curious and valuable, from having belonged to eminent men: of these the most remarkable is a sword of the famous Chevalier Boyard, (Bayard) the knight *sans peur et sans reproche.*—A sword of the great Duke of Marlborough, one of Louis XIV. and one of Charles II.; the two last are merely dress swords. A curious silver-basket-hilted broad-sword of the Pretender's, embossed with figures and foliage. But the finest sword in this collection is one of excellent workmanship, which once belonged to the celebrated *Hampden*; it was executed by *Benevuto Cellini*, a celebrated Florentine, who was much employed by Francis I. and Pope Clement VII.—Peter Torrigiano, who executed the monument of Henry VII. in Westminster Abbey, endeavoured to bring over Cellini to England to assist him; but Cellini disliking the violence of his temper, who

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used to boast that he had given the divine Michael Angelo a blow in the face with his fist, the marks of which he would carry to the grave, refused to come with him. *Vasari*, who was contemporary with Cellini, speaks of him in the highest terms. He was originally a goldsmith and jeweller, and executed small figures in alto and basso-relievo with a delicacy of taste and liveliness of imagination not to be excelled: various coins of high estimation were executed by him for the Duke of Florence; and in the latter part of his life he perfofmed several large works in bronze and in marble with equal reputation. He wrote his own memoirs, which contain much curious and interesting information relative to the contemporary history of the arts. The ornaments on the hilt and ferrule of the scabbard of this curious sword, are in basso-relievo in bronze, and are intended to illustrate the life of David: it is a most beautiful piece of work, and in the highest preservation; it is kept with the greatest care in a case lined with satin. In the armory is a youthful portrait of Charles XII. of Sweden, and beneath it is a *couteau de chasse* used by that monarch, of very rude and simple workmanship. A sword of General Moreau's, and one of Marshal Luckner's: but it would be impossible in our limits to notice a hundredth part of what is interesting in this collection. In another room are various specimens of plate armour, helmets, and weapons; some Indian armour of very curious workmanship, composed of steel ringlets, similar to the hauberk worn by the Knights Templars, but not so heavy, and the helmets are of a different construction. Here are also some cuirasses as worn at present in Germany; a very curious collection of fire-arms of various countries, from the match-lock to the modern improvements in the firelock; air-guns, pistols, &c. In this room are also some curious saddles, Mamaluke, Turkish, &c.; some of the Turkish saddles are richly ornamented with pure gold. Another room contains some Asiatic chain armour, and an effigy of Tippoo Sultaun on horseback, in a dress that he wore. Here are also a model of a cannon and a mortar on new principles; some delicate and curious Chinese works of art in ivory, many rich Eastern dresses, and a palanquin of very costly materials. In another apartment are some curious old English weapons, battle-axes, maces, daggers, arrows, &c.; several specimens also from the Sandwich, and other South Sea islands, of weapons, stone hatchets, &c. Our young men of fashion who wish to indulge a taste for antiquarian researches, may project the revival of an old fashion for that appendage of the leg called *boots*, from the series of them worn in various ages, which form a singular part of this collection. In presses are kept an immense collection of rich dresses of all countries; and indeed so extensive and multifarious are the objects of this museum, that to be justly appretiated it must be seen. His royal highness bestows considerable attention upon it, and it has in consequence arrived in a few years to a pitch of unrivalled perfection.

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Among the dresses are sets of uniforms, from a general to a private, of all countries, who have adopted uniforms, and military dresses of those who have not. All sorts of banners, colours, horse-tails, &c.; Roman swords, daggers, stilettoes, sabres, the great two-handed swords, and amongst the rest one with which executions are performed in Germany, on the blade of which is rudely etched on one side a figure of Justice, and on the other the mode of the execution, which is thus:—the culprit sits upon a chair, and the executioner comes behind him, and at one blow severs the head from the body. Besides the portraits of several dukes of Brunswick and Count de Lippe, there are those of Charles XII. the Emperor Joseph II. and Frederick the Great, and various other princes, and great men renowned for their talents in the art of war.'

Our next extract shall be a short account of Brookes's Subscription-House, in St. James's-street:

'The house was built by the late Mr. Brookes, about the year 1777, for the express purpose of accommodating the political club, which had been formed some years before that period, under the tutelar auspices of the late Mr. Charles Fox, at Almack's. The architect was Mr. Henry Holland. This club is known by the title of *Brookes's*, and is honoured by the names of the Prince of Wales, the Dukes of York and Clarence, and the principal nobility and gentry, who have usually appeared in the ranks of opposition with the late Mr. Fox. The number of its members is limited to four hundred and fifty; the candidate for admission must be nominated by a member, and his name exposed in a list for that purpose, at least one week before the ballot, which can only take place during the meeting of parliament, and when at least twelve members are present. A single black ball is sufficient to exclude. The royal family do not undergo this ceremony for admission, and they are not competent to exercise the invidious power of voting at the election of other members. The business of this club is managed by a committee of six gentlemen, who are chosen annually. All new rules proposed are ballotted for. The members of this club are permitted by courtesy to belong to the clubs at Bath, and also to Miles's, and other respectable clubs, without being balfotted for. The subscription is eleven guineas *per annum*. The game of *hazard* is seldom or ever played, and there is no billiard-table. The present fashionable games are *quinze*, *whist*, *piquet*, and *maccaw*. This club has continued at Brookes's for upwards of thirty years, and is more properly an association of noblemen and gentlemen, connected by politics than gaming: it is not to be denied that a few years since this destructive propensity was carried beyond all the purposes of amusement or pleasure, and that some of our great popular characters have been accused of indulging an inordinate passion for it; but the taste for play seems in a con-

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siderable degree to have abated, although some men of sanguine tempers and ardent dispositions still continue partial to the amusement. During the time this club met at Almack's, a regular book was kept of the wagers laid by the different members, as well as of the sums won or lost at play, which were carried to the accounts of the respective parties, with all the forms of mercantile precision. We are old enough to remember the circumstances which gave rise to some of these wagers; which, as they show the opinions of persons who shone so conspicuously in politics, upon the particular subjects to which they allude, may be considered at least as interesting as some of the *Ana* with which the public have been entertained; we shall therefore insert a few. *March* 11, 1744, *Almack's*. Lord Clermont has given Mr. Crawford ten guineas upon the condition of receiving 500*l.* from him, whenever Mr. Charles Fox shall be worth 100,000*l.* clear of debts. Lord Northington bets Mr. C. Fox, *June* 4, 1774, that he (Mr. C. F.) is not called to the bar before this day four years. *March* 11, 1775, Lord Bolingbroke gives a guinea to Mr. Charles Fox, and is to receive a thousand from him whenever the debt of this country amounts to 171 millions. Mr. Fox is not to pay the 1000*l.* till he is one of his majesty's cabinet. *August* 7, 1792, Mr. Sheridan bets Lord Lauderdale and Lord Thanet, twenty-five guineas each, that parliament will not consent to any more lotteries, after the present one voted to be drawn in February next.'

Some of our readers may not recollect the account of the following singular robbery, which was perpetrated at Lambeth palace, in the summer of the year 1783. The archbishop had ordered some alterations to be made:

'a great number of workmen were employed; and, for greater security, a door leading to the plate-room was bricked up. The person who acted as chief agent in the robbery was a labourer. This man conducted himself so artfully, that the steward, observing him sitting on the stairs at meal-times; and admiring what he thought his sobriety, ordered him a pint of ale every day; but the fact appears to be that he chose these opportunities for making his observations. This robbery was discovered the morning after it was committed: the fresh brick-work having been removed from the doorway, and an old cutlass, with which it had been done, lay on the ground. On searching the chest, plate worth 3000*l.* was missed. Great exertions were made to find out the culprits, but to no purpose; at length they were discovered in a very extraordinary manner. Some months had now elapsed when it happened that two lightermen, who had been kept up by the tide running late, thought they heard an unusual noise in a timber-yard adjoining them; and climbing up the wall observed two men, as they thought, hammering pewter-pots. Arming themselves with pistols, they scaled the walls,

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upon which the whole party disappeared immediately: they were, however, fortunate enough to catch one man at the entrance of a drain; who, being threatened, acknowledged the robbery. A considerable part of the plate was found in the drain, part of it was traced to a melting-house in Thames-street, and upwards of 300*l.* worth had been sold to refiners in London. The man thus taken was the only one who suffered for this robbery: his companions effected their escape to Holland; and though they were afterwards seen in London, and might have been secured, the archbishop, having delivered up one criminal as an example to public justice, humanely forebore to prosecute.'

Our readers will find this an amusing work. The letter-press does not display any deep or laborious research, but it contains a good deal of desultory information, plainly expressed; and, combined with the numerous engravings, it will form an admirable *lounging-book* for a breakfast-room, or a very accurate and entertaining guide to the variety of curious and interesting spectacles, which are to be seen in this stupendous capital of the commercial world.

ART. V.—*Musæ Cantabrigienses; seu, carmina quædam Numismate Aureo Cantabrigiæ ornata, et Procancellarii permissu edita. Londini: in Ædibus Valpianis pridiè Idus Januarias*, 1810.

THE typographical *singularity* of the title-page, which is placed above, will perhaps *in limine* induce the reader to enquire about the 'Ædes Valpianæ.' Dr. Valpy, who keeps a respectable academy at Reading, has in the true spirit of the Alduses and Stevenses, engaged one of his sons, after bestowing on him a liberal education, in the office of printer. It is intended, and we sincerely hope the intention may succeed, to reinstate the union of critical and mechanical abilities, and to render the press, by confiding it to literary men, a safer and more ornamental vehicle of learning, than it is at present.

Equipped therefore as a young Aldus, Mr. Valpy sets forward from his *Ædes*, with his *device*, on which we can by no means compliment him; as if it has resemblance to any thing 'on earth beneath,' it has to a gibbet. To the Greek type we must object, as coarse and blotty; but we cannot deny full praise to the compositor. Having settled these technical preliminaries, we proceed to the book itself.

Although no name of editor is prefixed to this selection, it is generally understood at Cambridge to owe itself to the joint

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labours of Mr. Rennel of King's, and Mr. Bloomfield of Trinity, Colleges. As these gentlemen have inserted their own *annual* compositions, it was perhaps fair to have expected a little more chronological nicety in the arrangement, and taste in the choice of poems. At present we think the mode of printing what are before us, not only invidious, but liable to the charge of the grossest partiality, and implying a degree of arrogance in mere bachelors of the university.

Many odes and epigrams of undoubted merit, the recital, or the reading of which we formerly remember, are omitted; and many most unworthy performances are submitted to the eye of criticism, certainly without any vain wish of protrusion in their authors. Much as the ear of youth is pleased with the effusion of the Greek and Latin attempts of contemporary merit, a few years and a little more experience render it fastidious, and minds, by no means finely woven, can discover puerilities in every stanza, which earlier criticism excused or approved. This is the case throughout the Musæ Cantabrigienses. We are not however disposed to deny, that some odes are better than others; and that some even deserve perpetuity. The best owe their origins decidedly to King's College, where the classics are sedulously, if not solely, cultivated without any admixture of mathematics; and where the members, from the constitution of their college, are entered at an age when other youths are generally proceeding to their bachelor's degree. They have moreover the primary advantage of Etonian instruction; and if we examine the whole index, with the exception of a Tweddel, Maltby, and B. Frere, we shall find no composition worthy of detaining us, besides those written by Eton men. Indeed we shall discover, on recollection, that more than half of all those, whose compositions are admitted, drew their first notions of poetry on Thames's 'margent green.'

The preface sets forth with an account of the method in which the Cambridge prizes are decided, in compliance with Browne's will: and with an acknowledgment to the vice-chancellor, for the facilities with which he permitted this selection to be extracted from the University Archives. Any alterations of that text, which *Alma Mater* honoured with her approbation, must necessarily be impertinent. The judges on the merit of the prizes should at least be made amenable for the judgment they have past; and however slight the innovation of our modern editors may be, we deprecate the precedent they would establish. The preface proceeds to an examination of the Sapphic and Alcaic metres, on the principles and canons stated by Burney in the Monthly

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Review (XXV) and we are inclined to think it will be of use to future candidates for Browne's medals. The Latinity of the preface is correct, and does considerable credit to the writer.

We have not room to examine every ode separately; and the best allotment we can devise for our limited paper, is to produce a few lines of the good and bad cast; beginning with the latter, that we may reserve for our conclusion the more grateful task of criticism.

One of the worst compositions throughout this book is the '*Laus Astronomiæ*,' by Dr. Butler, now master of Shrewsbury school. The consummate flatness of the opening, exclusively of the improper termination of the third line, can, we are sure, induce no one but the laborious critic to proceed:

'Testantur ignes ætherei Deum,
Et *Turba* cœli *lucida* concinit
Rerum Jehovam *conditorem*
Omnipotens sine fine Numen;
Qui primus æterno *æquora* spiritu
Afflavit undis sæva tumentibus.'

We blush for the honour of Cambridge in what we have already cited: our imperious duty, however, impels us to make some more remarks.

Stanza 4th. 'Hausitque *fœcundata* tellus.'

Fœcundata, is a word coined by the author. In the 9th stanza we have the following inharmonious close.

'Nullæ reversuro micabant
Ætheriæ, omina fausta, flammæ!'

One at least, of the editors could have protested against such an insult to an Etonian ear; and much we wonder at the insertion of such trash, to the exclusion of much more poetical verses. Let him reconsider the 12th stanza:

'Tandemque te felicior auspice
Affulsit orbi *Dia Scientia*.
Risitque virgo, erepta tristi
Liberior Taciturnitati!'

And (to omit many other distressing and vile lines) the

'Novum per auras remigio hospitem,
Pandens verendæ *arcana Scientiæ*,
Qua lege cœlum *pendulique*
Machina sustineatur orbis.'

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Dr. Butler, we think, will not much admire the injudicious zeal which has drawn his frailties from their abode; and exposed them to the keen eye of those, whom his labours, and extensive learning, have, in other respects, informed and directed.

The Hon. Mr. Robinson's Ode on '*Melite Britannis Subacta*' is unusually tame; let us instance:

'Han clabis olim nescia sordidæ
Virtus amavit nobilis insulam:
Hâc sede Libertas honores,
Hâc solium sibi vindicavit.'

In the next stanza stands an unblushing false quantity:

'Affulsit, altis sol *uti* montibus.'

But we have done with Mr. Robinson.

'Cedat, *uti* conviva satur.'

In p. 61, in the most boyish strains Mr. Bloomfield laments the death of the Duke d'Enghien.

———'Meorum
Dulce erit haud cecidisse dextrâ.'
'Vix tale fanti transadigit latus
Fatále vulnus: mox humeris caput
Vidi recumbens, et colorem
Purpureum fugere ora vitæ;
Languere totum; flos veluti tener
Succisus unco vomere, seu decus
Papaveri languescit ægro
Imbre caput roseum gravanti.'

It is, however, but fair to add, that Mr. Bloomfield's Greek attempts are far more successful than those he makes in Latin.

Mr. Ramsden's Ode of Trinity College, beginning;

'Ωγγελος τα καλ' ὁ λεγων, προσεπτα,'

Is wholly unworthy a place in this collection, as is the Ode of Tomline's (the bishop of Lincoln's son) on the death of the Duke d'Enghien, who sublimely laments the

'—φυγαν θ' ἑταιρων
Δεινα Τ' αλγῆ πατριδος υκ ετ' υσας,
Δη τοτ' εξαιφνης ἑλεν Εγγιανον
Υπνος αυπνος.'

What excessive balderdash this is; as is the barbarous opening to an address to Buonaparte.

'αλλα σοι μεν, βαρβαρε Κυρνοκελτα,
Γαλλας ὑβριςα κακως ζυγεισης.'

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Just before the duke was about to die, the poet tells us that he, a

'ἠρως
ἀδεως μειδασε πνευσατον τι.'

This is 'foolishness to the Greeks' with a vengeance. Next to the pupil, Mr. Tomline, comes the tutor, Dr. Maltby; but his style is more deserving of praise. The last stanza (p. 201) of Mr. Kennel's Ode, which has its beauties of no very common nature, is a cento from Mr. Tweddel's, published before. We were surprised to find the following obscure epigram, written by that excellent scholar Dr. Goodall, honoured with the prize; and with insertion among his abler performances.

'*Stans pede in uno.*
IN STATUAM MERCURII.
Sum tibi Mercurius. Quæris cur sto pede in uno?
Scilicet hoc hodiè contigit esse lucrum.
Jos. Goodall,
Coll. Regal, Alumnus, 1782.'

A Mr. John Doncaster, of Christ's College, supplies a most driveling performance, p. 217, which we have not room nor stomach to quote. There is neither wit, point, nor sense in it: the editors have omitted this gentleman's Greek epigram, for good reasons, no doubt. In page 222 there are some paltry hendecasyllables by a Mr. Plumtree. He calls himself a clod, thus,

'Ruris sector, opes laboriosas,
Boum stemmata, vomeris triumphos,' &c.

And, we trust, he now follows agriculture, for which he seems most fitted in a better style than he wrote verses.

Mr. Miller, in page 226, on the young Roscius says, 'he has known two men

'το Ρωσκιον ουνομ' εχοντας.'

The first of them is naturally Ρωσκιος himself; the second is Γαρριχος.

'ος δε τιλεις αριθμον, μεγαλης ω μικκυλε φημης,
ου τριτταγωνιζεις, παι, τριτατος πιρ εων.'

The Latin epigram by the same bard, is, if possible, worse than the Greek.

'*Ad Rocium Nostrum.*
Per te jam satis ipse jure notus;
Nec famæ supereminentis omnes,
Atqui *verticis indigus*, pusille

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Magni debueras, puer, tragœdi
Non nomen rapuisse, sed cothurnos.

From the staleness of his jokes, this gentleman probably is not Joe Miller. Having waded through some, though far from all of the trash in this collection, we turn with pleasure, to several spirited expressions, happy thoughts, and elegant verses, which, with a little more care in the selection, would have rendered this volume very acceptable to the student, and man of letters—excepting always the mode of publication which has been adopted, and on which we have exprest our sentiments before.

The odes by Goodall, Keate, and Tweddel, are preeminently beautiful. The '*Mare Liberum*,' of Smith, is highly grand and Horatian. The odes of the 'Two Freres', of Drury and Lonsdale, though never correctly elegant throughout, shew the youthful genius in an interesting point of view. Goodall stands by far the first in epigram, and Frere the second. Keate has a fine conclusion to a Latin ode on the subject of '*Græiis ingenium*,' &c. p. 8.

'Utcunque, prisci nominis immemor,
Fati severam passa gemas manum,
Hellas, triumphatasque Graiûm
Transtulerit tibi Roma laurus.
Utcunque sanctum Tibrin, et uvidi
Delubra musis conscia Tusculi,
Utcunque divini Maronis
Laude piâ decoremus urnam;
Te consecrabunt Pierides; tibi
Solenniori cum prece funebres
Ponunter aræ; te, parentem
Carminis, harmoniæque fontem
Gratis veremur fletibus, et sacrâ
Ingentium formidine nominum
Fragmenta, collapsamque famam, et
Degeneres veneramur umbras.'

The '*Mare Liberum*' is so grand, as a whole, that it is scarcely possible to disunite a member from it with effect. However, that we may prove the justice of our approbation, we subjoin a passage on the siege of Gibraltar:

'Cerno in remotâ rupe micantium
Discrimen armorum, et nece fervidam
Calpen, triumphantem gementes
Inter aquas; rapidumque belli
Fulmen secundo sub Jove concitum; et
Æquor coruscum lumine lugubri,
Planctumque, clamoremque latè
Per trepidos equitare fluctus.'

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The ode of Mr. Tweddel on 'Juvenum Curas,' has already been before the public in print. It combines the most classical imagery, with the most chastised judgment; our admiration of it increases every time we peruse it; and, we think there are few, whom a reperusal would pall. To those who have not read this ode, we recommend either the 'Musæ Cantabrigienses,' or the 'Prolusiones a Tweddel.' This interesting young man died, during his travels, at Athens, and blasted the promise of the most critical sagacity, and elegant learning. The ode to which we allude, borrows many thoughts from Gray: but it amplifies and ameliorates those thoughts; or rather, in the passages where he is adumbrated, it makes Gray speak as a Grecian. The chief defect in our English poet is his incessant search for Greek allusions, and imagery; in the language in which Mr. Tweddel has clothed his 'Story of Youth,' the feelings and the expressions are equally natural. It is with regret we turn from a farther analysis of this most beautiful composition.

The two best epigrams in the collection belong respectively to Dr. Goodall, the present provost at Eton; and to Mr. William Frere, now fellow of Downing College, whose abilities shed a lustre over the University, while he was one of its junior members. We will conclude with quoting the latter gentleman's epigram.

'Χρη σιγαν, ἢ χρεισσονα σιγης λεγειν.

Ιρος, ἐων 'αγλωσσος, ἐνι τριοδοισι κἀθηται
πτωχευων, σπανιον λισσομενος βιοτον,
γηραλεος, πολιοκροταφος, και χειρε πεταξει
δακρυοεις—λεπτον πως ποτ' αφωνος ἐων,
δωρον απαιτειται;—μαλα δη πιθανωτερα κεινει,
ει στομα σιγᾶται, χειρ, τριχες, ομμα λαλει.'

ART. VI.—*Romance Readers and Romance Writers; a Satirical Novel, 3 vols. By the Author of a Private History of the Court of England, &c.* London, Hookham, 1810.

THE singularity of the title of this satirical novel, made us eagerly cut the leaves and sit down close to the perusal of Romance Readers and Romance Writers; and though we are so frequently ill-repaid for indulging this curiosity, and have so often to deplore the loss of time which it occasions, yet when we do meet with any thing like good sense with

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the evolution of interesting incidents and of natural characters, we forget our former laments, and experience a degree of pleasure which is greater in proportion, as it was not exhausted by previous anticipation. The work before us we can unhesitatingly affirm to have much merit, some novelty, and a really good lesson for young people. But before we take a view of the novel, we must speak of what has engaged much of our attention called—'*Literary Retrospection.*' This retrospection, brings to our view various authors of romance, and novel-celebrity, whom the authoress exposes as imitators, and innovators, &c. with much truth certainly, but we must at the same time allow with considerable *sharpness* of rebuke. She seems to have lost all patience with this herd of literati, and wishes, she says, that

'Like the monster Briareus I could strike a hundred blows in the same instant, and that all the vampers of romance, who merit annihilation, were in my presence!—they are the vermin of literature—their spawn creep to our fire-sides and cover our tables, our chairs, our sofas, and our mantle-pieces; we find them in the bed-chambers of our daughters; nay, not unfrequently are they placed beneath their pillows, to occupy their minds at day-break, or to beguile a sleepless night.'

This is most lamentably true, and we cannot wonder at the indignation of the authoress, when we reflect how many a mind has been weakened by this unprofitable and too often pernicious study.—But to proceed, she gives us a few little anecdotes of book-making, which, if not known before, will make the reader smile; but as the authoress of 'Romance Readers,' &c. has not spared those ladies and gentlemen who employ themselves in this way, but given their names at full length, we shall decline repeating them. We will, however, give an extract from this part of the work, containing some remarks on what our authoress styles the LUDICROUS *sublime*, of which specimens are supplied from the novel of 'The Three Brothers.'

"I arose from the bank superior to the tyranny of nature, and *engaging her arm within mine*, returned to the cottage." The expression "truth to say" frequently occurs.—"A few steps *promoted* us through the vestibule."—"Yet so strong was my animosity against the ungrateful fair, that I trembled to behold them, and *conceited* the holy ground to be profaned by their presence."

"From that morning," said the Italian, *his sobs quarrelling with his words*, "from that fatal morning *unlighted* sorrow hath oppressed me."

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"The huge misshapen fragments that choked this entrance, were slippery with moss, and splintered so pointedly by the forcible manner in which they had been broke from the mother-stone, that a fall (alluding to the perilous situation of one Claudio) might have occasioned an *imperfect empalement.*"—Oh horrible! 'Tis said that the sublime sometimes borders on the ludicrous—This terrific situation was unquestionably intended to convey a sublime picture to the mind, but how powerful must the ludicrous be, when we feel inclined to laugh at a man in so perilous a *state*!

"One more quotation; gentle, patient, indulgent reader, and I will introduce you to Joshua's "inabvations."

"For the Conte was standing with one hand pressed against his forehead with a savage force, which betrayed his secret wish *to benumb the ability of his brain.*"

'But I have discovered another illustration of the *ludicrous sublime*, and cannot for the soul of me keep it to myself.

"The night, which *hung heavily* upon the *face* of nature, *shuffled with tardiness and pain* over the *head* of Claudio."

The author of Men and Manners, &c. &c. &c. comes in for his share of what school-boys call a *basting*; but here we must dissent from the authoress; the aforesaid gentleman does not write for his daily bread; what he does write for may *puzzle* many; *we* will presume *it must be for his own amusement*, though he may have failed to amuse others, and the authoress of the Romance Readers among the rest. However it must be allowed, that he has a most *wonder-working brain* with the most *indefatigable* fingers in the world. Our authoress next pays her compliments to a celebrated French romance writer, and very properly reprobates intermixing what she styles historical, with her fictitious nonsense, and smiles at the word *Historique*, which the lady had KINDLY adopted by way of a clue to her readers, that they might know what they were about. Our authoress, either out of a good-natured compliment, or a satirical sneer, has done the same in her own novel. In speaking of selection and invention, this lady makes some very just remarks on men of the first poetic genius, condescending, for the mere love of lucre, to become compilers and editors. Our northern poet has commenced this book-making trade; and however he may charm us by his numbers, when we consider his motives, we cannot help despising that thirst for emolument which makes men of genius descend to what our authoress styles *literary mechanics*. But so it is! And so it is that we must take leave of literary retrospection rather abruptly, or our limits will not allow us to take a peep at this satirical novel. At the

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conclusion of her retrospection, for it seems the writer is by confession a female, she says,

'It is an adventurous task to oppose satire to satire: before true criticism, tempered with that politeness and gentleness, due to her sex, the author humbly bends; the pseudo-critics she defies and laughs at.'

Fear not, gentle lady, for you shall find us as polite as honesty will permit, but we must not forego the latter for the blandishments of the former, however pleasing to the feminine ear.

The construction of the tale is simple and natural; and the incidents are interesting; but the chief merit lies in the delineations of character. The account of the Marsham family with which this novel opens, is pleasing. They consist of three brothers—a clergyman, who is left a widower, a veteran soldier, and a gentleman farmer. The clergyman's character is every thing a man of his profession ought to be. He is represented to be curate to a Right Hon and Rev. Mr. Leslie, whose private and professional character, is the exact reverse. The curate has two daughters, the eldest a pretty sensible girl, brought up a good housewife and a useful member of society, which she adorns by her sweet and cheerful disposition. The other daughter has been indulged by her father in the reading of romances; and she contracts such a fondness for this kind of study, that she appears not like a being of this terraqueous globe, and is truly a laughable and ridiculous character. But that our readers may judge for themselves what kind of *animal* this Miss is, we will extract the following. The three brothers are brought to our acquaintance as employing themselves in reading. The gentleman-farmer, whose name is Ralph, has carelessly taken up one of his niece's romances; and a conversation commences on the absurdity of this species of writing, at the end of which the volume is thrown, with a laugh, at the back of the fire, and before it is quite consumed, the young lady enters, and finding the fate of her book, exclaims

'O heavens! what sacrilegious hand has destroyed the recreative amusement of my leisure hours, and *impeded* my *itineration* through the delightful labyrinths of imagination.—"Don't be such a, confounded fool, Peggy," said her uncle Ralph, "I am ashamed to hear you talk such nonsense." "What then," said she, "to add to my earthly miseries, am I to be called Peggy? My name, sir, is Margaretta," &c.

This character is rather preposterous, though in some things

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ludicrous enough, particularly in her fancied attachment to one of her uncle's labourers, Philim O'Gurphy, whom she believes to be a great duke in disguise. As we cannot dwell much on the story, we will just slightly give the heads: we shall only say, that we should have been better pleased if this romantic young lady had not been made the dupe of a professed and disgusting libertine. A tale of seduction, even in a satirical novel, is not likely to aid the improvement of morals. The Right Rev. Theodore Leslie, his wife Lady Caroline, and his sister Lady Isabella Emerson, are *exact* characters indeed, and their fashionable chit chats correct portraitures of the corrupt manners of high life. The sister of this romantic Margaretta, called plain Mary, after various little love troubles, marries the handsome and the fashionable Mr. Harrington, nephew of the good Sir Edward. For a time, all goes smoothly on with the new married couple, but the country and the beautiful and amiable wife soon pall on the sense and fade in the eye, and Mr. Harrington again sighs for the voluptuous gaieties in which he had before his marriage so liberally indulged. Under the pretext of sea-bathing, he hastens to Cromer, where he meets with his old flirt, Lady Emily Emerson, who had lately run away and married a Major Raymond. The lively Harrington soon falls into the snare which this fascinating and beautiful woman prepares for him; he forgets his vows to his newly married wife, and carries off Lady Emily Raymond. This circumstance of course brings grief and all its concomitants on his family. With regard to the guilty pair, Harrington is soon seized with remorse, and quits the lady. He promises amendment, and returns to the society of his injured wife. Margaretta is prevented from drowning herself, with her friend Lady Emily Raymond, by her father the good curate and is sent into retirement. The married pair also retire into Wales, and are restored to that domestic comfort which they enjoyed before the infidelity of Mr. Harrington. In the whole work there is, as the author promises, a vein of satire which seems to spare none of those characters, which the authoress (with much truth) thinks have been deluded and corrupted by romance reading and French licentiousness. We fear that there are too many lady Carolines' and lady Emilys' in the world. The latter character is so highly embellished, that we cannot help regretting her fall; nor do we think it probable that a woman who possessed such wonderful powers of mind as are ascribed to Lady Emily, would act the vile part of spreading a snare for a married man. But we must take our leave of Romance Readers and Romance Writers, with acknowledging that a

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great deal of good sense, shrewd remark, knowledge of the world, and love of virtue, are displayed in the performance.

ART. VII.—*A Treatise on the Passions, illustrative of the Human Mind. By a Lady,* 2 *vols.* London, Crosby, 1810. *Price* 12*s.*

THE authoress of this work tells us in her preface, that her design is 'to facilitate the knowledge of man by a physical analysis of the passions, shewing their rise, relation, and tendency;' &c. &c. How far she has succeeded in her task remains to be proved; and this, we fear, will not be done without some difficulty and taking up more time than the merit of the work claims, and our prescribed limits will allow. We have also our fears that the lady has attempted a work, the execution of which requires more reflection and strength of mind, than is commonly possessed. In many of the subjects, her thoughts seem so confused as to render her meaning totally unintelligible, and what she says is not unfrequently nonsensical. She divides her work into four parts; the first contains what she calls 'general introductory matter, such as leads us to place in order the principles which contribute to form the character of man.' The second part

'treats of such passions as *shut up the character* and repel, vice and virtue form no distinction in the order, in which the passions are here treated, because the analysis which is given is physical.'

The third 'consists of such passions as tend to open the mind and lead to communication, whether virtuous or not.' The fourth is a summary of the whole. The lady likewise tells us with much gravity that

'the definition, which is given of every passion, whether sensual or abstemious, means, by *sensual*, all the giving and receiving propensities, that consist of natural passion, and exclude reason. By abstemious is meant all that *excludes passion*, and *admits reason*.'

We will pass over the many little symptoms of pedantry which frequently meet our eye, and the dogmatical style in which the work is written, which may be excusable in a lady, when she undertakes the arduous task of giving a physical analysis of the passions, and point out those parts which may be more useful to our female readers. In the anxious and

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tender character of a mother they may derive some instruction; In giving her sentiments on education, the writer remarks—

'Gentlemen's children, as soon as they can understand sounds, are taught a variety of tricks, to shew company how clever they are; and upon the entrance of any stranger, without considering the state of the child's spirits and humour, it is summoned to perform its antics.'

If the child is unwilling to perform,

'bribes are employed, and infancy itself is not incapable of perceiving the advantage it has over those who thus sue to it. And thus a pretty successful mode is adopted of introducing early into the mind the passions of tyranny and vanity. The ingenuity of children should be exercised; but nothing so dangerous as to encourage it, either with pecuniary rewards or applause. Pecuniary remuneration teaches mercenary ideas; applause produces vanity. Emulation is the best incentive: and when they have attained some degree of excellence, they will be able to relish wisdom for her own sake. Children cannot see too much company; it excites their attention and quickens their ideas, besides being a good foundation of future address. But they should never know themselves the object of the attention of the company.'

The lady remarks with much truth,

'that the children of rustics advance faster, in the three or four years of infancy, both in bodily and mental powers, than the children of gentlemen, because they are left to nature.'

'It is a pernicious custom to take children to church, and talk to them about a Deity, before they can distinguish one idea from another. Teaching children to read in the Holy Scriptures is a flagrant mistake. Instead of giving them an early relish for piety, it has necessarily a contrary effect: it renders the subject too familiar, and also makes it disagreeable, because it is a task.'

We shall subjoin another remark on the same subject:

'Many people, having no abilities to explain the grandeur and importance of religion, think that, by thrusting it headlong into the brains of children, and dragging them to church in their infancy, it will explain itself when they grow older.'

Our authoress by no means approves of Mrs. H. More's Strictures on Education, and points out with much good sense the silly minutiæ of that lady's precise and stupid system, which is only calculated to narrow the mind, and render the character hypocritical, self-important, and censorious. Her charity is inflated into ostentation, and her modesty, which,

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in females, is so delightful, degenerates into prudery and ill-nature. Our authoress says, that according to Mrs. More's account,

'it would take the wings of an eagle to get up to her temple; the claws of a dragon to open the door when one got there; the appetite of a cormorant to swallow her food; and the stomach of an ostrich to digest it. What mortal durst imagine she possesses so many powers? No wonder, people should go away dispirited at a path so full of difficulty.'

It is a much more pleasing occupation to us to commend than to find fault; and we are never inclined to severity, particularly when looking over the productions of a female. The treatise now under our notice, evinces in many parts a reflecting mind, much liberality of sentiment and a proper love of morality;—but it is very faulty in its style, and abounds with assertions and opinions to which we cannot subscribe. The work is too diffuse, and embraces subjects which the authoress is by no means equal to discuss. It will, however, give us pleasure to meet this lady in some other literary walk; though we would by no means advise her to write another treatise on the passions.

ART. VIII.—*A Description of the Feroe islands, containing an Account of their Situation, Climate and Productions; together with the Manners and Customs of the Inhabitants, their Trade, &c. By the Rev. G. Landt. Illustrated with a Map and other Engravings. Translated from the Danish.* London, Longman, 1810, 8vo. pp.

THE author of this work, officiated for seven years in the islands which he has described.

'These islands,' says he, 'are in number twenty-two, seventeen of which are inhabited. They occupy, in a direction from north to south, 67 miles, and extend in breadth from east to west, 45 miles.

'They consist of a group of steep rocks or hills, rising from the sea, chiefly of a conical form, and placed for the most part close to each other, some of which proceed with an even declivity to the shore; but the greatest part of these declivities have two, three, or more sloping terraces, formed by projecting rocks, and covered with a thin stratum of earth, which produces grass. Close to the sea, however, the land in general consists of perpendicular rocks, from two or three hundred fathoms in height.

'The highest of all the hills in these islands, and that first seen by navigators, particularly from the west, is Skælling which

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lies in the southern part of Nordstromoe. Its perpendicular height is 400 Danish fathoms, or 2240 English feet; and though it is the steepest of all these hills, it is possible to ascend to the top of it. When viewed from the bottom, it appears to terminate in a long sharp point; but when you have clambered up to its summit, you find a pretty level plain covered with moss, about 600 feet in length, and 200 in breadth. When the weather is clear, the whole of the Feroe islands may be seen from it.

'The hills lie so close to each other, that the termination of the bottom of one is the commencement of the bottom of another, being separated merely by a brook or rivulet. There are no vallies of any extent between them: in the higher ground between their summits a few dales, covered with wretched grass, are sometimes seen; but these are not level, being interrupted sometimes by hillocks, sometimes by small rocky eminences, and sometimes by collections of large loose stones, which have the appearance of being thrown together by a volcanic eruption. On some heights there are found considerable tracts covered with rubbish, which seems to be effloresced matter thrown down from the rocks; and these tracts produce no grass, for the finer mould, fit for the purposes of vegetation, which might be collected in them, is swept away by the violence of the winds, or washed down by the rain and snow water. Some moist places, less exposed to the impetuosity of the winds, afford a scanty nourishment to the *Kœnigia islandica*, and the drier spots produce the *Saxifraga oppositifolia* and the *Statice Armeria*. But such is the smoothness and steepness of many parts of these hills, that no earth can remain on them; and, in general, the stratum of earth by which the rocks of the Feroe islands are covered is so thin, that it is sometimes no more than eight inches in depth; and in the vallies, where the land is arable, it never exceeds four feet.'

The largest of the Feroe islands is Stromoe, which is twenty-seven miles in length, and about seven in breadth. In the village of Tyorneviig, at the northern extremity of Stromoe, the author remarks a singular circumstance respecting the intractable ferocity of all the bulls which are either bred or brought here, and for which he appears very ingeniously to account. He says that this village is inclosed by two high hills which stand opposite to each other, so that, when a bull bellows, a very loud echo is produced. Hence the author thinks that this sturdy animal may regard this reverberated sound as a defiance from some of his own species, and be thus exasperated to madness.

Thorshavn, which is the capital of Stromoe, is the seat of government, as well as the staple of trade.

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'The town contains about a hundred houses, all built of wood; but some of the streets are so narrow that, in consequence of the situation of the ground, or of upright masses of rock, which rise in them to a considerable height, no more than one person can pass through them at a time.'

Mr. Landt gives an exact topographical description of the different islands, which would form a useful guide to those, who visit these remote regions, but contain little to interest the general reader. The following account, however, of the island called the GREATER DIMON, may not be unacceptable, as it is a *lonely isle*, without the aid of fiction.

'The length of the GREATER DIMON, from south-east to north-west is scarcely two miles and a half, and its breadth about half a mile. The coast is almost every where high and steep, and is accessible only in two places, where no more than one person can ascend at a time; so that no island can be better fortified by nature. It is, indeed, impregnable; for it is impossible to starve the inhabitants, as it abounds with good fish and sea-fowls, and no ship could remain near it on account of the force of the currents. The rocks here are well stocked with fowls; and it is a curious spectacle, particularly for strangers, to see the incredible number of the winged tribe which in the summer time swarm between Great Dimon and Skuoe. It exceeds every thing that can be imagined. At certain periods they almost darken the air, and they stun the ears so much with their piercing cries, that two people in the same boat cannot hear each other. Its whole population consists of one family; and in summer, the only time the clergyman can visit the church, it is necessary to hoist him up into the island by means of a rope. On the summit, however, the island is pretty level; but, on account of the steepness of the coast, no boats can be kept here; so that the inhabitants live entirely secluded from other people, and can never quit their prison, except when some of the inhabitants of the other islands come to them with a boat.'

All the churches in Feroe, with one exception, are built of wood. The roof is formed of boards placed upon rafters, and covered with some strata of birch-bark, fastened with twigs and overlaid with turf. Hence the roofs are in summer entirely green.

There are mines of coal in Feroe, which seem to merit more attention than they have hitherto received. The coal found here is said to be free from sulphur, arsenic, or vitriolic acid; and to be well adapted for metallurgic operations, or for the use of brewers and sugar-refiners. The new moon is denominated at Feroe the sun kindling, or merely the kindling; and full moon is called full sun; for the moon to them is the

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night sun; and according to this kindling and fall sun, they can calculate pretty accurately the force of the currents which are very impetuous among these islands, and particularly three days before and after, new and full moon. The author has described the principal currents. What he has said on this subject will be found highly useful to navigators.

As the sun is scarcely four hours beneath the horizon of the Feroe islands, during the three summer months, the inhabitants can hardly be said to experience any night; and the shortness of the days in winter is in some measure compensated by 'the morning and evening twilight.' The cold, which prevails here during the winter, is said not to be so severe as in Denmark, though the summers are cooler. The sea never freezes round the coast; but the weather is very variable; and 'a continually fine and dry summer, is almost as uncommon as a continually cold winter.'

The winds in this region are sometimes truly tremendous.

'Sometimes,' says the author, 'they sweep away large stones lying on the hills, and roll them before them like a ball, or tear out huge masses of the projecting rocks, which then fall down, emitting flames and smoke. On these occasions they shave off the turf from the sides of the hills, roll it together like a sheet of lead, and precipitate it into the valleys. The hurricanes in Feroe inspire travellers with the utmost terror; when their approach is announced by their bellowing noise among the hills, if on horseback, they must immediately dismount, and if on foot, they must fall flat on the earth, to avoid being thrown down or dashed to pieces. These winds often make the houses of the natives shake; and it is very remarakble that before a hurricane, the pressure of the air causes a cracking and crashing in the house, as if it would tumble down; but when the wind really takes place, it has already exhausted its strength, so that the building remains firm and secure. Sometimes, however, the wind rises with increased violence, and in that case it often forces the house from its position, tears off the roof, shatters the window-frames, and entering below the bottom of it, forces up the flooring, and agitates in a violent manner the stool on which one sits, or the bed in which one is lying. Such are the hurricanes which prevail in Feroe in the autumn and spring.'

The author's description of the mineral and vegetable products of Feroe is very copious; as well as that of the quadrupeds, fish, birds, and insects. The agriculture of Feroe is not in a very flourishing state; and the ungenial climate, with the rocky and mountainous surface of the country, must cause almost insuperable obstacles to its improvement. The spring fishery besides tends to impede the culture of the

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earth. The difference between the cultivated and uncultivated land in Feroe, is said to be as 1 to 60. In some parts of these islands sea-ware forms the principal manure. No ploughs are used, and 'in most places it is impossible to employ them.' Barley is in general the only corn which is sown in Feroe; and the seed which is employed is always kiln-dried, which is thus said to resist the frost better than that which is undried. Various kinds of turnips grow to an extraordinary size, and are well tasted. Potatoes are less cultivated than they deserve. The farmers sometimes dry their corn in an out-house set apart for that purpose; and heated by a fire made in the aperture of a wall, constructed of earth and stones.

'The operation of drying, thrashing, and cleaning the corn, is performed in Feroe by women; and it would be considered, particularly in some places as very indecent, if men should perform that kind of labour.'

'The corn is generally ground in hand-mills, which are of a very simple and rude construction. They consist of two stones, which rest on a kind of table, or boards nailed together for the purpose. In a hole near the edge of the upper one is fixed a handle, by means of which the stone is turned round with the right hand, while the left is employed in supplying a hole in the centre with corn from a box standing on one side; and one, or two, and sometimes three girls, who lighten their labour by singing in cadence, are employed in this labour, according to the size of the mill. The meal which falls from the mill upon the table, is every now and then scraped together and taken away; but as no furrows are cut in the stones, and as they are not made rough when they become smooth, the meal is exceedingly fine; but the operation of grinding is much slower. As no more meal is ground at one time than may be necessary for the consumption of one day, grinding becomes a daily labour, which, when the family is large, affords sufficient occupation to one girl.'

The Feroese butchers practice the following method, which has not been long adopted in this country, and is now, we believe, but little known, except in the capital and its vicinity:

'When a cow is to be slaughtered, the person who performs the part of butcher, pricks it cautiously, but speedily, in that part of the spine which corresponds to the neck. The knife is generally made to penetrate full half an inch; and as soon as pricked, the animal begins to stagger, and at length drops down; but by means of a rope fastened round its legs, it is made to fall to any side at pleasure; and as soon as it has dropped, its throat is cut.'

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Sheep constitute the principal wealth of these islanders. A bad sheep year is one of their greatest misfortunes. A bad fishing season is an inferior calamity. The sheep remain out in every season. When the winter is long and the cold severe, many of them are lost. When the ground is covered with snow, they retire to the vicinity of the sea, and as most of the declivities are slippery, during the frost, many of these animals lose their way, and are precipitated into the ocean; or at other times they take their station on the projecting shelves of drifted snow, which yield under their weight, and they are rolled into the abyss beneath. It is remarkable that the inhabitants should not endeavour to provide shelter and food for their flocks of sheep, during the inclemencies of the winter. A few folds indeed, consisting of a fence about three or four feet in height, and composed of stones and turf are said to be erected for the sheep as a shelter in bad weather; but no fodder is stored up for them, and these groups of poor animals which are collected in these stations, are often exposed to such a degree of hunger, as to eat the wool off each other's backs.

The Feroese, who, like most other persons, are attached to their old habits, and very hostile to any species of innovation, have not yet learned the art of shearing their sheep; and though Mr. Landt endeavoured to introduce the custom in his own flock, and had previously instructed his servants in the use of the shears, he could not prevail on them to practice the art when the season for shearing came. The fleece is pulled off the hide of the sheep; when the wool is loose this may be readily performed; but there are times when the blood follows the attempt.

The ewes in Feroe are, at present, never milked; but this was a common practice in former times. The sheep here, as in the Shetland islands, are subject to various diseases. These would probably be considerably lessened by draining the marshy pastures, which seem very noxious to the health of these animals, particularly to corrupt the secretions of the liver, and to generate worms in that important organ.

Bird-catching is one great source of subsistence to these enterprising islanders. Some extracts descriptive of the different modes of bird-catching, which are very minutely detailed by Mr. Landt, will, probably, be gratifying to our readers.

'When the birds,' (he is talking of the puffin) 'have hatched their young, and the latter have taken flight, the fowlers begin in the month of July what is called *skraningen*, and for which a particular kind of apparatus is necessary. The principal parts

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of it are, 1st, a round pole made of fir, ten or twelve feet in length, and an inch and a half in thickness at the lower end, but only one inch at the other; 2d, a piece of horn, generally of ram's horn, a little crooked, about eight inches in length, and an inch and a half in breadth, having in it four square holes, one in the middle and one at each end; 3d, two arms, formed of two small rods four feet in length, and half an inch in thickness; the pole is fitted into the middle hole of the piece of horn, the concavity of which is turned downwards, and the rods are inserted in the holes at the extremities of it, but in such a manner that they touch the pole beneath, and are made fast to it by means of twine tied round them; when properly fixed, these rods represent at the end of the pole the prongs of a fork, but they are bent a little inwards, and retained in that position by a piece of strong packthread, so that they stand at the distance of about eighteen inches from each other; on these prongs or arms is placed a net, the meshes of which are two inches in width; it is made either of hempen or grey woollen thread, is pretty large, and hangs like a bag, which projects a foot beyond the arms. The lower extremity of the pole is strengthened by an iron ring, and furnished with a spike or small three-pronged fork, in order that the fowler may be enabled direct his course by sticking it fast in the projecting rocks when suspended by a rope, and even to clamber up from one place to another.

When the fowler goes out, he is rowed about at the bottom of the rocks where the fowls sit; and with great dexterity casts his net over them. The fowls immediately push their necks through the meshes, in order to get into the water; but the fowler, by means of the pole, inverts the net, and the fowls remain suspended in it; and even if they were able to fly up, they never attempt it, but remain hanging with their heads through the meshes towards the water, considering that element as their only place of shelter. But by this method fowls are caught only on a small scale; to catch them on a more extended one, it is necessary to ascend to a considerable height in the rocks; and it is really astonishing to see to what heights the fowlers will proceed, and to what dangers they expose themselves in this occupation. On these occasions two men go out in company, and both of them make themselves fast to a rope, but in such a manner that there is the distance of eight or ten fathoms between them. The first man is assisted by the second to ascend the rock, and for this purpose the latter employs a pole twenty-four feet in length; having at its extremity an iron hook, which is made fast in the waistband of his breeches, or in a rope tied about his middle, or, what is more common, a piece of board is fixed to the end of the pole on which the climber sits, and when he has got a firm footing, he assists his companion to get up by means of the rope fastened round both their bodies; but they both carry their fowling-poles along with them. In this manner the second assists the first to clamber up by the help of his pole,

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and the first helps the other by means of the rope from one projection to another; but when they have a dangerous place to ascend, before they get to parts frequented by the fowls, the first must have a secure place of rest, that he may be able to support the other in case he should be so unfortunate as to fall. It frequently happens, however, that the one in his fall pulls down the other, so that they both become a sacrifice to their temerity. In these almost inaccessible places, and particularly such as are seldom visited by man, they find the fowls so tame that they can lay hold of them with their hands; but where the fowls are shy, they cast their net over them with their fowling-pole, and at one throw, and in one hole, will sometimes catch from ten to twenty fowls.

'When the rocks are so high and steep that it is impossible to climb up them, it then becomes necessary that the fowlers should descend from the top. This is done in two ways: a rope, three inches thick and a hundred fathoms in length, is made fast at one end around the fowler's middle; a broad woollen band, which passes round his thighs, is fastened also to the rope; and by these means he can sit more at his ease, and continue his labour for several hours. The rope is held fast by six men, who let the fowler, with his fowling-pole in his hand, glide down the rock; and to prevent the rope from being cut by the hard edges of the rock, a piece of smooth wood is placed below it, in order to glide upon; but as the men who hold the rope cannot see when the fowler has got to the place where the fowls are, they have also a small line, one end of which is bound round the fowler's body, and by pulling this line he gives notice to the men when to lower the rope, when to stop it, and when to draw it up. The fowler directs his course with his fowling-pole until he reaches the projection where the fowls construct their nests; here he looses the rope from his body, and makes it fast to a stone, to prevent it from escaping him, and then he goes round catching the fowls with his hands, or casts the net over them in the manner already described; or he places himself on some projecting shelf which the fowls fly past, and it is here that he displays his dexterity in the use of his fowling-pole in what is called *fleining*. The afternoon or calm weather is the time chosen for this purpose; but in particular the wind must blow towards the rock, because in that case the puffin approaches nearest to the land. When the fowls come so near the fowler that he can reach them with his pole, he raises it towards them, and is pretty certain of catching one in his net; and to prevent the fowl from disengaging itself, he turns the pole a little round, so that one of its arms stands upwards and the other downwards; by these means the fowl hangs in the pocket of the net, below one of the arms, and is thus inclosed that it cannot get out; but as the fowls are continually flying by, great speed and dexterity are requisite. At each stroke the fowler in general catches one, and sometimes two or three; and in one afternoon a man in this manner will

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catch two, three, and even four hundred. Sometimes the fowler undertakes this labour while he is suspended by the rope. But there are some cavities where the fowls build their nests which recede so far from the perpendicular direction of the rock, that the fowler, when he descends to them by the help of the rope, hangs so far from them in consequence of the projecting shelf, as to be at the distance of several fathoms from the holes where the fowls reside. In this case he must throw himself so far out from the rock, by means of his pole, as to be able to swing with the rope under the shelf to the proposed place, and to secure a footing. On such occasions he can without help give himself a swing to the distance of thirty or forty feet; but if the cavity proceeds farther into the rock, so that a very great swing is necessary to reach it, he fastens a small line to the end of the suspending rope on which he sits, and a man in a boat at the bottom of the rock, who holds the other end of this small line, can by pulling it make him swing to the distance of a hundred or a hundred and twenty feet.'

Nothing can show more forcibly than this occupation the imminent perils, which the desire of subsistence will induce individuals to encounter. These fowlers are continually risking life for the sake of preserving it, or of adding to its enjoyments. They are exposed every moment to numerous accidents. The rope by which the two men are let down from the cliff, may be weaker than supposed, or may be worn by some accidental friction, or large fragments of rock may be detached from above, and crush the adventurous bird-catcher, or the projections on which he occasionally rests his feet, or grasps with his hands, may give way and dash him into the deep.

Seal-catching is another important employ of the Feroese. Two kinds of seals, the *phoca vitulina* and the phoca hispida are said to be generally found here. The first are either shot, or knocked on the head when they are sleeping on the shore. The other species frequent the holes and caverns in the rocks. The mouths of some of these caverns are under water; but others may be entered by a boat.

'At the time when the young seals are pretty large and fat, the natives repair to these holes with two boats, one of which enters the cavern, while the other remains at the mouth. Between the boats there is a rope eighty fathoms in length, in order that if the boat on the inside should be filled with water, the people in the outer one may be able to drag it out. As there is not sufficient room in the entrance for rowing into the cavern, the boatmen push the boat in with poles, and as most of these cavities are entirely dark, they are furnished with lights; but they must be concealed in the boat as much as possible, lest the seals per-

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ceiving the glare of them too soon, should make their escape. These lights are large candles formed of old linen, twisted together and dipped in tallow. When the boatmen have got so far in that they can reach the dry bottom, the first man springs from the boat with his club; the second man then jumps out, bearing a light in each hand, which must be held well up, that they may not be extinguished by the water; and he is soon followed by the third, having his club ready prepared also. As soon as the seals, which are lying on the dry bottom, perceive the men and the lights, they rush towards the water; but the men endeavour to give them a well-aimed blow on the head or snout, by which they are stunned, and they then dispatch them by cutting their throats. It sometimes happens that the large males, when they find that they cannot escape, become furious and make an obstinate resistance. On such occasions they raise themselves on their hind legs, with their jaws wide open, ready to attack their opponent, who must then avoid them and endeavour to knock them down with his club; but if the seal chances to meet the intended blow with his open mouth, he forces the club from the man's hands, and throws it several yards from him; in which case the man must be assisted by his nearest companion. When all the old seals have been dispatched, the men proceed farther into the cavern, where the young ones remain quiet lying on the dry rock, without paying any attention to the people or the lights, and in this manner become an easy prey. When the slaughter is ended, the dead seals are dragged to the water, and being made fast to a rope, are drawn out by the people in the other boat; and if there be any surf at the time, which is often the case, though the most favourable period is chosen for this labour, the inner boat is drawn out in the same manner. Seal-catching at present is not so productive as it was formerly. From eight to ten may be caught in most of these caverns, but sometimes the number killed amounts to twenty or thirty.'

The coast of the Feroe islands is said to be almost entirely deserted by the fish, which formerly contributed so much to the food and wealth of the inhabitants. But a taste for fishing is still retained by the people, though often to the prejudice of agriculture. The whale fishery is however, sometimes productive of great advantage to the islanders. Whales of a small species are said to approach Feroe, 'in shoals of from one hundred to a thousand.' When these shoals are discovered by some of the fishing boats, great art is displayed in driving them on shore. Sometimes the whales are so tame that they suffer themselves to be driven before the boats like a flock of sheep, but sometimes they become furious, and frustrate every effort to prevent their escape.

'When the shoal has been driven into a convenient creek,

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if night be approaching, the fishermen must remain at rest in their boats, in order to keep the whales confined till the morning; but if they have the day before them, and if there be a sufficient number of people collected on the shore to meet the whales the attack then begins, and affords a very singular and terrible spectacle to the by-standers. If the time will permit, a fire is kindled on the shore, to deceive the whales; for it has been discovered by experience, that they are accustomed to follow the light of the moon when it appears at a small distance from the horizon, or shore; and the smoke of the fire conceals from them the land. The boats in the meantime are arranged in a semi-circular form to intercept the whales in case they should endeavour to escape when attacked on all sides.

'When the shoal has advanced within about two hundred fathoms of the shore, and the whales have turned their heads towards the land, which is the position in which the fishermen wish them to be, a part of the boats, the men in which are provided with the proper weapons, begin the slaughter by rowing into the middle of the shoal, and darting their lances into the whales behind the tail. They, however, avoid wounding those whales which lie close to the boats, because, if wounded, they might dash the boats to pieces, and hurt the men in them. The shoal, when many of them are thus wounded, move forward with prodigious force, carrying with them an immense body of water, and a great many of them run on shore, so that in consequence of the reflux of the water they are left on dry land; but the people collected on the shore rush on them in a furious manner, and with their sharp knives cut every whale they meet with across the neck. An active man who knows how to make use of his knife, can at two strokes cut the neck to the bone; and after that the animal by its tumbling breaks its neck entirely. The people drag the whales on shore by thrusting their hands into the hole through which they breathe; but above all things they must not touch their eyes, for if they did, the whales would become exceedingly restless, and with a stroke of their tail, in which they have a particular strength, might hurt the men who are dragging them. The sea in consequence of this slaughter becomes as red as blood, and the whales which have not been wounded remain in it, as it were, blinded, or bewildered; and it is very singular, that when a whale which has not been wounded gets into clear water, it immediately returns to the bloody water, where it becomes a sacrifice to its mistake.

'The flesh of these whales is eaten fresh by the inhabitants, who account it agreeable food, and certain parts are even used by foreigners as a delicacy; the flesh below the blubber has a great resemblance to beef, both in taste and appearance; that which is not eaten fresh is cut into thick stripes and hung up to be dried. The greater part of the blubber is converted into train oil; but some of it is salted in casks or barrels, and in want of these, in boats: the blubber on the back is suffered to remain

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on the animal till it is used; but that on the sides, after being hung up a week or a fortnight, will keep several years, and is used by the inhabitants instead of bacon.

'Besides these small whales, large ones, called *doglingen*, are sometimes caught, but chiefly at the southernmost islands. This kind of whale is easily killed: when it appears, the inhabitants row close to it, and scratch it on the back with an oar, by which means it lies perfectly still; they then close up its breathing holes with wool, which prevents it from diving under the water, and they make a hole in its blubber, into which they tie a rope, and thus drag it on ashore. It is asserted, that the animal experiences no pain from the hole made in its blubber, but rather an agreeable sensation, which, as it remains so quiet, appears to be the case. When it has been brought near to the land, and the rope has been made fast on shore, others row around it in boats, and pierce it till the blood gushes out; but this labour is attended with very great danger, as it then beats about in a terrible manner with its tail. The blubber of this whale is not used as food; if it be eaten by any of the inhabitants, it passes through the pores of the skin, and communicates to the clothes a yellow colour and a fœtid smell.'

The remaining sections of this work relate to the '*division of land*,' '*mechanics, tradesmen, and servants*,' '*trade*,' '*manner of life*,' *dress*,' '*houses and buildings*,' '*persons and character of the inhabitants*,' '*virtue and vice*,' '*language, learning*,' '*superstition*,' '*weddings*,' '*diseases and remedies*,' '*population*,' '*revenue*,' '*religious establishment*,' '*income of the clergy*,' '*income of the churches*,' '*military establishment*,' '*provision for the poor*,' '*roads and convenience for travelling*.' Most of these topics are very briefly touched; but the author has said enough, and would have been tedious if he had written more. This volume contains a very full and circumstantial description of the Feroe Islands, which appears to surpass all that have preceded it in copiousness and accuracy of detail. Mr. Landt is evidently a man of learning, good sense, and just observation; and the translator has performed his part of the task much better than translators usually do.

ART. IX.—*The Borough; a Poem, in twenty four Letters. By the Rev. G. Crabbe, LL. B.* London, Hatchard, 8vo. *pp* xl. 344. 1810.

WE were much pleased at the announcement of the present publication, from a recollection of the great pleasure which Mr. Crabbe imparted to us on a former occasion.

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We, therefore, seized this new volume with avidity, and fairly read it through; and though we find it necessary to point out many considerable faults in it, yet upon the whole we are bound to confess that Mr. C's. powers of pleasing are not at all diminished. We suppose that most of our readers well know the works of this gentleman, and remember his peculiarities, both good and bad; the faithfulness and spirit of his satire, his accurate delineation of almost every species of character, his easy and simple flow of poetical diction, his continual intermixture of pathetic and ludicrous observation, and the air of good nature, which tempers the rigour of his severest passages on the one hand; and on the other, his frequently painful minuteness of description, his occasionally prosaic familiarity, approaching almost to vulgarity, his ignorance of 'the last and greatest art, the art to blot,' his carelessness of style, and above all, what is perfectly unwarrantable, his inaccuracies in language, and even in grammatical construction. The present work has all the above-mentioned characteristics, in as great a degree as Mr. C's. former publication; and on one score, we mean prolixity, is far more reprehensible. The narrative is frequently drawn out with a gossiping and tame tediousness, without either point or humour to rouse or keep alive the attention. The versification also is frequently very harsh, and there are numberless instances of such ungraceful contractions as 'he'd' for 'he would,' 'could'nt' for 'could not,' 'you'd' for 'you would,' &c. &c. there are even many pages of mere prose; and we cannot help mentioning the author's very unpoetical habit of giving two names to his heroes and heroines; such as Dolly Murray, Jacob Holmes, Abel Keene, Mister Smith, &c. &c. This frequently gives an air of drollery to the most pathetic passages, and is too familiar even for the most familiar narrative. Preceding the poem is a long rambling preface, which is a mere string of dull ill-written apologies, for what Mr. C. conceives to be exceptionable parts in his work: he here seems inclined to give a salve for many of the wounds, which his verses inflict, and evinces an evasiveness which in some degree detracts from that respect, which we are disposed to bear towards him. This anticipation of criticism, though very fashionable in France, has never been tolerated in England: there is an air of vanity and conceit about it, which is not congenial to English sense. We certainly wish, that, in the present instance, it had been omitted, as it is very fatiguing and perfectly unnecessary: but we will now hasten to the contemplation of the poem, which not merely from the justly acquired fame of its author, but from its magnitude, its novelty of subject,

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and variety of topics, demands, we think, a very particular attention. We conceive that of a long and diversified work, divided into twenty-four letters, we cannot give the reader any adequate idea, unless by giving some account of the subject of each portion, and by making some observations on the author's method of treating it.

The first letter exhibits a general description of the Borough, and though the author says that it contains nothing which particularly calls for remark, we most decidedly dissent from this modest opinion. We agree with him when he mentions at the opening of the letter, the difficulty of describing a Borough, with its alleys, lanes, and streets, its various buildings.

'The Town hall turning, and the Prospect-row;

but he has ingeniously contrived to lessen or remove this obstacle, by placing his Borough close to the sea. By this artifice he is enabled to adorn his subject with the poetic aids of sea-views, shipwrecks, &c. instead of fatiguing the reader with the necessarily prosaic details of terraces and crescents. There are several beauties in this descriptive sketch, besides two pleasingly accurate pictures of a Dredger and some 'half-naked sea boys.' We were much struck with the following account of a storm which combines the merits of correctness and poetical representation, though perhaps the enumeration of the attending circumstances, may, by some readers, be thought too particular.

'All where the eye delights, yet dreads to roam,
The breaking billows cast the flying foam
Upon the billows rising—all the deep
Is restless change; the waves so swelled and steep,
Breaking and sinking, and the sunken swells,
Nor one, one moment, in its station dwells.'

'Far off the petrel, in the troubled way,
Swims with her brood, or flutters in the spray;
She rises often, often droops again,
And sports at ease on the tempestuous main:
High o'er the restless deep above the reach
Of gunners' hope, vast flights of wild-ducks stretch;
In-shore their passage tribes of sea-gulls urge,
And drop for prey within the sweeping surge:
Or clap the sleek white pinion to the breast,
And in the restless ocean dip for rest.
Darkness begins to reign: the louder wind
Appals the weak and awes the firmer mind:
Hark to those sounds, they're from distress at sea!
How quick they come! What terrors may there be!

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Yes, 'tis a driven vessel: I discern
Lights, signs of terror, gleaming from the stern;
Others behold them too, and from the town
In various parties seamen hurry down.
From parted clouds the moon her radiance throws
On the wild waves and all the danger shows:
But shows them beaming in her shining vest,
Terrific splendour! gloom in glory drest!
This for a moment, and then clouds again
Hide every beam, and fear and darkness reign.
But hear we now those sounds? do lights appear?
I see them not! the storm alone I hear:
And lo! the sailors' homeward take their way:
Man must endure—let us submit and pray.' *p.* 10, 11, 12.

The Dutch minuteness, the particularity so observable in Mr. Crabbe's delineations, at the same time that it produces an air of truth and life, not unfrequently destroys the poetical effect which would arise from the contemplation of a whole, by confining the attention to the curiously laboured and sometimes servile development of the parts. Where the description is short, minuteness gives spirit; but if long, it degenerates into dryness and imbecility.

'The Church' is the subject of the next Letter; that is, in the sexton's sense of the work—'a Tall Building with a Tower and Bells.'

'Where priest and clerk with joint exertion strive
To keep the ardour of their flock alive;
That by his periods eloquent and grave,
This by responses and a well-set stave:
These for the living: but when life be fled,
I toll myself the requiem for the dead.' *p.* 17.

In this Letter Mr. Crabbe ridicules with considerable felicity the common-place eulogies paid to the dead by the *mournful* widow, *duteous* son, and *distressed* friend, and then gives a pleasing, and affecting narrative of a real mourner in the person of an amiable girl lamenting the death of her lover. The following lines seem to us exquisitely beautiful:

'One day he lighter seem'd, and they forgot
The care, the dread, the anguish of their lot:
They spoke with cheerfulness and seem'd to think,
Yet said not so—"perhaps he will not sink:"
A sudden brightness in his look appeared,
A sudden vigour in his voice was heard:
She had been reading in the book of prayer,
And led him forth and placed him in his chair;

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Lively he seem'd and spoke of all he knew,
The friendly many and the favourite few;
Nor one that day did he to mind recall,
But she has treasured, and she loves them all;
When in her way she meets them, they appear
Peculiar people—death has made them dear.
He nam'd his friend, but then his hand she prest,
And fondly whisper'd, "Thou must go to rest;"
"I go," he said, but as he spoke, she found
His hand more cold, and fluttering was the sound;
Then gaz'd affrighten'd; but she caught at last,
A dying look of love, and all was past.' *p. 26.*

The third Letter presents us with a pair of portraits, the Vicar and the Curate in the very best style of the author. The character of the mild but inanimate vicar, who is free from vice, because he is exempt from passion and feeling, who acts not wrong, because he has not energy to act at all, whose peace is never disturbed by the vices and schisms of his flock, but who feels deep chagrin because the good old christian custom of adorning churches with holly and misletoe is almost abolished; in short, whose virtue is without worth because it is without effort; whose benevolence evaporates in words; whose life is mere vegetation. This character is drawn with equal fidelity and animation.

'Fiddling and fishing were his arts: at times,
He alter'd sermons, and he aim'd at rhymes;
And his fair friends; not yet intent on cards,
Oft he amus'd with riddles and charades.'

* * * * * *

'For sects he car'd not: they are not of us,
Nor need we, brethren, their concerns discuss:
But 'tis the change, the schism at home I feel;
Ills few perceive, and none have skill to heal;
* * * * * *
Churches are now of holy song bereft,
And half our ancient customs chang'd or left;
Few sprigs of ivy are at Christmas seen,
Nor crimson berry tips the holly's green;
* * * * * *'

'The rich approv'd—of them in awe he stood;
The poor admir'd—they all believ'd him good;
The old and serious of his habits spoke,
The frank and youthful lov'd his pleasant joke;
Mamma approv'd a safe contented guest,
And miss a friend to back a small request;

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In him his flock found nothing to condemn;
Him sect'ries lik'd—he never troubled them;
No trifles fail'd his yielding mind to please,
And all his passions sank in early ease;
Nor one so old has left this world of sin,
More like the being that he enter'd in.' *pp.* 34—36.

The history of the amiable, learned, but distressed, curate, is, we dare say, well known to most of our readers, since it has already appeared in print, and was recited at the last anniversary but one of the Literary Fund. In interest and simplicity, in charming facility of narrative, we think it may safely defy comparison with any thing similar in the whole range of English poetry.

Letter IV. After giving a concise account of Jews, Swedenburgians, Baptists, &c. our uthor dedicates the greater part of this letter to the description of the Calvinist and the Arminian. To render the impression more lively, he makes each of these fanatics give a specimen of his opinions in a sort of sermon versified: these copies of Methodist sermons have all the length and tediousness of their originals, without that *piquante* peculiarity of expression, which renders them so laughable in the mouths of the real preachers: the language is inanimate, prosaic, and, compared with Mr. Crabbe's usual power of satirical expression, exceedingly feeble.

We willingly pass from this subject to the next letter, which gives the history of a borough election. Here Mr. Crabbe is himself again. We believe there is nothing very original in the topics of his satire; but we never recollect to have seen them animadverted upon with such truth and spirit. The character of the mayor is well drawn, and has sufficient probability; yet, perhaps, one incident, though, according to Mr. Crabbe, it really occurred, is too particular to be mentioned in a general anonymous portrait. We allude to the circumstance of his being a stranger to the method of increasing money by the loan of it. The incident is more briefly described in the prose of the Preface:

'With trembling hand and dubious look, the careful man received and surveyed the bond given to him; and after a sigh or two of lingering mistrust, he placed it in the coffer, whence he had just before taken his cash.' *p.* xxvi.

The incident is not the more natural and defensible because it once took place, any more than a cock with three legs is to be exhibited as a specimen of the gallinaceous genus. Mr. Crabbe ends his enumeration of the evils attendant upon an election, with the following just observation;

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'But this admitted; be it still agreed,
These ill effects from noble cause proceed;
Though like some vile excrescences they be,
The tree they spring from is a sacred tree,
And its true produce, strength and liberty.' p. 74.

The next three letters are dedicated to the professions of law and physic, and to trades. In the first, the author lashes with no unsparing hand the oppression and chicanery of certain law-practitioners, first generally and afterwards more particularly, in a striking picture of a man of the name of Swallow. This character bears a very observable resemblance to that of Sir Giles Overreach, in Massinger's play of 'a New Way to pay Old Debts.' It is drawn, or rather dashed, with a bold and masterly hand; but we hope and think that the features are exaggerated into unnatural frightfulness. In our opinion, it would not be easy for a man at the present day to rest with such undisturbed triumph in his villainy. Some honest and equally skilful lawyer would detect his enormities, and drive the wretch from a fraternity, which he disgraced. The character is too long for transcription, and to select a part of it would be injurious to the whole. Mr. Crabbe has not succeeded so well in his history of the empyric: it contains no humour, and the language is tame; yet, at the same time, we have little doubt that some of the circumstances in it were copied from the life.

'Who would not lend a sympathising sigh,
To hear yon infant's pity-moving cry?
That feeble sob, unlike the new-born note,
Which came with vigour from the op'ning throat;
When air and light first rush'd on lungs and eyes,
And there was life and spirit in the cries;
Now an abortive, faint attempt to weep
Is all we hear; sensation is asleep.
The boy was healthy, and at first express'd
His feelings loudly, when he fail'd to rest,
When cramm'd with food, and tighten'd ev'ry limb,
To cry aloud was what pertain'd to him;
Then the good nurse (who, had she borne a brain,
Had sought the cause that made her babe complain;)
Has all her efforts (loving soul) applied
To set the cry, and not the cause, aside;
She gave her pow'rful sweet without remorse,
The Sleeping Cordial—she had tried its force,
Repeating oft: the infant, freed from pain
Rejected food, but took the dose again,
Sinking to sleep; while she her joy express'd,
That her dear charge could sweetly take his rest:

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Soon may she spare her cordial; not a doubt
Remains, but quickly he will rest without.' *pp.* 100, 101.

In the Letter on Trades, we see little worthy of remark, except that towards the end, there is considerable skill displayed in the effigies of a prudent, rigid, tradesman, who rules by fear instead of mildness, and then feels anger and disappointment at seeing his wife coldly dutiful, and his children timid and reserved, instead of being cheerful, affectionate, and frank. There is a conversational air in the latter part of the episode, which gives great spirit to the sketch.

'He look'd around him—"Harriet, dost thou love?"
"I do my duty," said the timid dove;
"Good heav'n, your duty! prithee, tell me now—
To love and honour—was not that your vow?
Come, my good Harriet, I would gladly seek
Your inmost thought—why can't the woman speak?
Have you not all things?"—"Sir, do I complain?"
"No, that's my part, which I perform in vain;
I want a simple answer and direct;
But you evade; yes, 'tis as I suspect.
Come then, my children! Watt! upon your knees,
Vow that you love me."—"Yes, sir, if you please."
"Again! by heav'n, it mads me; I require
Love; and they'll do whatever I desire:
Thus too my people shun me; I would spend
A thousand pounds to get a single friend;
I would be happy; I have means to pay
For love and friendship, and you run away;
Ungrateful creatures! why, you seem to dread
My very looks; I know you wish me dead.
Come hither, Nancy! you must hold me dear;
Hither, I say; why, what have you to fear?
You see I'm gentle; come, you trifler, come;
My God, she trembles! idiot, leave the room!
Madam! your children hate me; I suppose
They know their cue; you make them all my foes;
I've not a friend in all the world, not one;
I'd be a bankrupt sooner; nay, 'tis done;
In ev'ry better hope of life I fail,
You're all tormenters, and my house a jail;
Out of my sight! I'll sit and make my will—
What! glad to go? stay, devils, and be still;
'Tis to your uncle's cot you wish to run,
To learn to live at ease and be undone;
Him you can love, who lost his whole estate,
And I, who gain your fortunes, have your hate;
'Tis in my absence you yourselves enjoy:
Tom, are you glad to lose me?—tell me, boy:

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Yes, does he answer?"—"Yes, upon my soul!
No awe, no fear, no duty, no control!
Away! away! ten thousand devils seize
All I possess, and plunder when they please;
What's wealth to me?—yes, yes, it gives me sway;
And you shall feel it—Go, begone, I say!" *pp.* 114, 115.

The next four Letters are employed in describing the amusements, &c. of the Borough. In the first, where the author leads us to the sea-side, he had a favourable opportunity of depicting some of the bolder portions of marine scenery; instead of which, he chooses to dwell with the ostentatiously minute accuracy of a mere naturalist on such subjects as sea-nettles, marine vermes, &c. Although we run the hazard of being called vulgar, (for Mr. Crabbe says, these are

'Treasures the vulgar, in their scorn reject;')

yet, we cannot help wishing he had omitted the detail of them: we allow that they are very curious and pleasing to the sight, and we have no doubt his description is perfectly correct; yet, we think that they make a sorry figure in poetry. We could not help smiling at the following passage:

'All scenes like these the tender maid should shun,
Nor to a misty beech in autumn run;
Much should she guard against the ev'ning cold,
And her slight shape with fleecy warmth infold;
This she admits; but not with so much ease,
Gives up the night-walk where th' attendants please:
Her have I seen, pale, vapour'd, through the day,
With crowded parties at the midnight play;
Faint in the morn; no powers could she exert,
At night with Pam delighted and alert;
In a small shop she's raffled with a crowd,
Breath'd the thick air, and cough'd and laugh'd aloud;
She who will tremble if her eye explore
"The smallest monstrous mouse that creeps on floor;"
Whom the kind doctor charg'd with shaking head,
At early hour to quit the beaux for bed;
She has, contemning fear, gone down the dance,
Till she perceiv'd the rosy morn advance;
Then she has wonder'd, fainting o'er her tea,
Her drops and julip should so useless be;
Ah! sure her joys must ravish ev'ry sense,
Who buys a portion at such vast expence.' *pp.* 124, 125.

Now, this advice is very good, quite *secundum artem*; but it would have suited Dr. Buchan's Domestic Medicine better than a descriptive poem. Nevertheless, as it is really very prudent

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counsel, we recommend it to all young ladies; who, perhaps, will listen to advice from a poet, which they would spurn from a physician; and if they reject it, it will make a valuable addition to the receipt-book of all good medical house-wives. The letter ends with a long rigmarole story of a party of pleasure, who landed on an islet, and their boat having drifted, were in danger of being overwhelmed by the rising of the tide. Now, there is nothing very laughable in all this; but really the narrative is given in so prolix and gossiping a style, that we felt more inclined to titter than to sympathise with the unfortunate sufferers.

In the card-table squabble in the tenth Letter, there is some ease and considerable humour; and we dare say, the traits are not all exaggerated. The whole style of this letter, and indeed of the greater part of the volume, strongly reminds us of Cowper's manner in some of those strangely neglected conversational pieces, which breathe the very soul of Horace; but we have not here Cowper's smartness and dexterity of address. There is a good description of drunkenness in this letter; but the club of smokers, and indeed the whole of the dissertation on 'Social Meetings,' could not fail, unfortunately, to call to our recollection the very facetious essay of Goldsmith on the same subject; and, on comparison, though Mr. Crabbe's introduction is good, the interrupted dialogue of the smoking brethren is infinitely beneath the richly humourous conversation in the essay to which we have above alluded.

In the Letter on Inns, Mr. Crabbe descants at some length on the difficulty of handling this subject in verse. Now there does not appear to us a whit more difficult in this than any other subject, which he has versified without the least apparent suspicion of untractability. We see nothing particular in this letter except the story with which it concludes; and that has some merit.

Letter XII. Mr. Crabbe here inveighs with considerable severity, yet we think with 'more of sorrow than of anger,' against the strolling players. The follies, the miseries, and the vices, of this Thespian race, by turns, excite our laughter, our sorrow, and our detestation; and we think that Mr. Crabbe could not have employed his talents better than in holding out to the young and thoughtless the real picture of that state of life, which has too many charms for the idle and the inexperienced. There is a particularly beautiful portrait of the poor vain milliner, seduced from her decent employment to this life of vice and wretchedness; and we recommend to all idle, disobedient lads, whether collegians or apprentices,

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whether educated or illiterate. Mr. Crabbe's striking History of Frederick Thompson. We cannot leave this letter, without quoting the following exquisite address to the strolling tribe:

'Sad, happy race! soon rais'd and soon depress'd,
Your days all past in jeopardy and jest;
Poor without prudence, with afflictions vain,
Not warn'd by mis'ry, not enriched by gain;
Whom justice, pitying, chides from place to place,
A wand'ring, careless, wretched, merry race;
Who cheerful looks assume, and play the parts
Of happy rovers with repining hearts;
Then cast off care, and in the mimic pain
Of tragic woe, feel spirits light and vain:
Distress and hope—the mind's, the body's wear,
The man's affliction, and the actor's tear:
Alternate times of fasting and excess
Are your's, ye smiling children of distress.' *p.* 165.

The XIIIth, XIVth, XVth, and XVIth Letters contain an account of the Alms-house, its trustees, and inhabitants. The character of Mr. Denys Brand, and his 'pride that affects humility,' afford one proof, among many others, of Mr. Crabbe's power of keen observation. The character of Blaney, the old man with young vices, and the corrupt and frivolous Clelia, deserve to be repeatedly read for their great moral utility. The author has thought proper to apologise in his Preface for the portrait of Benbow: this was perfectly unnecessary, since it is perhaps the most useful character in the book. It is a lively picture of those worthless scoundrels, who are called *honest fellows*, because they get drunk with every body, and have the ignorant sort of good nature to be friends with every body over the bottle.

The best parts of the XVIIth Letter are a glowing description of a recovered patient, (which, however, is far beneath that most animated one in Gray's Ode on Vicissitude,) and the character of Eusebius, whom revilings and slander only stimulated to greater exertions of virtue.

Of the XVIIIth Letter we shall merely observe that its description of 'the large building, let out to several poor inhabitants,' is a specimen of his best and worst style. It has accuracy, truth, and vigour; but at the same time, is painfully and disgustingly minute.

Letters XIX, XX, XXI, and XXII. In these four Letters, we are presented with as many characters. The parish-clerk and the clerk in office, which the author in his Preface mentions, as perhaps too similar, needed not this

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apology. It is true they both fall from uprightness to vice; but in every feature which denotes character, they are totally dissimilar. The story of Jachin is told with most skill: after describing, with considerable humour, the rigid formalities of this cold-blooded pharisee, Mr. Crabbe very properly assumes a grave tone when treating of his crimes. Pope, in his character of Sir Balaam, to which, in some respects, this tale bears a resemblance, has not been equally cautious: he jokes throughout; and consigns his unhappy sinner to the gallows and the devil, with the same unconcerned levity as when he is talking of his additional pudding and gifts of farthings to the poor. Perhaps this gaiety suited Pope's Essay better than a more serious tone; but it would certainly have been indecorous and very ill placed in the Rev. Mr. Crabbe's narrative. It would be doing an injury to this exquisitely drawn character to give a partial quotation from it; and our limits will, by no means, admit us to give the whole.

We have little to remark on the very inferior story of the simple Abel Keene, who, in old age commences a *beau garçon* and a free-thinker, except that we wish that when he had hanged himself, he had not left behind such an immeasurably long account of his groanings and his crimes. To be serious, Mr. Crabbe seldom seems to know when he has said enough: his best thoughts are frequently amplified till what we began to read with pleasure is finished with a long and drawling yawn.

The story of Ellen Orford is indeed a pathetic tale, full of real woe, and is well introduced by a judicious and happy ridicule of the fantastic sorrows and absurd miseries, depicted in modern novels and romances.

Peter Grimes, the subject of the twenty-second Letter, is a male Brownrigg, a ruffian who murders his three apprentices, after having 'dealt the sacrilegious blow

'On the bare head, and laid his parent low.'

The greater part of this hideous story is told in the Ordinary of Newgate style; but the conclusion, where the dying villain pours the wild effusions of his guilt-distracted brain, is drawn with terrific strength.

'I saw my father on the water stand,
And hold a thin pale boy in either hand;
And there they glided ghastly on the top
Of the salt flood, and never touch'd a drop:
I would have struck them, but they knew th' intent,
And smil'd upon the oar, and down they went.

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'Now, from that day, whenever I began
To dip my net, there stood the hard old man;
He and those boys! I bumbled me and pray'd
They would be gone;—they heeded not, but stay'd;
Nor could I turn, nor would the boat go by,
But gazing on the spirits, there was I;
They bade me leap to death, but I was loth to die:
And ev'ry day, as sure as day arose,
Would these three spirits meet me e'er the close;
To hear and mark them daily was my doom,
And 'come,' they said with weak, sad, voices, 'come.'
To row away with all my strength I tried,
But then were they, hard by me in the tide,
The three unbodied forms—and 'come,' still 'come, they cried.' *pp.* 310—311.

Letter XXIII. Mr. Crabbe, alluding to this letter on prisons, apologizes in his Preface, for detaining his reader so long with the detail of gloomy subjects; but remarks that the melancholy impression, which they are so calculated to make on the mind, cannot be injurious, because the real evils of life, which are continually before us, produce no lasting or serious effects; and he adds, that it is a profitable exercise of the mind to contemplate the evils and miseries of our nature. We agree with him perfectly in this reasoning; but, at the same time, we recollect that pleasure is a very material, and by most esteemed the chief, end of poetry. Now this pleasure is weakened, and even changed to disgust, by repeated stories of woe: surely, some method might have been found to intermix the cheerful with the mournful, that both the reader's pleasure and instruction might be unabated. We see no reason why all the poor of the Borough, on whose history Mr. Crabbe enlarges, should be either atrociously criminal or heart-rendingly unfortunate: the scene might have admitted some poor, but cheerful, old gossip, some veteran,

'Should'ring his crutch and shewing how fields were won,'

and many others, which we should have thought must have occurred to the very extensive observation, for which the author seems particularly eminent. There are two passages, which strike us as worthy of notice in this letter. The first is the somewhat ingenious comparison of a prison to Homer's description of the heathen Elysium. The next is the history of the highwayman; and above all his dream:

'Yes! all are with him now, and all the while
Life's early prospects and his Fanny's smile;
Then come his sister and his village friend,
And he will now the sweetest moments spend

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Life has to yield:—No! never will he find
Again on earth such pleasure in his mind:
He goes through shrubby walks these friends among
Love in their looks and honour in their tongue;
Nay, there's a charm beyond what nature shows,
The bloom is softer and more sweetly glows;
Pierc'd by no crime and urg'd by no desire
For more than true and honest hearts require,
They feel the calm delight, and thus proceed
Through the green lane—then linger in the mead;
Stray o'er the heath in all its purple bloom,
And pluck the blossom where the wild-bees hum;
Then through the broomy bound with ease they pass,
And press the sandy sheep-walk's slender grass,
Where dwarfish flow'rs among the gorse are spread,
And the lamb brouzes by the linnet's bed;
Then 'cross the bounding brook they make their way
O'er its rough bridge—and then behold the bay!
* * * * * *
Now, arm in arm, now parted, they behold
The glitt'ring waters on the shingles roll'd:
The timid girls, half dreading their design,
Dip the small foot in the retarded brine,
And search for crimson weeds, which spreading flow,
Or lie, like pictures, on the sand below;
With all those bright red pebbles, that the sun
Through the small waves so softly shines upon;
And those live lucid jellies, which the eye
Delights to trace, as they swim glitt'ring by;
Pearl-shells and rubied star-fish they admire,
And will arrange above the parlour-fire:
Tokens of bliss!—"Oh! horrible!"—a wave
Roars as it rises—save me, Edward, save!"
She cries:—Alas! the watchman on his way
Calls and lets in—truth, terror, and the day. *pp. 225, 226.*

This appears to us extremely beautiful: it was no common skill to invent so pleasing a dream, to alleviate the horrors of the prison; and the fondness, with which Mr. Crabbe dwells on this last shadowy pleasure of the wretched convict, convinces us of his benevolence.

Letter XXIV. and last, treats of Schools and Colleges, and contains an interesting description of the mistress of a charity-school. The character of the boy-bully reminds us of Cowper's Tirocinium; and the account of college-honours and their effects is perfectly correct.—Mr. Crabbe concludes by hoping, that malice may never be predicated of his portraits: quite the contrary; in the midst of all his severity, we see a very good-natured mind, and one that never, except

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in the instance of the Methodists, at all exaggerates human folly, though it must be confessed, that the author is rather fond of dwelling on the weak side of human nature. But we fear that men, who have seen much, if they tell what they see, must unfortunately communicate more evil, than good, respecting their species.

Upon the whole, we think, that the fame, which Mr. Crabbe has obtained, for simplicity, for pathos, for fidelity and spirit of descriptive satire, will be rather increased than shaken by the present publication; since his faults, though numerous, and even considerable, bear but a very small proportion to the great and various beauties which adorn his work.

In the present age of accurate orthography, punctuation, and typography, it is quite shameful to see the slovenly manner, in which either the reviser of the proof-sheets, or the printer of this volume has executed his task.

ART. X.—*Ancient Irish Histories. The Works of Spenser, Campion, Hanmer, and Marleburrow. In two Volumes, 8vo. Reprinted, at the Hibernia Press,* Dublin, 1809.

ART. XI.—*The Life and Acts of Saint Patrick, the Archbishop, Primate, and Apostle of Ireland, now first translated from the original Latin of Jocelin, the Cistercian Monk of Furnes, who flourished in the early Part of the 12th Century. With the Elucidations of David Rothe, Bishop of Ossory. By Edmund L. Swift, Esq. At the Hibernia Press,* 1809, 1 *vol. 8vo.*

WHATEVER may be advanced to the contrary by some lively philosophers, we remain of opinion that the demand which exists for the revival and dissemination of ancient histories, especially those relating to our own country, is among the most favourable symptoms of modern improvement. No curiosity can be so rational as that which induces mankind to inquire into the lives and actions of preceding generations, and neither the learned gentlemen who priding themselves on their taste for black letter lore, exclaim against the diffusion of knowledge which they have been led to consider as exclusively their own property, nor the despicable herd of mere collectors who see with horror the price of their literary treasures diminished by the circulation of reprinted copies, can ever draw from our eyes a single drop of compas-

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sion for their miseries, when we reflect that the participation which so grievously offends them is a source of useful instruction to many more worthy than themselves, and more able to improve by the possession. Another general observation occurs to us, on this subject with which we will conclude our preface. The circulation of ancient histories being admitted to be an object of general usefulness, it is very ungracious in critics to display their erudition at the expence of those whose labours are conducive to this desirable end, by pointing out, not in what respects the individual work may be ill executed, but how far some other work may in their opinion have been more advantageous to the public. Let these supercilious gentlemen, instead of condemning what is done because something else might have been better, betake themselves to filling up the more important desideratum which their sagacity has discovered, and the public will be much more obliged to them than for their criticisms.

But however desirable and praiseworthy such undertakings as those we have been noticing may be in England, we hail with still greater satisfaction the commencement of similar labours in our sister island, which has so long laboured under the imputation of backwardness and indifference in literary pursuits. In the present state of Ireland the advantages to be derived from a literary stimulus once only excited in the mass of the people do strike us as indeed incalculable. We are ignorant of the circumstances under which the reprint of the 'ancient histories' now submitted to our inspection was originally undertaken, any farther than as we may be able to conjecture, than from the dedication by the company of the Hibernia press to the Dublin Society, by which it is at least evident that the designs of the proprietors are as extensive as the patronage they have received is honourable and public; and that the two volumes now presented to the world are intended to be only the precursors of more important works. For the information of readers on this side the Channel, however, we wish that the proprietors had been more explanatory as to themselves, their motives, and ultimate objects.

The first article in this collection, is, Spenser's 'View of the State of Ireland,' written in 1596; which is followed in the same volume by Campion's History of Ireland. Hanmer's Chronicle, with Henry Marleburrow's short and meagre continuation, occupy the second volume. Of Spenser's admirably instructive and entertaining dialogue it is unnecessary to say any thing in this place. Edmund Campion published his history in 1571, and dedicated it to the Earl of Leicester, at that time the court favourite. The earlier part

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of it is little more than an abridgment of Giraldus Cambrensis, with the continuation down to 1370. From thence to the beginning of Henry the Eighth he speaks much of the difficulties which attended his undertaking from the want of regular historical documents. Nevertheless he adds, 'I *scamble* forward with such records as could be sought up, and am enforced to be the briefer;' and brief enough he certainly is, comprising the whole period in about twenty pages. For the remainder down to his own time (ending with the termination of lord deputy Sidney's administration.)

'I took,' says he, 'information by mouth, whatsoever I bring besides these helpes, either mine own observation hath found it, or some friend hath enformed me, or common opinion hath received it, or I reade it in a pamphlet, or if the author be worthy the naming I quote him in the margent.'

His readers will certainly wish that he could have been a little less *brief* in his collections with respect to this portion of his work also; but nevertheless, such as it is, the matter being original, it forms by much the most valuable part of his book.

Dr. Hanmer's Chronicle was collected (that is, we imagine, *begun* to be collected) in 1571; but he carries it down no lower than the year 1284, being carried off by the plague in 1604, while in the midst of his labours; and thus we have to regret the untimely breaking off of the only really learned and systematic history of Ireland which had been at that time, or was for a long while after, attempted to be written. Henry Marleburrow's continuation goes down to 1421. All their histories are now reprinted from an edition by the stationers of Dublin in 1633, which was undertaken under the direction (as we imagine) of Sir James Ware, whose original dedications to lord deputy Wentworth (the Earl of Strafford) appear in their proper places.

We must now attend to the second publication which we have joined with the former in this article, because issuing from the same press, and connected with the same subject of Irish antiquities, although not forming a part of the same general undertaking; 'the Life and Acts of Saint Patrick.' Of the author of this singular performance, we are informed by the translator, that he was a monk of the Cistercian order, in the monastery of Furnes, about the beginning of the 12th century, and that with this notitia, scanty as it is, his readers must rest satisfied. The present translation appears to have been made from the 'Florilegium Insulæ Sanctorum,' compiled by Thomas Messingham, an Irish priest, and pub-

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lished at Paris in 1624, accompanied with marginal notes, and elucidations, by David Rothe, Bp. of Ossory, which (in the eye of a protestant reader, at least) add very little to the value of the original. On this original itself some observations by the translator are annexed, which look as if he 'half believed the wonders' he has been engaged in propagating. Without entering with him into the question, 'whether implicit belief be not at least as safe as absolute scepticism,' (especially in such doctrines as the radiant tooth and stone-splitting saliva of the apostle) we are willing enough to grant him that there seems no sufficient reason for disbelieving the existence of St. Patrick, or that he preached in Ireland by pontifical authority, and, as to his *grand miracle* of freeing the island from all poisonous animals, it may, if Mr. Swift so pleases, be taken as typical of his expelling the old serpent, though we are rather inclined to give it a literal interpretation, together with precisely the same degree of credit that we bestow on the brightness of eternal light shining about his fingers, and the fire seen to issue from his mouth. On the whole, our opinion of the 'Life and Acts of Saint Patrick' is, that as a legend it is neither less entertaining nor less authentic than most of those in the Roman Martyrology, and as a performance of the 12th century, that it is creditable both to the style and to the invention of its author. We shall not contradict the principle laid down in the commencement of this article, by expressing a doubt whether Mr. Swift might not have employed his leisure for antiquarian research more profitably than in making this translation; and shall only say that he has adopted the language and phraseology best suited to his subject, of which, as well as the general tenor of the miracles here recorded (as to which 'it may be questioned if implicit belief be not at least as safe as absolute scepticism.') We shall now treat our readers with one or two specimens.

Chapter IX.—*Of the Cow freed from an evil Spirit, and five other Cows restored to Health.*

'The aunt who had nursed Saint Patrick, had many cows, one of which was tormented with an evil spirit; and immediately the cow became mad, and tore with her feet, and butted with her horns, and wounded five other cows, and dispersed the rest of the herd. And the owners of the herd lamented the mishap, and the cattle fled from her fury as from the face of a lion. But the boy Patrick being armed with faith, went forward and making the sign of the cross, freed the cow from the vexation of the evil

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spirit; then drawing near to the wounded and prostrate cows, having first prayed, he blessed them, and restored them all even to their former health. And the cow being released from the evil spirit, well knowing her deliverer, approached with bended head, licking the feet and hands of the boy, and turned every beholder to the praise of God, and the veneration of Patrick.'

Chapter XX.—*How he was again made Captive, and released by the Miracle of the Kettle.*

'But Patrick departing from the company of his fellow travellers, that he might prove how many are the tribulations of the just, through which they must enter into the kingdom of heaven, fell into the hands of strangers, by whom he was taken and detained; and while his spirit was afflicted within him, the Father of Mercies and God of all consolation sent the Angel *Victor* in the wonted manner to comfort him, promising that in a short time he should be released from the hands of his captors: and how truly was made the angelic promise did its speedy fulfilment shew, which followed even in the space of two months; for the barbarians sold him to a certain man in the neighbourhood for a kettle: how small a purchase for so precious a merchandize! But when the vessel that had been bought with such a price, was filled with water, and placed as usual on the hearth to dress their victuals, behold it received no heat; and so much the hotter the fire burned, so much the colder did it become; and fuel being heaped thereon, the flame raged without, but the water within was frozen, as if ice had been placed under instead of fire. And they laboured exceedingly thereat; but their labour was vain, and the rumour went every where through the country; and the purchaser thinking it to have been done by inchantment, returned his kettle to the seller, and took Patrick again into his own power,' &c. &c.

Chapter LXXXVII.—*How the Tooth of Saint Patrick shone in the River.*

'And on a time the saint with his holy company passed over to a certain river named *Dabhall;* and for that the day declined and the evening came on, he prepared to pass the night near the bank, and pitched his tent on a fair plain. And approaching the water, he washed his hands and his mouth, and with his most pious fingers he rubbed his gums and his teeth, but through age or infirmity, one of his teeth by chance, or rather by the divine will, dropped out of his

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mouth into the water; and his disciples sought it diligently in the stream, yet with all their long and careful search found they it not. But in the darkness of the night the tooth lying in the river shone as a radiant star, and the brightness thereof attracted all who dwelled near to behold and to admire. And the tooth so miraculously discovered is brought unto the saint; and he and all around him offer thanks to the Almighty, who had brought this thing to pass; and on that spot he builded a church, and deposited the tooth beneath the altar. The which is famed for divers miracles, and even to this day is called *Cluayn Fiacal;* that is, *The Church of the Tooth.* And the tooth of Saint Patrick, like a radiant star, shone by the same divine grace, whereby at the prayer of Sampson the conqueror of the Philistines, a fountain of water streamed forth from the jaw bone of an ass. And this church is distant about five miles from the metropolitan city of Ardmachia.'

Chapter CXLVIII.—*A Goat bleateth in the Stomach of a Thief.*

'The blessed Patrick had a goat, which carried water for his service; and to this the animal was taught, not by any artifice, but rather by a miracle. And a certain thief stole the goat, and eat, and swallowed it. And the author or instigator of the theft is enquired: and one who by evident tokens had incurred suspicion, is accused; but not only denieth he the fact, but adding perjury unto theft, endeavoureth he to acquit himself by an oath. Wonderous was the event to be told, yet more wonderful to come to pass. The goat which was swallowed in the stomach of the thief, bleated loudly forth, and proclaimed the merit of Saint Patrick; and to the encrease of this miracle it happened, that at the command, nay rather at the sentence of the saint all the posterity of this man were marked with the beard of a goat.'

A 'Tractate on the several names of Ireland' completes the contents of this strange volume of absurdities; its principal object is to prove the antiquity of the country in giving name to the opposite shores of North Britain. The controversy among the learned of both nations on this subject at the time when Messingham wrote, ran very high; but it is needless to enter in this place on the particulars of a literary dispute which has long ceased to agitate the breasts of scholars and antiquaries.

Both the publications which we have now noticed, appear to us strangely deficient in not setting forth by means of a

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short explanatory preface the history of the works which are reprinted in them. For instance, in what manner, and under what patronage the first publication of the Irish histories was undertaken, of which the present is little more than a reprint, we are left to collect any where but where an *English* reader would expect to find them, in some notice or advertisement prefixed to the book itself; and as for Father Messingham, he might never have known that such a person existed, and still less that Jocelin's Life of St. Patrick was included in his Florilegium Insulæ Sanctorum, but for the obscure intimation of Louis the Thirteenth's licence, affixed (we cannot at first tell for what reason) to the conclusion of the work. This is still more strikingly the case in the Tractate above-mentioned, which we had actually read through before we could determine with any certainty whether the original honour of it was due to Father Messingham, or his translator, or to the pious Jocelin himself. Nor at this moment can we tell who was David Rothe, bishop of Ossory, on what occasion he composed his erudite elucidations, or how they first found their way into Messingham's Florilegium. In works of this nature it is of the highest importance that there should be no want of clear and methodical explanation on prefatory subjects.

ART. XII.—*A Picture of Verdun, or the English detained in France; their Arrestation, Detention at Fontainbleau and Valenciennes, Confinement at Verdun, Incarceration at Bitsche, Amusements, Sufferings, Indulgences granted to some, Acts of Extortion and Cruelty practised on others, Characters of General and Madame Wirion, List of those who have been permitted to leave or who have escaped out of France, occasional Poetry, and Anecdotes of the principal Detenus. From the Portfolio of a Detenu.* London, Hookham, 1810, 2 *vols.* 12*mo.*

THE detention of the English travellers in France, on the commencement of hostilities, was not only a gross violation of the rights of hospitality, but a departure from the usages of war, as practised by civilized nations. The detention of the French merchant ships in the English ports at the same period, and before any formal declaration of war, is perhaps equally unjustifiable in itself, though less contrary to the com-

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mon practice, which is the only apology which can be offered for this and for many other enormities.

Whatever may be the military propensities of Buonaparte, he appears to have been forced into the present contest much against his inclination, as was evident from his unreserved conversation with Lord Whitworth, the total want of preparation in his ports, and, above all, from the consideration of his interest, which he then felt to be adverse to the renewal of the war. He was not at that time declared emperor; and he could not have thought that the events of war would be so favourable, as they have proved, to his schemes of personal aggrandizement.

When Lord Whitworth quitted Paris, the irritable temperament of the first consul flamed with resentment, which he seemed resolved to gratify to the utmost possible extent, without being restrained by any of those generous sentiments, which seldom forsake a magnanimous mind, when placed in an elevated situation. Buonaparte, however, seems often influenced a good deal by what is called *temper*; and, from not having served an early noviciate in the formularies of courtly *politesse*, he has not learned to smother or to conceal his occasional ebullitions of petulance and spleen. This was very evident in his conduct to Lord Whitworth at his levee.

All the angry and malevolent passions, which can vex the bosom of an individual, seem to have operated on the volition of Buonaparte, when he issued the barbarous order which doomed so many English travellers to a state of captivity, which, in many instances, appears to have been aggravated by the most wanton cruelty and the most unprincipled extortion. Whether this cruelty and extortion were practised by Buonaparte himself, or by his agents, by his express injunctions, or by his tacit connivance, the guilt of the measure must be laid to his account. He, who has so many spies in every part of France, and who is more distrustful of his friends than his enemies, could not have been ignorant, that General Wirion, and other persons at Verdun, practised the most revolting inhumanity and injustice against the English prisoners in that place. But a great despot always engenders, as if, by specific contagion, a huge progeny of minor tyrants, who are eager to emulate the oppression of their superior, and who consequently make all, within the sphere of their power, feel the scourge of their insolent domination.

We shall confine our present account to the treatment of the prisoners at *Verdun*, without detailing any circumstances relative to the other *depots* where our unfortunate countrymen

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were confined. The number of *prisoners of peace* (the author calls them *detenus*, but we prefer the former term, as furnishing the best opposite to *prisoners of war*) at Verdun, amounted on the third of December, 1805, to

'one hundred and nine persons of distinction *(qualifiés)* seven artisans, and forty-one servants, all named in the *appel-book*. In 1807, the one hundred *detenus* were marched back again to Verdun from Valenciennes; but a number having since been allowed to reside in different towns, and some few having made their escape, there are probably about two hundred *detenus* at present (1809) in Verdun, and one hundred in the different towns and prisons in France.

'The number of prisoners of war at Verdun has generally amounted to four hundred, consisting chiefly of naval officers, and masters of merchant ships; and including a few officers of the army, who had been shipwrecked on the French coast, and some passengers who had been taken on their voyage from the East Indies. Add to these, some common seamen, who, instead of being sent to Givet or Saarlouis, the usual depôts for sailors, were permitted to remain at Verdun, at the intercession of any persons of respectability, who would take them into their service.

'Though at the first detention of the Englishmen, their wives and children were permitted to leave the republic, several of our countrywomen had not availed themselves of this permission, but were resolved to share the fate of their husbands. Thus there were about twenty English families, some of which of the highest respectability, established at Verdun. The presence of these ladies contributed no doubt to the *agremens* of the depôt. But other husbands when they saw them reduced to the humiliation of paying court to a poissade like Madame Wirion, congratulated themselves that they had insisted upon their wives returning to England.'

On the arrival of the English at Verdun, there were but three or four good shops: but the inhabitants soon began to speculate on the wealth of their new *visitors*. The shops were embellished without, and filled with a rich display of finery within; and the shopkeepers' wives and daughters added the attractions of silk and muslin to their attire. The price of every article of food and clothing was exorbitantly increased; and lodgings were let for more by the month than they had formerly fetched by the year. As the lodgers were not suffered to change their residence without the permission of General Wirion, this *gentleman*, who seems to have been totally destitute of probity, was thus enabled to favour, or to spite, any particular individual, either among the townsmen or the prisoners, as it might suit his humour, or his interest.

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One of the humiliating circumstances to which the English were obliged to submit once, and afterwards, twice a day, was a roll-call, as if they had been so many school-boys; and we must confess that the conduct of some of them exhibited as much thoughtless folly as any boys at Eton, or Westminster ever displayed. When any of the *prisoners of peace* missed the call, and did not appear to write down their names in a book at the *maison de ville*, they were amerced half-a-crown; and the *gendarmes* lost not a moment in levying the fine. An Englishman, who had the courage to inveigh against this scandalous imposition, was marched, like a culprit, to the fortress of Bitsche, where he was immured many months for this indignity offered to the *regular government* of the great nation. The roll-call seems to have been doubled, in order to put more money into the pocket of the *gendarmes*. Those who were fond of indulging in bed in the morning, paid a regular sum every month to a French doctor to have their names inscribed on the sick list. Doctor Madan is said to have derived a comfortable supply by this means; and Wirion is supposed to have had a share in the emoluments.

'The despotic caprice of Wirion was sometimes seen in dispensing with the appearance of particular individuals at the roll-call, except on every fifth day.' But the persons, who were most the objects of this indulgence, were those 'who had invited him to dinner the oftenest, whose equipages he might command,' who made him presents of costly delicacies, or who lost their money to him at cards.

No Englishman could pass the gates of Verdun to spend a few hours in the country without a permission from the general. This permission was on a printed paper, and was delivered to the gendarmes at the gates, and the individual received it again on his return. The following will show some of the little freaks of despotic power:

'It frequently happened that when the English presented their passports to the gendarmes, expecting to be permitted to go out as usual, they were informed that the general had ordered that no prisoner should be permitted to go out of the town that day. These prohibitions were dictated by the whim of the moment, or for reasons which he never condescended to explain. Perhaps a society might have ordered a dinner at a neighbouring village, when they were unexpectedly disappointed by one of these prohibitions; and the next day they were obliged to pay for a repast of which they had not partaken. How humiliating this treatment was, when ladies had been invited to the party, as they had the permission to walk, though their lords and masters, had not. At first it was understood that these permissions were

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sufficient for those who wished to ride out, as well as as for those who walked out of the town on foot; but e'er long, General Wirion required, that those who wished to ride out on horseback, or in a carriage, should solicit a permission extraordinary. This was probably a caprice of importance, to reduce some of the *detenus* to the humiliation of begging a favour; for no one had made his escape on horseback, which alone could be a reason for the prohibition.

'A *detenu*, who supported himself by horse-dealing, being caught in a shower, borrowed a great coat from an inhabitant of a neighbouring village, who came to Verdun, and demanded an exorbitant sum for some slight damage which it had received. The *detenu* offered an indemnity, which every one whom he consulted judged more than reasonable, or proposed to let the cause be brought before a court of justice; when the general threatened the poor horse-dealer, that if he refused to pay what the other demanded, he would take away his permission to ride out on horseback or in a carriage, which would have deprived him of his livelihood.'

The English, among other expedients for alleviating the leaden wing of time, during their tedious confinement, instituted various clubs, at which General Wirion seems to have prohibited all games of hazard, as he did not like that the English should lose their money any where but at a bank, *in the profits of which he had a share.*

'A set of black-legs, soon after our arrival at Verdun, had come down from Paris, and kept a bank of *Rouge and Noir*; sometimes in a room at the playhouse, at others, in a large saloon at one of the coffee-houses. The bank was open from one at noon till five, and recommenced at eight in the evening, and continued all night. The sums of money lost by the English were considerable. Many lost a thousand pounds, others more; and though some individuals at first might have won, they continued to play till they had lost all their winnings. Not only men of fortune, but lieutenants of the navy, midshipmen, and masters of merchant vessels, could not resist the temptation. Persons who before had never touched a card in their lives, and who, had they not been detained in France, probably never would, were, from want of occupation, from mere *ennui*, induced to risk half-a-crown, till the passion grew upon them, and then to regain their losings, plunged deeper and deeper into difficulties. Every night some drunken man came reeling in from the dinner-table, particularly, as a number of prostitutes acted as decoy ducks, and were in league with the bankers. It is impossible to guess at the profits of the bank; but this honourable association of sharpers could afford to pay ten louis a month for the saloon at Thierry's coffee-house, an immense sum in a country town.'

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We should not omit to mention, that the French were expressly forbidden to play at this bank, at which the *cullible* English so lavishly squandered their money. The keepers of the gaming-tables were compelled to pay Wirion no less a sum than five louis d'or a day, for permission to *shear his English sheep.* The disinterested pastor would otherwise have shut them up in their fold every night at nine o'clock.

Some dazzling prostitutes were opportunely stationed near the gaming-rooms on purpose to officiate as decoys to the English dupes. These *ladies* received a stipend proportioned to their *merits.* Our inconsiderate and extravagant countrymen established horse races at Verdun. They were at great expence in preparing a course for the purpose about three miles from the town. A jockey club was also formed; and every *ignoramus* became instantly an adept in the science of horse-flesh. But Gen. Wirion, who seems to have been a most able *financier,* perfectly skilled in the art of levying contributions, and turning every thing to profit, determined to make the frequenters of these equestrian games pay for their sport. The general, at first, exacted about eight guineas a day during the races; and when he found that the good-humoured and pliant Mr. John Bull made no resistance to this glaring imposition, Monsieur Wirion, very liberally, raised the tax on every race-day to fifty louis.

Sometimes General Wirion would abruptly issue an order that no race should take place at the time fixed, till his volition was agreably changed by *a golden shower.* At other times his excellency would take a share in a bet where the odds were decidedly in favour of any horse.

Many of our countrymen were so gallant as to take some French *elegante* under their *protection.* Ladies of this description were converted by Wirion, and the commissary of police, who seems to have trod in his steps, into a means of revenue.

'Every nymph, in the first style,' says the author, 'paid a louis d'or a month, those of an inferior order, six livres, or five shillings, to the magistrates of the town.'

We select the following from the account which the author gives of General Wirion, who appears to furnish no bad specimen of the low, sordid, and unprincipled characters, which the revolution has raised to the highest situations in modern France.

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'General Wirion is a sharp, shrewd man, polite, and even affecting condescension. While some of the English would have turned into another street in order to avoid him, others paid him the meanest court. When they met him on the promenade and bowed to him, he returned their salute with the air of protection of a sovereign prince; but if any prisoner ventured to differ from him, he would bear no controul, but flew into the greatest passion. He conducted himself during the first months with propriety; but his moderation was only assumed; he was a cool-headed, designing, scoundrel. Like Hamlet's uncle, he could smile, and smile, and be a villain. Had an order come down from Paris to have all the English marched out, and shot upon the parade, he probably would have executed it with the greatest *sang froid*; but the wolf soon let fall the sheep's clothing, and exposed his natural deformity.

'General Wirion was the son of a *charcutier*, or pork-dealer in Picardy; and though an attorney's clerk before the revolution, he, upon every occasion, affected a contempt for his ancient calling. No ancient *gentilhomme d'epee* could have looked down with more *fierté* on an *homme de robe* than this Bow-street officer in regimentals did upon every civilian. When Mr. Christie had escaped out of the town, "'Tis clear," said Wirion, "he is a lousy quill-driver; the ink is still sticking to his fingers' ends.'

A mulatto girl of infamous character had sworn a child to one of the *prisoners of peace*.

'This gentleman, conscious that he had no claims to the honours of paternity, consulted a French attorney, who answered, that no law in France could oblige him to support the child of a notorious prostitute. The girl applied to Wirion, who sent for the gentleman, but he pleaded the law in his favour. Wirion flew into a violent passion, told him that he was *above law*, that he had him in his power, that he could do with him what he pleased, and ordered him to pay forty louis down, and give a note of hand for forty louis more, payable in a year. He was at first desirous that the money should be deposited in his own hands; but this the gentleman, probably to the advantage of the girl, declined. This may give one an idea of French liberty, and French hospitality. When a French general declares himself above law, what must be the state of freedom in a country where there are five hundred generals. I will not discuss the point whether this gentleman ought to have supported the child or not; but he could only be considered as a stranger travelling in France, or as a prisoner of war. In the first case, he was only amenable to the laws of the country; in the second, to the laws of war; and yet had he opposed the general's dictates, he would undoubtedly have been sent off to Bitsche. Moreover, the sum of eighty pounds would have been exorbitant beyond example

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in France, even though this paternity had been bordering on certainty.'

We are sorry to find that our countrymen showed such mean and fawning complaisance to General Wirion as they appear to have done in many instances, which probably only encouraged his upstart insolence.

'Every day,' says the author, 'he received invitations from some of the *detenus*. At the same time that several were starving upon the three sous a day which they received from the French government, others were running into every expence, to have the honour of entertaining their jailor. Many who seemed to have adopted the maxim of lighting a candle to the devil, paid him visits of ceremony, and courted him upon every opportunity. Upon his return from Paris, after an absence of some months, two of the principal *detenus* purchased each a pine-apple, a delicacy of enormous price in France, *pour en faire hommage a son excellence*. When the *detenus* were about to perform an English play on the Verdun theatre, one of the principal actors wrote to the general, to request that he would fix upon his box, in order that it might be decorated with festoons of flowers, a distinction sometimes paid to a princess upon her birth-day, but never, even in the courtly country of Germany, to a prince.'

'Some of the English had villas in the neighbourhood, where they passed the day, and where they were ambitious of the honour of treating the general. He often only half accepted the invitation, and only answered, "perhaps;" that is, if he received no invitation that pleased him better; and after putting the invitor to an extraordinary expence, and keeping the company waiting, he never made his appearance.

'In June, 1805, he invited himself to dine with Mr. Humphrey Bowles, at his villa. The company were waiting for his arrival, when he sent an excuse, but promised that he would dine with him on the following Sunday, and joined the list of the English, whom he desired might be invited to meet him. No prince of the blood could have carried things with so high a hand. What would England say, should a Bow-street officer presume to dictate to a French prisoner what persons he should invite to have the honour to meet him. But arrogance alone was not visible in his conduct, it was a master-piece of finesse. He had invited the English most addicted to play to the house of a hospitable landlord, where the bottle had the quickest circulation. The guests were assembled, but no general. He sent a second excuse, but promised to meet the company in the evening at the same gentleman's house in town. The society met there, heated by wine; he arrived cool and collected, set them down to *Boullotte*, a game which few Englishmen, even when

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perfectly sober are able to play, and fleeced them of one hundred and fifty louis.'

When the imperial coronation of Buonaparte took place at Paris, General Wirion, who wished to shine in that dazzling pantomime, at as small an expence as possible, departed for the capital, in an elegant carriage belonging to a Mr. Garland, one of the prisoners whom he *fleeced* with less than his usual forbearance. The general and his lady, after enjoying themselves at Paris for several months, returned to Verdun with their *borrowed* vehicle in a miserable plight. Mr. Garland is represented as a gentleman of considerable fortune in Essex; and Wirion, his wife, and his aid-de-camp, seem to have employed his property with as little ceremony, as if it were their own.

'The aid-de-camp seemed to be master of his house, and many of the English, who saw the system of extravagance that was going on there under his auspices, prudently remained away. They were afraid of being considered the aiders and abettors of these abuses, and might have been sent under some false accusation to Bitsche, had they ventured to oppose them. I cannot enumerate the presents of porcelain, plate, &c. received by the general; but to prepare the minds of the readers for the master-piece of extortion that was plotting, I will set before them some of the achievments of Monsieur Riccard, who was the ostensible instrument of iniquity, when the general remained behind the scenes. Riccard having offered to procure for Mr. Garland some Champagne wine, he expected that some dozens would arrive, but received so large a cargo, that he might have set up for wine-merchant; and for this liquor, as may be supposed, the aid-de-camp charged him the most exorbitant price.

'Another time, Mr. Garland having complained that he could get no good silk stockings at Verdun, Riccard promised to bespeak some for him. How great was Mr. G—'s astonishment at receiving two hundred and fifty pair of silk stockings, which speculation was no less productive to the aid-de-camp than the last.'

After this we find Wirion extorting at one time from this same Mr. Garland, a bill on his banker for no less a sum than five thousand pounds, under the threat of otherwise bringing him to a Court Martial for *intending* to make his escape.

At a grand fête, which Mrs. Concannon gave on the 26th of September, 1805, on the prince's birth-day, the hazard-table was, as usual, 'kept by the licensed gamblers from the Paris bank;' and the modest General Wirion, not con-

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tented with winning at the bank, received five louis extraordinary for licensing the game.

But, enough of these revolting details of profligacy and injustice! The English may, indeed, thank their own folly and extravagance for part of the impositions to which they were subjected. But this does not excuse the multiplied acts of fraud, of extortion, and of cruelty, which were practised by the agents of the French government on persons who were placed in their power by the violation of the most sacred ties.

This is an amusing work, and throws considerable light on the actual state of France and the corruption and tyranny of its present government.

ART. XIII.—*An Apology for the Petitioners for liberty of Conscience. By the Rev. Christopher Wyvill.* London, Ridgeway, 1810. *Price* 1s. 6*d.*

AGAIN the venerable Mr. Wyvill appears before the public; the calm and temperate, but the vigilant and indefatigable friend of political and religious liberty. The weight of years has neither abated his zeal, nor relaxed his industry; and indeed the nearer he approaches to the closing scene of an honourable and useful life, the more bright and vivid seems that intellectual faculty, which has been constantly exercised for the benefit of his fellow-creatures. A cessation from toil is that privilege of grey hairs, which no man, possessing any portion of tender feeling, would withhold;—but though no individual is more entitled to this indulgence than Mr. Wyvill, there is no one who has exercised it less. Habit has rendered what would be a vexatious task to others, a source of delight to him; and he finds the sweets of well-doing preferable to the sweets of ease.

Though our statute-book, owing to the diffusion of knowledge and of civilization, has been gradually liberated from several ancient edicts of tyranny and superstition, yet several still remain, which if not enforced, are not yet annulled, and are calculated, at least to inspire terror and to operate as a silent restraint on that full liberty of conscience, which is the gift of God to rational man, and which consequently cannot be restrained nor abridged by any temporal power without equal impiety and injustice.—What the petitioners, whose cause Mr. Wyvill has ably advocated in the present pamphlet, claim, is no more than their right, not only as Englishmen who are

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interested in the common blessings of a free constitution, but as men, who love and reverence the great Father of the human race, whose supremacy is insulted when his children are discouraged by fear or awed by punishment in the practice of that adoration which their hearts approve, or in the defence of those religious truths, which he has furnished them with reason to discuss. It is not merely the right of worshipping God in private according to any form which may be sanctioned by the conscience of the individual which the petitioners claim, and which the best interests of religion render necessary, but it is the right to teach, to preach, and to publish, whatever they may judge conducive to God's glory and to the moral benefit of mankind. Now this latter right is in our opinion very unjustly invaded, and very unreasonably circumscribed, by certain clauses in the British Statutes, particularly that in 9 and 10 W. III. c. 32, which inflicts the most dreadful penalties and incapacities on the conscientious oppugnors of that marvellously lucid doctrine, the Trinity in Unity.

This same law, which is still unrepealed, has been long considered, by many wise and good men both in, and out, of the church, as a disgrace to any government calling itself Christian. Under the restrictions of this law, and the formidable prohibitions of an ecclesiastical system, which confines the rights of discussion among its own ministers, within the boundary of thirty-nine articles, which appear to be equally contradictory to genuine Christianity and to sound logic, the minds of the clergy are subjected to a state of thraldom very unfavourable to liberty of thought, to freedom of inquiry, and to the consequent furtherance of truth.

The clergy are prevented by the system of pains and penalties, under which they are placed, from pursuing their researches into points of scriptural doctrine and religious truth, beyond the narrow line which is drawn by the articles. If they discern any truths, contrary to the articles, they must either place a crape before their eyes, or disguise the honest convictions of their minds, or make greater sacrifices of temporal interest than can be readily expected in the common average of human imperfection. Some few minds of a more elevated rank, or a more sturdy habit than the rest, will endeavour to break down the barrier which intolerance has placed in their way, and rather sacrifice their dearest hopes of secular advancement, than not defend what they believe to be the truth. But is it wise, is it politic, is it conducive to the cause either of virtue or of truth, to continue a system, which subjects the most conscientious men in the state to the greatest disadvantages?

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We are not at present examining whether any particular doctrine in the liturgy of the establishment, be true or false; but we may certainly without offence, assert that the doctrine of the Trinity must be either true or false. If it be true, must not the truth be confirmed in proportion as it is discussed? If it be false, can it be too soon refuted by the learning of the clergy, or too soon expelled from the sanctuary of the establishment? Are the clergy, who ought above all men to be the free and unprejudiced supporters of truth, to be impelled by the powerful stimulus of interest to defend what they believe not to be true?

These are not times, in which the reason of men can be long hoodwinked, or error rendered dazzling even by the splendor of a lucrative establishment. A spirit of inquiry is gone forth into the world, which may be impeded in its exertions, but which cannot be crushed even by the arm of power. This spirit of inquiry, is only another term for a desire of ascertaining the truth on religious as well as other topics; and as it is operating, and as it will daily become more extensively operative, in the community, is it not totally inconsistent with every principle of reason and every view of public interest, that the clergy of the establishment should be debarred from exercising their minds on truths, which it most immediately behoves them to discuss, and from dissipating errors, which are not less pernicious because they are covered with the mildew of antiquity?

A religious establishment ought to be founded on the basis of truth;—but how can this basis itself be formed, except of materials which have been selected by previous enquiry, and which the discriminating lovers of truth have picked from the rubbish of absurd and frivolous tenets in which religious truths are so usually enveloped?—Concede the right of free inquiry to the clergy, and the establishment will command the respect and admiration even of its enemies; but refuse it much longer, and we fear that a breach will be made in the old Gothic walls of the building by the rude assault of a turbulent host of variegated sectaries.

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CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Sermons by the late Rev. Richard de Courcy, Vicar of St. Alkmond, Shrewsbury. To which is prefixed an Essay on the Nature of pure and undefiled Religion. Second Edition.* London, Matthews and Leigh, 1810, 8vo. 9s.

WE are told in the Preface that very few copies of the first edition of these sermons were printed beyond the number requisite for the subscribers; and that the publishers consequently thought they were rendering an acceptable service to the religious public by the present edition, which is neatly printed and smoothly pressed. Mr. De Courcy was an *evangelical preacher* of the established church; and the doctrines in these sermons are very agreeable to those which our ancestors embodied in the thirty-nine articles and bequeathed as a legacy, *nominally of peace*, but *virtually of strife*, to their descendants.

ART. 15.—*The Book of Job; translated from the Hebrew, by the late Miss Elizabeth Smith, Authoress of 'Fragments in Prose and Verse.' With a Preface and Annotations by the Rev. F. Randolph, D. D.* Cadell and Davies, 1810.

MISS SMITH, of whose life we shall give some account, when we can find leisure to review her 'Fragments in Prose and Verse,' appears to have been a young lady of very uncommon literary attainments. The present work is said to have been intended as an exercise of the authoress to improve herself in the knowledge of the Hebrew language. The learned editor, Dr. F. Randolph, seems to think that it merits a place among our best English versions, and that it is a performance of superior excellence, of which the interesting claims of the youth and sex of the writer, need not be pleaded to extenuate the faults. Indeed, Dr. Magee of Dublin, has gone so far as to assert that it conveys

'more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever that we possess.'

This will, we believe, be found by cool but candid critics, to be rather hyperbolical praise. But no one, who has any acquaintance with the Hebrew will deny that the translation has considerable merits; and that, if it has omitted some of the beauties, it has supplied some of the defects, and corrected some of the errors, of the established version. As a specimen of Miss Smith's

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talents as a translator, we will quote the thirty-ninth chapter, which our readers can readily compare with the authorized version.

1 Knowest thou the time when the wild goats of the rock bring forth ?
Canst thou mark when the *hinds calve ?*
2 Canst thou number the months they fulfill ?
Or knowest thou the time when they bring forth ?
3 They bow themselves, they bring forth their young,
They cast out their sorrows.
4 Their young ones break away; they thrive in the desert,
They go forth, and return not unto them.
5 Who hath sent out the wild ass free ?
And who hath loosed the bands of the *brayer ?*
6 Whose house I have made the wilderness,
And the salt places, his habitations.
7 He scorneth the throng of the city,
He hears not the voice of the oppressor.
8 His pasture is the range of the mountains,
And he seeks after every green twig.
9 Is the *wild bull* willing to serve thee ?
Or will he remain at thy crib ?
10 Will a rope keep him bound in the furrow ?
Or after thee will he *shatter* the clods ?
11 On him wilt thou depend for his strength ?
Wilt thou leave him thy work to perform ?
12 Wilt thou trust him to bring home thy seed,
And lay it on the floor to be threshed ?
13 The wing of the ostrich is fluttered,
But is it the wing of the stork and its plumage ?
14 For she leaveth her eggs on the earth,
She leaveth them warm on the sand ;
15 And forgetteth that the foot may crush them,
The beast of the field may stamp them.
16 She is *hard* against her young, as though they were not her's,
Her labour is vain for want of precaution.
17 Because God hath deprived her of wisdom,
He hath not given her a portion of understanding.
18 When she lifteth herself up on high,
She scorneth the horse and his rider.
19 Hast thou given strength to the horse ?
Hast thou clothed his neck with the shaking mane ?
20 Hast thou made him dreadful as the locust ?
The *noise of his snorting* is terrible.
21 He paweth deep the ground, he rejoiceth in his strength,
He rushes forth to meet the clash (of arms.)
22 He laugheth at fear, he is never dismayed,
He turneth not aside from the face of the sword.

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23 Against him the quiver may rattle,
The head of the spear and the javelin.
24 With quivering, and shaking, he swalloweth the ground,
And scarce believes the trumpet sounds.
25 He saith, among the trumpets, ha, ha!
From afar he scents the battle;
The thunder of the *singers*, and the shouting.
26 Doth the hawk fly by thy wisdom?
Spreading her wings toward the south.
27 At thy command doth the eagle soar?
And build her nest on high.
28 She dwelleth on the rock,
She sitteth on the craggy point,
And watcheth for her prey:
29 From thence, she pierceth her food,
Her eyes behold it afar.
30 Her young ones swallow blood,
And where the slain are, there is she.'

In verse 4, in the above extract, '*they thrive in the desert*, is better than the established version '*they grow up with corn.*' 'Who hath loosed the bands of the *brayers*?' (5) *Brayer* is an awkward word, and tends to produce a ludicrous association of ideas, which it is always wise to avoid as far as possible in sacred subjects. The original might consistently be rendered 'Who hath released the fugitive from his bands?' '*He hears not the voice of the oppressor*,' (7) is more pointedly rendered in the old version 'neither regardeth he the crying of the *driver*.' 'She is *hard* against her young, as though they were not her's,' would have been better 'She is insensate to her young, as if they were not her's' In the celebrated description of the horse, '*Hast thou clothed his neck with the shaking mane?*' is more clear and distinct than 'Hast thou clothed his neck with thunder?' which some suppose to have more sound than sense. The word רעמה may certainly signify several species of violent and vibratory motion. When a war-horse is preparing for battle, the whole force of the animal spirits is thrown, as it were, into the neck and mane, which seem in a state of electrical concussion.

'Hast thou made him dreadful as the locust?' is preferable to '*Canst thou make him afraid as a grasshopper?*' But we should prefer, 'Hast thou given to his prancing the terror of the locust?' The locust is one of the Eastern symbols of destruction; and in the idiom of the country, in which Job lived, the proud trampling of the war-horse could not be more forcibly expressed than by being assimilated to the ravage of the locust-swarm, which spreads desolation wherever it lights in its way. 'From afar he scents the battle; *the thunder of the singers*, and the shouting.' Would not 'the voice of the chiefs' e more appropriate? We have not room for further remark; but we must say that this work is very honourable to the memory of

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Miss Smith; and we must add, that the errors which this self-taught Hebraist, has corrected in the established version, ought to be an incitement to the hierarchy, to revise, correct, and improve the translation of the Scriptures, which is in use in the English church.

POLITICS.

ART. 16.—*A Political Catechism; adapted to the present Moment.* London, Mawman, 1810.

WE are not, in general, friendly to those modes of instruction, which are commonly called Catechisms, whether they be adopted in religion, or in politics; as they appear to encourage the neglect of the thinking faculty, and to operate rather as a task for the memory, than an exercise of the understanding. The present production is evidently the work of a liberal mind, animated by the love of rational liberty. It inculcates some of those principles of freedom which ought to be instilled in youth, to be practised in manhood, and to be cherished as a sacred trust to the last spark of expiring life. The following specimens will shew the kind of spirit which pervades this little work:

'Q. What is liberty? A. Liberty is an exemption from all laws but those which the nation itself enacts, and from all taxes but those which the nation itself imposes. Q. Is liberty a great blessing? A. Yes; because it brings with it every other blessing. Q. Can this be proved by experience? A. Yes; every free state is rich, industrious, flourishing, and happy; though its climate should be bad, its soil poor, and all nature frown around it. Thus look at Genoa, spreading riches and fertility over burning rocks. See Venice raising her golden palaces amid the swamps of the Adriatic; consider Holland with all its populous towns seated in the mud of the ocean.'

'Q. What then ought to be the grand object of the attention and jealousy of the English nation? A. The influence of the crown. Q. Is not such a jealousy incompatible with the love we ought to bear to the king? A. No; the king, like every other human being, must ground his claim to affection upon his virtues and good conduct. Attachment, founded upon place and dignity only, is slavish, unmanly, and a sort of political idolatry. Our country claims our affections first, and next, they who serve that country best.'

ART. 17.—*England vindicated; or, Observations on a Pamphlet, entitled, 'England the cause of Europe's Subjugation.'* London, Tipper, 1810.

WE noticed the work, on which some strictures are made in the present pamphlet, in our Review for February last; and we must confess that it did not make the same impression upon us

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as it seems to have done on the mind of this alarmist. It appeared to us a sensible performance, and it contains some *facts* which the answerer would have done well to disprove before he gave vent to the present angry animadversions. The various coalitions against France which were formed by the late Mr. Pitt, contributed at the same time to exhaust the resources of our own country, and to promote the aggrandizement of our enemy. This was the constant opinion of Mr. Fox, and this opinion is now become an historical reality.

POETRY.

ART. 18.—*Poems by Mary Russel Mitford.* London, Valpy, 1810.

IN this little volume, we were gratified with more poetical conception than we expected to find. Miss Mitford's first performance in this volume (a tale called *Sybille)* is executed with much feeling and spirit, and may perhaps be thought the 'best, of her best.' The poem, on revisiting the school where she was educated, is in a different style, and shews the fair authoress's talents in the varied measures of poetry. The characters of her school-fellows are pleasingly pourtrayed. The description of her favourite female friend, Zosia, a Polish girl, exhibits in a very pleasing light, the pure and amiable feelings of the writer. The next composition was 'written in a favourite bower, previous to leaving home, May 14, 1809.' This we shall quote:

'Farewel! my own romantic bow'r,
Sweet shelter in the noon-tide hour!
Scarce yet thy willow buds unfold
Their silver leaves on stems of gold;
Scarce yet the woodbine's clasping arms
Twine round the elm her modest charms;
Scarce yet, in richest robe array'd,
The oaks display their summer shade;
But thy fair bank, in beauty gay,
Can boast the blooming tints of May;
Pure, limpid, sparkling, is the flood
That murmurs through thy tangl'd wood;
And fragrant is the balmy gale,
That gently whispers through the vale.

'Oh! pleasant is thy turfy seat,
Sweet is thy shade, my lov'd retreat!
Bright pansies deck th' enamell'd ground,
Cowslips and harebels wave around;
The dandelion, brilliant weed!
Spreads its gay blossoms o'er the mead,
Like stars, that in December's gloom
A countless host, the sky illume.

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In superstition's dreary hour
Vast is thy sway, thou star-like flow'r!
Thy light and feather'd orb reveals
The husband, cruel fate conceals,
As wafted by the maiden's sigh,
The buoyant seeds wide-scatt'ring fly.
But oft, alas! the village maid
Seeks the dark gipsy's fatal aid,
Down by the wood's romantic side
She glides unseen at ev'ning tide,
With trembling awe her fate she hears,
Quick rising hopes, and bashful fears;
Wak'd by the sybil's wily art,
What transports swell that simple heart!
She tells of gentle lovers true,
With nut-brown hair, and eyes of blue,
"'Tis he! 'tis William!" Lucy cries,
And light as air to meet him flies,
Too fond, too happy, to be wise!

'How slowly swells the limpid flood!
How calm, how still the solitude!
No sound comes wafted on the gale,
Save the sweet warblings of the vale;
No curling smoke waves on the breeze,
Hemm'd closely in by circling trees,
Save, where o'er yonder rustic gate
The tall oaks twine in gothic state,
And through the arch in lustre gay,
The landscape spreads its bright array.
The woodland wild—the cultur'd plain,
Its lowing herds, and fleecy train—
The cottage by the green woodside,
With blooming orchard spreading wide,—
The village school—the farm—the green—
The ivied tower, at distance seen,—
And the soft hills that swelling rise,
Mingling their grey tops with the skies,
Illumin'd by the western beams
How fair this living picture gleams!

'Lov'd seat, farewel! yet soon I come,
I leave not long my happy home:
When thy sweet woodbine's charms unclose;
When blushes tinge thy modest rose;
When thy pure lily o'er the tide
Rears her fair flow'rs, in beauty's pride;
When, where the whiten'd blossoms spread,
The scarlet berry hides its head;
Then will I seek my shelter'd bow'r,
And while away the noon-tide hour,

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Remote from folly, noise, and strife,
Gaze from my calm retreat, on life;
List to the music of the glade;
Watch the swift flitting shadows fade;
With the lov'd muse of friendship stray,
Or weep o'er Campbell's melting lay.'

The Night of May addressed to Miss W. breathes the true spirit of rural scenery. The next, and perhaps the *very best* piece in the collection, is entitled, an 'Epistle to a Friend,' p. 101. In this, as in her other poems, Miss Mitford excels in her description of local scenery; for the attractions of which she appears to possess that genuine taste which indicates an accomplished, and commonly a virtuous mind. The few notes which Miss M. has added to her elegant little volume, prove her to be a well educated, well read, and sensible female; and we trust that she will again honour our critical society with her elegant and polished company. The sparks of poetic fire which now twinkle in her page, will, we hope, by proper attention to the choice of her subject, and by carefully avoiding the imitation of *affected* poets, both male and female, shine more resplendently in a regular and well-conducted poem.

NOVELS.

ART. 19.—*The Prison of Montauban; or, Times of Terror. A reflective Tale. By the Editor of Letters of the Swedish Court.* London, Cradock, 1810. *Price 6s.*

THIS is a simple little story, combining instruction and amusement. The scenes which it describes, are laid in the French prisons during the tyranny of Robespierre. Some few anecotes of different sufferers under his sanguinary reign, are very feelingly told, and are, we are sorry to say, but too true. The story, or as it is called the reflective tale, now before us, relates the history of Isabella de Montford, only child of the baron of that name, residing at Mont Cassel. Isabella's character is well drawn; her father was a German gentleman of much thought, great knowledge, and scientific research; naturally reserved, but a pleasant companion. The baroness is a French woman, all 'naive and winning vivacity,' and one of the most amiable of her sex. The daughter, Isabella, it seems, partakes in a most pleasing manner of the character of both parents, and forms a highly finished and exalted character, without any of those traits of high flown sentiment and enthusiastic romance, which we so often meet with in French females. She was brought up with great care by her virtuous parents, her early education we are told

'was by no means a common-place one, it was not a rigid system, a cord tightly drawn; it was a constant happy influx of

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excellent and delightful ideas; of pleasant and useful knowledge.'

The little account of her early years and style of education is very pleasing. Isabella loses her valuable mother when she is about eighteen, and devotes her time and attention to her father. Their mutual confidence renders the intercourse between the father and daughter delightful and interesting. The baron has under his protection the orphan son of an old friend; this young man is very good, and very docile, does as he is bid, and methodizes his time, his amusements, and occupations, with insipid uniformity. The baron, who is much prejudiced in the young man's favour, destines him for the all-accomplished and virtuous Isabella, the stay and the solace of his remaining days. Isabella consents to her father's wishes; and Dubois is admitted as a candidate for her favour. He expresses his gratitude with formal complacency, is extremely easy on his approaching happiness, and takes every thing that comes in his way with perfect coolness. Before the time is fixed for their marriage, the baron and his daughter are seized by municipal officers and dragged to different prisons in France. The horrors of the prison in which Isabella was placed, urged her to importune the goaler to give her 'any hole but where she was.' He takes her by the arms and drags her through dark places and strong doors to a kind of cell, saying, as he enters, 'I have brought you a nice companion, young citizen, and closed the door upon her. A tall male figure traversed the apartment.' This tall figure proves to be the Marquis de Villeneuf, who had frequently visited at Mont Cassel, and became enamoured of Isabella, but his addresses are refused in favour of Dubois, her father's ward. This young nobleman is described as possessing many and great virtues, but of very free notions. He thought it as safe to wander without a guide to the edges of precipices and ravines, as to walk in a narrow, and secure path. He had given but little thought to the more serious subjects of morality and religion, and therefore it falls to the lot of Isabella to fix his faith in the latter, and strengthen his resolution in the former. This she does with much good sense in the prison of Montauban, where they spend some melancholy time in the expectation of being led to the guillotine. The respect and delicacy which the Marquis shows to Isabella in this trying situation, for they have but one room and a small recess for a bed which he gives up to her, evince his love and almost adoration. He guards her with the affection and delicacy of a brother, he refrains from speaking of his passion and suffers not a look nor a word to embarrass her. The door of her prison, is at length opened by her destined husband, Dubois, who conducts Isabella home to her father, whom he has also released. Dubois, however, does not at all relish the idea of Isabella's being domesticated with the Marquis in the prison, though she assures him of his upright conduct

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and undeviating delicacy. He continues reserved and sullen, and all the arguments of Isabella cannot give him a generous heart. After a little time, this cold and suspecting lover formally renounces Isabella's hand, and goes to England. Her father declines in health and dies. The Marquis de Villeneuf is released from prison and resumes his addresses, which, after a proper time, are accepted, and he is made happy in the possession of the woman he so passionately and so deservedly admires. This story is written, with the best intentions, on forming virtuous attachments, and contains many salutary remarks.

MISCELLANEOUS.

ART. 20.—*Grammatical Questions, adapted to the Grammar of Lindley Murray; with Notes. By C. Bradley, A. M. Master of Wallingford School.* London, Longman, 1810. 2*s.* 6*d.*

THIS is an improved edition of a useful work.

ART. 21.—*Explanation of, and Observations on, an Antique Medal, accompanied with an exact Copper-plate, drawn from the Original, now in the Possession of S. Lyon, Author of a Hebrew Grammar and Lexicon, entitled, 'The Gate of Heaven.'* London, Whitmore, 1810. 3*s.* 6*d.*

THE medal which Mr. Lyon has here endeavoured to explain, is said to have been found 'by a labouring man, whilst digging in a ruin near Huntingdon.' What Mr. Lyon has said on the subject, has by no means convinced us that this *Antique* medal is not a modern forgery.

ART. 22.—*Introduction to the Science of Harmony; or, a Catechism uniting with the first Practical Lessons on the Piano Forte, the Rudiments of the thorough Bass. By S. Spence.* London, Harris, 1810.

THIS is a useful little book for beginners; the dialogue is given in a plain easy manner; and the explanations and questions on the diatonic modulations are very clear and compressed, and the musical vocabulary at the end will prove to many a performer very acceptable.

Mrs. Spence appears to us well qualified to fulfil the arduous task of superintending the education of youth.

ART. 23.—*Hector; a Tragedy in five Acts. By J. Ch. J. Luce de Sancival; performed for the first Time at the French Theatre in Paris, February 1st, 1809. Translated by Edward Mangin, A. M. Author of the Life of Malesherbes, from the French; Oddities and Outlines; George the Third, a Novel; an Essay on Light Reading, &c.* Longman, 2*s.* 8*vo.*

THE declamatory insipidity of this tragedy is not the fault of the translator;—he has performed his part well; but it is vain to expect a good tragedy in the degraded state of the French

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press, under the tyranny of Buonaparte. The writers are afraid of uttering any energetic sentiment, which may be applicable to the despot on the throne.

ART. 24.—*Popular Opinions on Patriotism; examined in four Essays.* London, Ebers, 1810.

THESE essays contain many sensible remarks. All the virtues are component parts of patriosism, comprehensively considered. Private virtue must be public good; and individual vice must, in a great or less degree, be general detriment.

ART. 25.—*The Speculum; or, Art of Drawing in Water Colours: and Instructions for Sketching from Nature; comprising the whole Process of a Water-coloured Drawing, familiarly exemplified. In Drawing, Shadowing, and Tinting a complete Landscape in all its progressive Stages; with Directions for compounding and using Colours, Indian Ink, Bistrude. By J. Hassell, second Edition.* London, Tegg, 1810.

OUR author begins his simple but highly instructive treatise, in these words,

'Painting is the art of imitating nature, by combining proportional lines with correspondent colours, so as to represent to the life, objects of every description a d every form.'

His sensible remarks and instructions on the rigid rules of perspective, accord entirely with our own ideas; for only in the nice adherence to perspective, can true taste and science appear. As lovers of the beautiful art of sketching from nature, we cannot but lament that instructors should not especially labour to impress their pupils with the rules of perspective, and make them strictly adhere to that essential point. When that is once attained, all the rest becomes easy and delightful. The general mode of teaching landscape-painting is by copy; and few, if any copiists ever display great nicety of perspective when they employ their own fancy in sketching a landscape. But if they were taught to sketch from nature, observing Mr. Hassell's plain rules, which he has laid down in the most simple but convincing manner, we should not be so often disappointed, when contemplating a beautifully coloured and highly-finished drawing, by this flagrant and glaring fault which entirely spoils the whole. His observations on simplicity are clear and sensible; and from his instructions on the judicious manner of throwing in figures into a landscape, the juvenile artist will derive great advantage. Mr. H. next gives directions for mixing colours, which he divides into seven heads. He next describes shadowing and colouring, preparation of tints, the preparation of the paper for drawing, &c. What he says on these subjects is judicious, and evinces the man of taste and science in this beautiful art.

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ART. 26.—*Domestic Management; or, the Healthful Cookery Book: to which is prefixed, a Treatise on Diet, as the surest Means to preserve Health, long Life, &c. With many valuable Observations on the nutritious and beneficial, as well as the injurious Effects of various Kinds of Food. Also, Remarks on the wholesome and pernicious Modes of Cookery, intended as an Antidote to Modern Errors therein; to which is added, the Method of treating such trifling Medical Cases, as properly come within the Sphere of Domestic Management. By a Lady.* London, Crosby, 1810. *Price 5s.*

THE management of a family, with a knowledge of cookery, is one of the most essential parts of female education. To combine elegance with economy, or to superintend the housekeeping with exactness and punctuality, without hurry and bustle, not only promotes the domestic comfort of the fire-side, but renders the female a greater object of admiration, either to her husband or her parent, than if she now and then displayed her taste and genius in the setting-out a table for a large dinner-party twice a year. It is that regular system, which makes every day alike in its comforts, that indicates a good, an elegant, and an economical housewife.

We cannot entirely agree with the authoress of Domestic Management in many of her assertions, or in some of her observations on the wholesome and the unwholesome; and if we were to reject the numerous ingredients in cookery, which she places under the head of pernicious, we should not only lose half of the good things Providence has so profusely bestowed upon us, but render our food extremely insipid, and scarcely worth the trouble of cooking or eating. This lady seems to have an insuperable objection to the whites of eggs, when beat up with the yolk for puddings and other things of the like kind. She thinks them unwholesome and destines them with 'cabbage-stalks and pea-shells to the dunghill.'

On looking over the various receipts of this work, we cannot help thinking that our authoress obtained her knowledge of cookery on the other side of the Tweed. *We* look upon cleanliness, in every thing to be *extremely essential* to comfort; but in cookery it is *indispensible*. Our Northern neighbours, it is generally allowed do not pay that attention to cleanliness which their Southern friends think so requisite to the well-cooking of viands and the well-ordering of a table. In page 243, in her directions for boiling trout, the authoress tells us to broil them '*without cleaning*, as some persons prefer this method.' Who those persons can be, who prefer the filth of fish, it is very difficult to say; but that they are not English ladies or gentlemen we will venture to assert.

We have a very good *Jew-dish*, salmon dipped in oil, with whitings broiled *with the insides untouched*. All this may be vastly nice, to those who prefer oil and grease, and gills and guts with their fish; but as plain cleanly animals, we cannot by any means subscribe to this nasty method of slovenly cookery. We

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cannot conclude without giving a gentle hint to the lady, that if ever she does us the honour of sending us a card for dinner, she will order her cook to clean the fish, before it is dressed; and to spare herself the trouble of pouring a quantity of *melted butter over the asparagus*, as we can assure her, that these things are never permitted at an elegant, a genteel, or a plain table, where the mistress understands any thing of the economy of a dinner.

We think that our authoress excels most in her directions for making puddings, of which she has given us a great variety. In her observations on Domestic Management, we meet with nothing but what we have repeatedly seen before in books of this kind; nor have we marked any improvement in the art of cookery, saving the dressing of fish, with the *inside in*, if it may be so termed. It has been remarked, that there is scarce any book, let it be ever so dull, which may not contain something that may instruct; and this may, for ought we know, be the case with respect to this Healthful Cookery Book. But we must own that we have many books of this kind preferable in many respects to the one now before us. One praise we must give, which the work very justly claims. It avoids a fault which belongs to many similar works, that of making every dish too extravagant and expensive for middling life.

ART. 27.—*A Compendious History of the Israelites. By Robert Atkins.* London, Button, 1810. *Price 2s.*

THIS work is too compendious to exhibit any thing more than a very faint outline of the Jewish history. Our readers well know that Buonaparte assembled a deputation of seventy-four Jews at Paris, in the summer of 1806, probably in order to render that singular people more convenient instruments of his venal and ambitious policy. But whatever might be the motives of Buonaparte in this measure, his express admission of the Jews to the privileges of his other subjects, will certainly tend to produce some change in their moral and political character. At least these Israelites will now become more intimately identified with the Great Nation, than they have ever before been with any people, among whom they have been dispersed. The Jewish deputies have recommended their brethren to conform to the *French civil code;* nor are they likely to resist this invitation, as not merely the illiterate rabble, but even the literati and wise men among them seem to acquiesce in the opinion that *Buonaparte is their promised Messiah,* and that their predicted *restoration* has been already accomplished by their restoration to the social and civil rights, of which they have been so long deprived. One of the prodigies attending the life and history of Buonaparte, seems likely to be that the *code Napoleonne* will supplant that of Moses in the minds and hearts of those who have been its bigoted adherents for so many centuries. Is not this an age of wonders?

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Alphabetical Catalogue, or List of Books published in July, 1810.

Additional Studies perfective of the Temple of Truth, 8vo. 9s. boards.

Advice on the Study of the Law, with Directions to Attornies' Clerks, 8vo. 5s. boards.

Brand.—Observations on Popular Antiquities; including the whole of Mr. Bourne's Antiquitates Vulgares, with Addenda to every Chapter of that Work; as also an Appendix. By John Brand, A. B. of Lincoln College, Oxford, 8vo. 10s. 6d. boards.

Bruce—Annals of the Honourable East India Company, from their Establishment by the Charter of Queen Elizabeth, 1600, to the Union of the London and English East India Companies, 1707, 8. By John Bruce, Esq. M. P. & F. R. S. 3 vols. 4to. 4l. 10s. boards.

Collinson.—An Analysis of Hooke's Eight Books of Ecclesiastical Polity. By the Rev. J. Collinson, M. A. Rector of Gateshead, Durham, 8vo. 10s. 6d. boards.

Cockle.—Moral Truths and Studies from Natural History; intended as a Sequel to the Juvenile Journal, or Tales of Truth, by Mrs. Cockle, f. c. 7s. boards.

Chalmers' History of the Colleges, Halls, and Public Buildings attached to the University of Oxford, with 32 Engravings. Demy 8vo. 1l. 11s. 6d. Super-royal 8vo. 2l. 12s. 6d. Quarto, 6l. 6s.

Cowper's Milton, in 4 vols cr. 8vo. 2l. 2s. boards.

Clarke.—Letters on Picturesque and Moral Geography; illustrative of Landscape and Manners in the various Countries of Europe. By Francis L. Clarke, Esq. 12mo. 5s.

Edinburgh (The) Monthly Register of Foreign and Domestic Occurrences, in History, Science, and Literature, for June 1810, No. 1, price 2s.

Forest (The) of Montalbano, a Novel in 4 vols. By the Author of "Santo Sebastiano," and "the Romance of the Pyrenees."

Guy's Chart of General History, from the best Authorities, both Ancient and Modern, 7s. sheet, 10s. 6d. rollers.

Goldsmith.—The Secret History of the Cabinet of Buonaparte; including the private Life, Character, Domestic Administration, and his Conduct to Foreign Powers: together with Secret Anecdotes of the different Courts of Europe, and of the French Revolution. By Lewis Goldsmith, Notary Public, 8vo. 16s. boards.

Hamilton.—The Eucherridion Medicum, or Young Practitioners' Pocket Companion. By William Hamilton, M. B. 12mo. 6s. boards.

Harrison.—An Address delivered to the Lincolnshire Benevolent Medical Society, at their Anniversary Meeting in 1809, containing an Account of the Proceedings lately adopted to improve Medical Science, and an Exposition of the intended Act for regulating Medical Education and Practice. By E. Harrison, M. D. F. R. A. S. Ed. 8vo. 7s. boards.

Irishman (The) a Military Political Novel, wherein the Idiom of each Character is carefully preserved, and the utmost Precaution constantly taken to render the Ebullitionary Phrases, peculiar to the Sons of Erin. By a Native Officer, 2 vols. 12mo. 9s. boards.

Johnson.—Original Sonnets & other Poems. By Mary F. Johnson, 12mo. 6s. boards.

Lucas.—Poems on various Subjects. By the Rev. Dr. Lucas, 8vo. 10s. boards.

Lindsey.-Sermons with appropriate Prayers annexed. By the late Rev. Theophilus Lindsey, 2 vols. 8vo. 1l. 1s. boards.

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Langdale.—A Topographical Dictionary of Yorkshire; containing the Names of all the Towns, Villages, Hamlets, Gentlemens' Seats, &c. in the County of York, &c. &c. By Thomas Langdale, 8vo. 10s. boards.

Letters from a Nobleman to his Son, during the Period of his Education, at Eton and Oxford, 2 vols. 12mo. 12s. boards.

Montgomery.—The West Indies & other Poems. By James Montgomery, Author of the Wanderer of Switzerland, &c. f. c. 6s. boards.

Proceedings of the Association for promoting the Discovery of the interior Parts of Africa, 2 vols. 8vo. 1l. 1s. boards.

Poetical (A) Account of the Installation of a Chancellor of the University of Oxford, 4to. 3s. 6d. sd.

Poemata Præmiis Cancellarii Academicis Donata et in Theatro Sheldaniano Recitata, 2 vols. 12mo. 14s. boards.

Potts' Gazetteer of England and Wales, containing the Statistics, Agriculture, and Mineralogy, of the Counties. By Thomas Potts, 8vo. 1l. 7s. boards.

Rees.—Practical Observations on Disorders of the Stomach, on the Use of the Bile in promoting Digestion. By George Rees, M. D. 8vo. 6s. boards.

Reece.—An English Catalogue of Drugs, with their Properties, Doses to Children and Adults, the proper Vehicle for their Exhibition. By Reece, Burgess, & Co. 8vo. 2s.

Reformist!!! (The) a Serio Comic Political Novel, in 2 vols. 12mo. 10s. boards.

Reece.—The Outlines of a New System of the Practice of Physic and Medical Surgery. By Richard Reece, M. D. royal 8vo. 12s. boards.

Statue (The) of the Dying Gladiator a Poem; being the Prize Subject at Oxford, but not written for the Prize. By a Non-academic, 8vo. 1s.

Stewart.—Philosophical Essays. By Dugald Stewart, F. R. S. Edinb. 4to. 2l. 2s. boards.

Tate.—A System of Merchants' Accounts; or, Commercial Book-keeping, containing the most approved Methods of recording every Species of Mercantile Transactions. By W. Tate, Master of the Academy, Cateaton-street, 12mo.

Toulmin.—The Elements of the Practice of Medicine on a popular Plan, being an Elementary Work for Students. By George Hozgart Toulmin, M. D. 8vo. 12s. boards.

Veysie.—Of the Greek Prepositive Article, its Nature and Uses; a Grammatical Dissertation. By Daniel Veysie, B. D. 8vo. 2s. sewed.

Vansittart.—A New Translation of the forty-ninth Psalm, in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, 3d. of June, 1810. By the Rev. William Vansittart, M. A. 8vo. 3s. 6d.

Watkins.—A Portable Encyclopædia, or Compendious Dictionary of Arts and Sciences, including the latest Discoveries. By C. T. Watkins, A. M. 12mo. 14s. boards.

West.—The Odes of Pindar, translated from the Greek, with Notes & Illustrations. By West, Greene, & Pye. 18mo. 5s. boards.

Wordsworth.—A Letter to the Rt. Hon. Lord Teignmouth, President of the British and Foreign Bible Society. By C. Wordsworth, D. D. 3s. sewed.

Williamson.—Agricultural Mechanism, or a Display of the several Properties and Powers of the Vehicles, Implements, and Machinery, connected with Husbandry. By Capt. Thomas Williamson (Honorary Member) Author of "The Wild Sports of the East," &c. &c. 8vo. 10s. 6d. boards.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Scott's Lady of the Lake
Life of Fenelon.
Bradstreet's Sabine Farm.
Plumtree's Residence in France.
Metamorphosis of Sona.
Life of Lord Nelson.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

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ART. I.—*The Lady of the Lake; a Poem. By Walter Scott, Esq. Printed at Edinburgh, for Ballantyne.* Longman, &c. London, *4to.* 420 *pp. pr.* 2*l.* 2*s. Also, second Edition, 8vo. pr.* 12*s.*

MR. SCOTT has, both in the introductory and in the concluding stanzas of this new poem, adverted (in very poetical language) to the tribe of critics who, like 'envious ivy,' have clung round his harp and endeavoured to prevent its returning any future sound to the hand of its master. Holding ourselves among the number of those who are thus personified, we must, at the same time that we deny the charge of intentional obstruction, avow our sincere pleasure that the restraint, although existing only in imagination, has proved ineffectual. With respect to the accusation of 'envy,' (although our old fashioned notions of modesty are such as to make us conceive that it would have been pronounced with a better grace by the friends of Mr. Scott, than by Mr. Scott himself) to deny that there is any foundation for it would hardly be considered in the light of a compliment; and, as we are really disposed at this moment to be very complimentary, we shall, therefore, say nothing about it. But our best defence to this, and any similar charges which may be brought against us, either by Mr. Scott himself, or by his indiscriminating admirers, is, that the poet has bowed, in some respects at least, to our opinion, and submitted to correct the most glaring of those peculiarities, which (whatever may have been the motives of our criticisms) we have ventured to criticise as faults. In this new poem, he has exchanged the favourite ballad-metre, of which we have so frequently complained, for the uniform flow of the four-foot couplet, (uniform—except in the lyrical pieces which are occasionally interspersed

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throughout the work)—and, what is of still greater importance in our view of his merits, he has, together with the former motley garb, thrown away for the most part all the antiquated, and all the vulgar, expressions which used to accompany it, and by which he so often sacrificed the praise of real poetry to the poor pride of successful imitation. In short, *envy* (if Mr. Scott has neither humility nor candour enough to ascribe our criticisms to a more honourable motive) has in one instance at least been attended with beneficial consequences: and if *envy* still urges us to say that, although Mr. Scott has done much, he has not done all; that a great deal more of time and labour is requisite to the production of a perfect poem, than Mr. Scott has ever yet thought proper to bestow on his most successful compositions; that the very facility which he evinces in the production of his short and undignified measure of eight syllables, is not so much the test, as it is the bane, of real genius, and ought in itself to prove a warning to him to exchange it for the more laborious heroic couplet or Spenserian stanza; that he has suffered his natural freedom to degenerate into licentiousness wholly inconsistent with the strictness of his political creed, a licentiousness equally reprehensible both by the whigs and tories of true taste, and for which he deserves at least a two year's imprisonment in the Newgate of Mount Helicon, and to find security for his good behaviour all his life after; and if Mr. Scott should pay so much regard to these suggestions as on some future occasion to produce a poem still more free from fault than the present; however desirous we may be of Mr. Scott's good opinion, we shall consider the amendment of his style a sufficient indemnification for the loss of it.

We shall not now proceed to particularize objections which our criticisms on Mr. Scott's former poems have enough explained already, but, leaving for the conclusion of our article any additional remarks which *envy* may yet have in store, relate the interesting tale before us, helping out our narrative with such extracts from the poem itself as may relieve our prosaic tediousness.

Canto the first.—The poem opens with the description of a chase in that romantic region of the Highland Borders, which extends to the east of Loch Katrine, comprehending the deep glens of the Trosachs, and the mountains of Benvoirlich and Benvenue. This description is continued through several successive stanzas (if we may be allowed so to style the arbitrary divisions of Mr. Scott's versification) with undiminished ardour, and with a force of painting sufficient to persuade us that the poet must himself have been a frequent

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and enthusiastic partaker in the noble sport which he so feelingly celebrates. There is another circumstance occurring, not only in this, but in some of his former poems also, which we shall here notice by the by as confirming our belief, that Mr. Scott's experience in the art of hunting, extends considerably beyond the knowledge derived from his books of knight-errantry and border-history—we mean, the affection he is always fond of displaying for 'the mute companions of the chase.' This is, indeed, an essential characteristic of the chivalrous ages; and, as such, Mr. Scott could not have failed to introduce it as a prominent feature in his historical pictures; but nevertheless we deem it impossible that Fitz-James could have lamented so pathetically the fall of his 'gallant Grey,' or Douglas, resented so proudly the insult offered to his faithful Lufre, had not the poet felt a stronger interest than that of a mere narrator of imaginary events in the persons of the courser and the greyhound. A similar remark may be made upon 'the antler'd monarch of the waste:'—our readers will instantly remember the fine description at the close of the second canto of Marmion; and, when they compare it with the following animated lines, they will not fail to join with us in opinion that *books* could not have furnished the writer with all the variety and all the expressive minuteness of his portraits.

'The antler'd monarch of the waste
Sprung from his heathery couch in haste,
But e'er his fleet career he took,
The dew-drops from his flanks he shook;
Like crested leader proud and high,
Tossed his beamed frontlet to the sky;
A moment gazed adown the dale,
A moment snuffed the tainted gale,
A moment listened to the cry,
That thickened as the chase drew nigh;
Then as the headmost foes appeared,
With one brave bound the copse he cleared,
And stretching forward free and far,
Sought the wild heaths of Uam-Var. *p.* 6.

To return from this digression—Fitz-James, the knight of Snowdon—(for by that style and title he afterwards announces himself; he is at first mentioned only as 'the foremost hunter,') being carried away by the eagerness of the pursuit far beyond his companions, lost at last all trace of them among the wildest recesses of those romantic regions. His steed, exhausted, sinks under him, and expires before his eyes. The shades of evening begin to gather round, and

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the bold hunter discovers, not without some uncomfortable sensations, the improbability of his recovering his lost road, or rejoining his fellow-sportsmen before night-fall. The hurry and tumult of the chase being thus suddenly checked, the poet finds himself at leisure for description of a more still and awful scene; and perhaps the art of landscape-painting in poetry has never been displayed in higher perfection than in the ensuing stanzas, to which rigid criticism might possibly object that the picture is somewhat too minute, and that the contemplation of it detains the traveller somewhat too long from the main purpose of his pilgrimage, but which it would be an act of the greatest injustice to break into fragments and present by piece-meal. Not so the magnificent scene which bursts upon the bewildered hunter as he emerges at length from the Dell and commands at one view the beautiful expanse of Loch Katrine, and which, together with the natural and soothing reflexions which it inspires, we should not refrain from inserting in this place, but for a more interesting object which impels us irresistably forward. The knight has descended on the margin of the lake, and once more winds his horn in hopes to make himself heard by some of his lost companions.

'But scarce again his horn he wound
When lo! forth starting at the sound,
From underneath an aged oak,
That slanted from the islet rock,
A damsel guider of its way,
A little skiff shot to the bay,
That round the promontory steep
Led its deep line in graceful sweep,
Eddying, in almost viewless wave,
The weeping willow twig to lave,
And kiss, with whispering sound and slow
The beach of pebbles bright as snow.
The boat had touched this silver strand,
Just as the hunter left his stand,
And stood concealed amid the brake
To view this Lady of the Lake.
The maiden paused, as if again
She thought to catch the distant strain:
With head up-raised, and look intent,
And eye and ear attentive bent,
And locks flung back, and lips apart,
Like monument of Grecian art;
In listening mood she seemed to stand,
The guardian Naiad of the strand.' *p. 21, 22.*

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Hermits as we are, it does not become us to dwell on the seductive picture of female loveliness which succeeds; but, for the explanation of what follows, we must inform our readers that

'A chieftain's daughter seemed the maid,'

and that, although

—'Not Katrine, in her mirror blue,
Gives back the shaggy banks more true,
Than every free-born glance confessed
The guiltless movements of her breast.'
* * *
'One only passion, unreveal'd,
With maiden pride the maid conceal'd:
Yet not less purely felt the flame;—
O need I tell that passion's name?'

This most enchanting creature, at first sound of the horn, fancies that it is her father returned from the chase; on receiving no reply to her call, her second thought is of a certain Highland youth named Malcolm; but as soon as, deceived in both her conjectures, she discovers the stranger, Fitz-James, she pushes further from the shore with all the alarm of timid modesty.—However,

'Not his the form, nor his the eye,
That youthful maidens wont to fly.'
—'On his bold visage middle age
Had slightly press'd its signet sage,
Yet had not quench'd the open truth
And fiery vehemence of youth;
Forward and frolic glee was there,
The will to do, the soul to dare;
The sparkling glance, soon blown to fire,
Of hasty love or headlong ire.
His limbs were cast in manly mould,
For hardy sports or contests bold;
And though in peaceful garb array'd,
And weaponless, except his blade;
His stately mien as well implied
A high-born heart, a martial pride,
As if a baron's crest he wore,
And sheath'd in armour trod the shore.
Slighting the petty need he show'd,
He told of his benighted road;
His ready speech flow'd fair and free,
In phrase of gentlest courtesy;
Yet seem'd that tone, and gesture bland
Less used to sue than to command.'

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Reassured by so noble a demeanour, the timid Ellen pushes back her bark to the shore, and offers to pilot him to her 'bower,' in a neighbouring islet of the lake, at the same time informing him, to his great astonishment, that she was not wholly unprepared to expect him, the arrival of a stranger of precisely his mien and dress, together with some of the casualties which had brought him thither, having been distinctly foretold in the preceding night by old Allan-bane, her second-sighted minstrel. Half-believing himself to be in a scene of fairy enchantment, Fitz-James accepts the offer of his fair guide, who sportively humours the wanderings of his imagination while she suffers him to take the oars from her hand and steers him to the island. Landed, she leads him up

'A clambering unsuspected road,'

to the door of her rustic retreat, which is described as rude and strange in form and materials, but of ample dimensions, and displaying in its simple ornaments the taste of its fair inhabitant.

"An instant in the porch she staid,
And gaily to the stranger said,
—"On heaven and on thy lady call,
And enter the enchanted hall."—
—"My hope, my heaven, my trust must be,
My gentle guide, in following thee."

On entering, he hears 'the clang of angry steel,' and looking round, not unmoved, for the cause, sees that a sword which had been suspended over the threshold, had fallen before his feet. He lifts it from the ground, observing that the weight is such that only one, of all the warriors he has ever known, is capable of wielding it at ease. Ellen sighs, but gaily answers that the strength of her father is equal to that 'of Ferragus, or Ascapart,' and that he is able to brandish it like a hazle wand. She now introduces her guest to an elder lady, to whom (as Mr. Scott expresses it somewhat enigmatically, like Hamlet's 'more than kin, but less than kind,')

————'though more than kindred knew,
Young Ellen gave a mother's due.'

This venerable matron receives the stranger with no less hospitable courtesy than the younger lady had shewn. He partakes of the refreshments offered him, and reveals his own name and quality in the hopes of a similar confidence in return—but his curiosity is effectually balked by the silence

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of the matron and the evasive gaiety of her ward; and he at last retires to rest on a bed of mountain-heather, still unsatisfied and bewildered by a crowd of various conjectures. In this state of mind, he falls asleep, and is visited by such a strange and romantic dream as may be naturally expected to flow from the extraordinary events of the past day. It might, perhaps, be quoted as one of Mr. Scott's most successful efforts in descriptive poetry. Some few lines of it are indeed unrivalled for delicacy and melancholy tenderness —but we foresee that the *waking* events of the poem are sufficient to occupy a longer space in narration than we can find room to give them; and we must, therefore, hasten to greet the awakended traveller, at the first dawn of day.

Canto the 2d —Fitz-James is already half-way across the lake on his return, when he is saluted by the harp of Allan-bane, the aged minstrel, accompanied by words bidding him 'farewell,'

'And think no more of the lonely isle.'

With a mind ill-disposed to obey the injunction; (for it is not to be supposed that the impression made on it by the charms of the mysterious Ellen is calculated to be of transient duration) he looks back, on landing, and sees the minstrel on the beach of the island, with Ellen herself standing at his side, watching his departure. For a moment, perhaps, the Lady of the Lake has forgotten Malcolm in her silent and expressive farewell to the courteous and gallant Fitz-James; but, whatever might be the nature of *his* feeling on the occasion, her's is only instantaneous; and she upbraids herself with severity even for this passing shade of forgetfulness. A conversation now takes place between her and her prophetic attendant, which reveals to the reader the secret so anxiously guarded from Fitz-James.

In the minority of James V. the favourite family of Douglas enjoyed the fullness of power over the monarch and his realm. A conspiracy was at last formed by the principal barons to deliver James from their thraldom—the earl of Angus (chief of the family) was banished for ever from the realm; and the most distinguished of his kinsmen and adherents either proscribed and banished like himself, or deprived of their authority and their best possessions. Among the former was the uncle of Angus, and father of Ellen, an imaginary personage whom Mr. Scott has rendered the representation of all that history records or romance has invented, of strong, brave, and illustrious, in the Douglas name. This venerable warrior is supposed to have sought the protection of Rode-

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rick Dhû, the chief of Clan-Alpin, (a considerable Highland tribe) and to have been concealed by him in the island of Loch Katrine, from which Fitz-James has been just dismissed in the manner above related. The elder lady is the paternal aunt of Ellen and the mother of Frederick—and the latter, a brave, ambitious, and turbulent chieftain, endued with all the most prominent virtues and vices of a semi-barbarous state, has already manifested his desire of a recompence for his hospitality to the ruined fortunes of Douglas in the hand of his daughter, whose affections are nevertheless averted from him by her chaste love for Malcolm Græme, a young Highlander, equally deserving of her by merit as by birth. Such is the state of affairs, at the opening of the poem, to which we must not fail to add, that the enemies of the Douglasses have inspired the king with a rooted antipathy to their name and race; and that they live, even in 'the lonely isle,' not without constant dread of discovery, both from that circumstance and from the spirit of border-warfare which is constantly tempting the chief of Clan-Alpin to some new marauding incursion upon the Lowland frontier.

It is in earnestly recommending his fair mistress to become the bride of this Roderick, that the minstrel is employed during the conversation which we have just mentioned as taking place between them. She at first resists his solicitations, (though accompanied with some dismal forebodings of the future, in case of her non-compliance) with the same sportive levity that she used to elude the inquiries of Fitz-James; but at last she assumes a more serious tone, with the encreasing importunity of her monitor, she owns her obligations to him both on her own account, and on that of her father and his house, but solemnly adds,

> 'Allan! Sir Roderick should command
> My blood—my life—but not my hand;'

and then, admitting the good qualities on which Allan-bane had dwelt in support of his arguments, but contrasting them at the same time with the darker traits of his savage character, she draws the following fine picture of him whom (from the share he occupies in the succeeding portion of the poem) we should be inclined to call in preference to either of its other personages the hero of it.

> ——'I grant him brave,
> But wild as Bracklinn's thundering wave;
> And generous—save vindictive mood,
> Or jealous transport chafe his blood!

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I grant him true to friendly band,
As his clay more is to his hand;
But O! that very blade of steel,
More mercy for a foe would feel:
I grant him liberal, to fling
Among his clan the wealth they bring;
When back by lake and glen they wind,
And in the Lowland leave behind:
Where once some pleasant hamlet stood,
A mass of ashes slaked with blood.
The hand that for my father fought,
I honour, as his daughter ought;
But can I clasp it reeking red,
From peasants' slaughtered in their shed?
No! wildly while his virtues gleam,
They make his passions darker seem,
And flash along his spirit high,
Like lightning o'er the midnight sky.
While yet a child—and children know,
Instinctive taught, the friend and foe:
I shuddered at his brow of gloom,
His shadowy plaid, and sable plume;
A maiden grown, I ill could bear
His haughty mien and lordly air;
But, if thou join'st a suitor's claim,
In serious mood, to Roderick's name;
I thrill with anguish! or, if e'er
A Douglas knew the word, with fear.' *p. 62, 63.*

While they are yet discoursing, a little squadron of boats is discovered at a distance on the lake, and the sounds of martial music are heard advancing by degrees. This, it may be supposed, is Roderick himself returning from one of his plundering inroads; and, however we may dislike the *geographical* song and chorus, half English and half Erse, which is sung in praise of the warrior, we must allow that in other respects the hero of a poem, has seldom, if ever, been introduced with finer effect, or in a manner better calculated to excite the expectations of the reader, than on the present occasion. Soon his fond mother and all the domestics are assembled on the island-beach to welcome him on his landing. Ellen only trembles at his approach, and hearing at the same time the sound of her father's horn from the main-land, avails herself of the excuse it offers for slipping away from the expectant groupe, and guides her little skiff to the opposite shore.

'Some feelings are to mortals given,
With less of earth in them than heaven;

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And if there be a human tear
From passion's dross refined and clear;
A tear so limpid and so meek,
It would not stain an angel's cheek:
'Tis that which pious fathers' shed
Upon a duteous daughter's head!
And as the Douglas to his breast
His darling Ellen closely pressed,
Such holy drops her tresses steeped,
Though 'twas an hero's eye that weep'd.
Nor while on Ellen's faultering tongue
Her filial welcomes crowded hung,
Marked she, that fear (affection's proof,)
Still held a graceful youth aloof;
No! not till Douglas named his name,
Although the youth was Malcolm Græme.' *p. 73, 74.*

It seems that Douglas, while hunting the preceding day in the wilds of Glenfinlas, had found himself in danger of a discovery from some of the king's retinue, who were engaged in the pleasures of the chase at the same time in the surrounding regions; that in this emergency he was met by Malcolm who gladly undertook the office of conducting the father of his lovely mistress through unfrequented paths, known to himself, safe from the intrusion of his enemies. They cannot be so wanting in hospitality as not to engage the brave young hunter to accompany them to the island, although not ignorant that Roderick's jealousy had once before been excited on his account; and their reception by that rude and undisguised warrior, although he

—' nor in action, word, or eye
Fail'd aught in hospitality,'

is such as to mark the displeasure which his unlooked-for presence occasions. The sudden arrival of a courier with some important intelligence, interrupts his reflexions; and, after a short absence, he returns to his assembled guests, and acquaints them that king James, under the pretext of the chase, has penetrated with a considerable force, into the recesses of his wild domains, that Douglas has been discovered while on his late hunting expedition, and that no doubt remains of the king's intention to visist their clan, with the same measure of 'vindictive' justice which he has just dealt to the untameable barons of the English Border. He then, without further prelude, proposes as the cement of his union to the Douglas cause, an immediate marriage with Ellen, promising that, for the celebration of their nuptials,

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'A thousand villages in flames
Shall scare the slumbers of king James.'

'There are who have, at midnight hour,
In slumber scaled a dizzy tower;
And, on the verge that beetled o'er
The ocean-tide's incessant roar,
Dreamed calmly out their dangerous dream,
Till wakened by the morning beam;
When, dazzled by the eastern glow,
Such startler cast his glance below,
And saw unmeasured depth around,
And heard unintermitted sound,
And thought the battled fence so frail,
It waved like cobweb in the gale;
Amid his senses' giddy wheel,
Did he not desperate impulse feel,
Headlong to plunge himself below,
And meet the worst his fears foreshow?
Thus, Ellen, dizzy and astound,
As sudden ruin yawned around,
By crossing terrors wildly tossed,
Still for the Douglas fearing most.
Could scarce the desperate thought withstand,
To buy his safety with her hand.' *p.* 85, 86.

On the point of giving her irrevocable consent, her father discovers the conflict in her bosom, and anticipating her reply,

"Roderick, enough, enough," he cried;
My daughter cannot be thy bride!
Not that the blush to wooer dear,
Nor paleness that of maiden fear."

The effect of this frank denial on the mind of Roderick is finely described. For some time he paces the hall in gloomy silence; and, at last his rage bursts on the head of Malcolm, whose joy at the sudden turn in his favour is not attempted to be concealed. The gallant youth, ill disposed to brook the insult of a rival, retorts with equal fierceness—and, Douglas interposing to restrain him from resenting it as his momentary passion prompts, he quits the rustic bower, and disdaining to owe to Roderick

'Ev'n the poor service of a boat,'

plunges into the tide, and vigorously swims to the opposite coast.

Canto the 3d.—This division of the poem we shall here

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pass over with scarcely any notice, not that some of its detached passages are not equal to the best efforts of the poet's genius, but that it sensibly delays the main business of the tale, and we have not time at present to employ on digressions. We shall, therefore, briefly observe that, whatever may be its intrinsic beauties, we cannot but regard it as a serious blemish on the consistency and arrangement of a poem of six cantos, that almost the whole of one of them is occupied by the prolix description of one circumstance which in itself hardly advances the design of the fable in the proportion of a single stanza. This circumstance is the 'Gathering,' or calling together of the clan to oppose the invasion threatened by the royal forces; an ancient custom of the Highland tribes, extremely curious as an historical fact, and diversified in the narration by some detached incidents of considerable pathos; but still, as we contend, by no means justifying such a delay in the main action of so short a poem.' Meanwhile, Douglas and his daughter have left their retreat in the island, and taken refuge in a cavern reputed to be haunted, and known by a name expressive of the vulgar superstition annexed to it. Here again the picture of the haughty Roderick, fondly lingering in the neighbourhood of her retreat, and listening to the sounds of her voice, while she sings her evening hymn to the Virgin, is wrought up with a great deal of fine poetry and fine sentiment.—Not so, (we are compelled to say) is the hymn itself which Ellen sings, than which we have seldom read a composition at once so tame and so affected. But the farewel of her discarded lover is extremely beautiful.

> ———'While his plaid he round him cast,
> "It is the last time, 'tis the last,"—
> He mutter'd thrice——"the last time e'er
> That angel voice shall Roderick hear!"

In sullen silence he throws himself into his boat, and hastens to join his assembled clansmen.

Canto the 4th.—We are now treated with another digression which threatens to last as long as the former, without being half so interesting in itself. It consists in a description of the Highland superstition called 'The Taghairm,' a mode of divination concerning which, for the reasons before assigned, we shall leave the curiosity of our readers unsatisfied, informing them only of the sentence pronounced by the augur as the certain result of it.

> 'Which spills the foremost foeman's life,
> That party conquers in the strife.'

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These solemnities being finished, the scene shifts again to 'Coir-Uriskin,' the cavern, in which Ellen is now left under the protection of old Allan-bane, her father having left it with the secret purpose of throwing himself at the feet of king James, and offering himself a victim for the pardon of Roderick and his clan, and the future security of his daughter. That affectionate maid, though ignorant of his real purpose, is not the less solicitous about the cause of his absence, and Allan-bane, to amuse her mind, has been reciting a long ballad, when

> 'Just as the minstrel sounds were staid,
> A stranger climb'd the steepy glade;
> His martial step, his stately mien,
> His hunting suit of Lincoln Green;
> His eagle glance, remembrance claims—
> —'Tis Snowdoun's knight, 'tis James Fitz-James'—

—who, having heard of the danger which threatened Roderick's clan, and of the place of Ellen's retreat, had hastened thither with the design of persuading her to accept the protection of his arm and the Asylum of his castle. He explains in few words the object of his suit, and urges it with amorous impatience, when Ellen, repenting of the encouragement which she might have unwittingly given to his expectations at the time of their last meeting, resolves to make the best reparation for her fault by a frank confession of her love for Malcolm.

> 'Fitz-James knew every wily train
> A lady's fickle heart to gain,
> But here he knew and felt them vain:
> There shot no glance from Ellen's eye,
> To give her stedfast speech the lye;
> In maiden confidence she stood,
> Though mantled in her cheek the blood,
> And told her love with such a sigh,
> Of deep and hopeless agony;
> As death had sealed her Malcolm's doom,
> And she sat sorrowing on his tomb. *p.* 168, 169.

Thus repulsed, he does not the less, from motives of generous sympathy, press the offer of protection which he had before made from a more selfish principle; but this also Ellen refuses on the plea of danger from the rage and power of Roderick, at the same time, that she warns Fitz-James not to place too implicit a confidence in the rude 'Kerne,' who has hitherto served for a guide, and is engaged to attend him on his return. At last, finding all his efforts ineffectual

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to persuade her, he forces on her acceptance a ring, which he informs her had been bestowed on him by king James for some exemplary service, and which will prove a sure and easy means of access to the king, if, hereafter, she should find any cause to throw herself on the royal protection. He then takes his leave and follows his 'Kerne,' not without due suspicion of his designs, back through the defiles by which he is engaged to guide him safe from the scouts of Roderick's army, to the Lowland frontier. A slight circumstance soon occurs to give fresh colour to the warnings of Ellen, and the doubts of Fitz-James are already considerably increased, when they are met on their road by an unfortunate maniac, from whose wild notes of complaint, aided by the sullen explanations of his guide, Fitz-James learns enough to discover that her despair had arisen from the loss of a lover barbarously slain by Roderick Dhû, during one of his border-forays. This poor creature, casting her eyes on Murdoch, and then on Fitz-James, wildly bids the latter beware of treachery.

'Fitz-James's mind was passion-toss'd,
When Ellen's hints and fears were lost;
But Murdoch's shout suspicion wrought,
And Blanche's song conviction brought.
Not like a stag that spies the snare,
But lion of the hunt aware:
He waved at once his blade on high,
"Disclose thy treachery, or die!"
Forth at full speed the clansman flew,
But in his race his bow he drew;
The shaft just grazed Fitz-James's crest,
And thrilled in Blanche's faded breast.
Murdoch of Alpine! prove thy speed,
For ne'er had Alpine's son such need!
With heart of fire, and foot of wind,
The fierce avenger is behind!
Fate judges of the rapid strife—
The forfeit, death—the prize is life! *p.* 178, 179.

Fitz-James wins the dreadful stake, and Murdoch, by his fall, accomplishes the prophecy in favour of the royal cause: for, in fact, the suspicion of his designs was well-founded, and he had already conducted his intended victim almost within the toils prepared for him by the men of the clan. The wound of poor Blanche is mortal—but with her dying hand she gives to Fitz-James a bloody braid of her lover's hair, which he swears to wear in his helmet for her sake, and not rest, till he has avenged her wrongs on the head of Roderick.

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Sufficiently guarded against the danger of pursuing any beaten track, Fitz-James now incurs the dangers hardly less imminent with which nature herself appears to have guarded those savage defiles. Night comes on while he is still wandering uncertain of his right direction.

> 'The shades of Eve come slowly down,
> The woods are wrapped in deeper brown,
> The owl awakens from her dell,
> The fox is heard upon the fell;
> Enough remains of glimmering light,
> To guide the wanderer's steps aright;
> Yet not enough from far to shew,
> His figure to the watchful foe.
> With cautious step, and ear awake,
> He climbs the crag and threads the brake;
> And not the summer solstice, there,
> Temper'd the midnight mountain air;
> But every breeze, that swept the wold,
> Benumbed his drenched limbs with cold.
> In dread, in danger, and alone,
> Famished and chilled, through ways unknown,
> Tangled and steep, he journeyed on;
> Till, as a rock's huge point he turned,
> A watch-fire close before him burned.' *p.* 184, 185.

A mountaineer is lying beside the fire, whose hospitality he claims for a benighted traveller; and being questioned whether he comes as a foe or friend to Clan-Alpin, he frankly confesses himself a foe. The Highlander with equal frankness owns himself to be the friend and kinsman of Roderick—but the claim of hospitality is not to be rejected; he promises him not only food and lodging, but safe conduct, the next morning, to the borders of the clan—and then,

> —'The brave foemen, side by side,
> Lay peaceful down like brothers tried
> And slept until the dawning beam
> Purpled the mountain and the stream.'

Canto the 5th.—Morning has no sooner dawned than Fitz-James arises and finds his host already prepared to fulfil his promise of a safe conduct. For sometime they converse amicably together; but, the recent discovery made by poor Blanche of Devan, added to his former knowledge of the wild and untameable character of Roderick, renders Fitz-James unable to conceal his hatred to that redoubted chief, of whose character he speaks in terms equally 'harsh and contemptuous to his faithful clansman.' The Highlander

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listens to him with evident indignation, but still observes his promise with stern fidelity. At length Fitz-James acquaints him with his vow to engage with Roderick in mortal combat, and declares his ardent wish to meet him and his assembled clan in arms.

> "Have then thy wish!"—he whistled shrill,
> And he was answered from the hill;
> Wild as the scream of the curlieu,
> From crag to crag the signal flew.
> Instant, through copse and heath, arose
> Bonnets and spears and bended bows;
> On right, on left, above, below,
> Sprang up at once the lurking foe;
> From shingles grey their lances start,
> The bracken bush sends forth the dart;
> The rushes and the willow wand
> Are bristling into axe and brand,
> And every tuft of broom gives life,
> To plaided warrior armed for strife.
> That whistle garrisoned the glen,
> At once with full five hundred men;
> As if the yawning hill to heaven
> A subterranean host had given.
> * * * *
> The mountaineer cast glance of pride
> Along Benledi's living side;
> Then fixed his eye and sable brow
> Full on Fitz-James—"How sayest thou now?
> These are Clan-Alpin's warriors true;
> And, Saxon,—I am Roderick Dhû!" *p.* 202, 203.

Fitz-James, astonished, but not dismayed, at this unexpected vision, stands prepared to sell his life at the greatest cost—but Roderick with a motion of his hand causes the whole array to disappear as quickly as it arose.

> 'Thou art my guest—I gave the word,
> As far as Coilantogle Ford:"—

and to Coilantogle Ford, the utmost boundary of the clan, in gloomy silence they proceed together. As soon as they are arrived, Roderick challenges him to keep his word, and fight him on the spot. Torn from hatred to admiration by the rude generosity of the chieftain, Fitz-James seeks to elude the proffered combat, but Roderick urges his claim with reference to the prophecy, and insists that the present movement must decide, by the death of one of them, the fate of

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Clan-Alpin. Then, like Macduff, when he cowed Macbeth by the explanation of the witches' quibble—

—'By my word, the Saxon said,
The riddle is already read.'

And he relates the death of Murdoch, advising Roderick to submit to fate and throw himself on the clemency of the king. Exasperated at the name of homage, the savage mountaineer refuses to admit of further parley; and a combat ensues between the two worthies, which, for vigour of description, and the artful balance of victory, has seldom been excelled in poetry. At length, Roderick, desperately wounded, can hold his sword no longer; and some of Fitz-James's retinue at the same instant coming up, he is committed to their care as a prisoner, and all the party proceed together to the court at Stirling.

To Stirling also, Douglas is at the same time hastening; and he arrives there not long after Fitz-James and his companions. The king and his court are assembled to witness the sports of the populace on a city festival, and to distribute the prizes from the royal hand. Douglas mixes, disguised like a plebian, in the crowd, with the design of fixing his sovereign's attention on him, by his feats of personal strength and prowess. He wins every successive prize in the feats of archery, wrestling, and hurling, and watches the king's countenance each time with the vain hope of discovering some spark of awakened grace and tenderness—but *James* coldly delivers him the prizes, stedfastly eying him each time with an unchanging countenance. A royal stag is let loose; and Douglas's dog, an unprivileged intruder, joins in the chase and soon outstrips all his competitors, till one of the king's huntsmen interposes and brutally strikes him.

—'The Douglas had endured, that morn,
The king's cold look, the noble's scorn,
And last, and worst to spirit proud,
Had borne the pity of the crowd;
But Lufra had been fondly bred,
To share his board, to watch his bed,
And oft would Ellen, Lufra's neck,
In maiden glee, with garlands deck;
They were such playmates, that with name,
Of Lufra, Ellen's image came.
His stifled wrath is brimming high,
In darken'd brow, and flashing eye;
As waves before the bark divide,
The crowd gave way before his stride;
Needs but a buffet and no more,
The groom lies senseless in his gore.' *p.* 229, 230.

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All now is clamour and uproar—the mob, who have before recognized the Douglas in the victor of the preceding games, rush tumultuously to his defence, but he breaks through them, and throws himself at the feet of his monarch. James, highly incensed, spurns the suppliant from him, and orders him to prison. The populace is already ripe for insurrection; but Douglas magnanimously by haranguing them appeases the tumult he had innocently occasioned. The sports break up suddenly—the unfortunate earl is conveyed to the castle, and the king returns, sullen and discontented, to his palace.

Canto the 6th.—We are now presented with a very picturesque description of the interior of a guard-room, on the merits of which we have not leisure to dwell, but hasten to inform our readers that, a battle having taken place between the king's forces under the command of the earl of Mar, and the troops of Clan-Alpin, which had, however, terminated indecisively, Ellen, whose anxiety for her father is raised to the utmost pitch, has thrown herself, together with her venerable attendant, on the protection of the royal commander, and has been sent by him, under an escort, to Stirling Castle. Introduced into the guard-room, and exposed to the licentious ribaldry of the soldiers, she recollects Fitz-James's present, and is astonished to find that by the production of the ring, all this brutal insolence is suddenly converted into the most profound respect. She is immediately conducted to a fitter apartment, attended with a due solicitude, and bid to wait till the hour of audience, at which she is to be presented to the king himself.

Meanwhile, old Allan-bane demands to be guided to his master, meaning Douglas, whose imprisonment in the castle he already knows; and the soldier who undertakes to escort him, by a natural mistake, leads him into the chamber where the wounded Roderick lies.

> 'As the tall ship, whose lofty prore
> Shall never stem the billows more,
> Deserted by her gallant band,
> Amid the breakers lies astrand.
> So, on his couch, lay Roderick Dhû!
> And oft his fever'd limbs he threw,
> In toss abrupt, as when her sides
> Lie rocking in the advancing tides,
> That shake her frame with ceaseless beat,
> Yet cannot heave her from her seat;
> O! how unlike her course on sea,
> Or his free step on hill and lea!' p. 259, 260.

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The unfortunate warrior now, for the first time, learns what has past in the mountains since his departure with Fitz-James on the preceding morning. But when he hears of the battle, all his martial ardour rushes into his exhausted frame, and he demands of the minstrel to tune his harp and sing the events of a changeful day. Unable to refuse the command of the dying chief, Allane-bane complies with trembling and reluctancy;

> 'But soon remembrance of the sight,
> * * *
> Awakened the full power of song
> And bore him in career along.'

The description of the battle follows, in that wild irregular metre, which we have so often denounced as wholly unfit for the tenor of a long connected poem, but which, casually introduced, as in the present place, upon occasions requiring powerful and rapid description, is accompanied with a peculiarly grand and striking effect. But, before he has arrived at its conclusion, the minstrel suddenly breaks off his rhapsody.

> 'Oft had he stolen a glance, to spy
> How Roderick brook'd his minstrelsy:
> At first, the chieftain, to the chime,
> With lifted hand, kept feeble time;
> That motion ceased—yet feeling strong
> Varied his look as changed the song;
> At length, no more his deafen'd ear
> The minstrel melody can hear;
> His face grew sharp—his hands are clench'd,
> As if some pang his heart-strings wrench'd;
> Set are his teeth—his fading eye
> Is sternly fixed on vacancy.
> Thus, motionless, and moanless, drew
> His parting breath, stout Roderick Dhu!' p. 275.

The poem now hastens to its conclusion. The solitude of Ellen is at last interrupted by the entrance of Fitz-James himself, who addresses her with the tender familiarity of a brother, and offers to be her conductor to the presence chamber. She accepts his proffered service, and leaning with trembling apprehension on his arm, is led by him through the long galleries of the palace, to the brilliant hall where all that is noble and beautiful in the court of Scotland already waits to receive the sovereign. For a time she dares not lift up her eyes or cast a single glance around her. At length, reassured by the gentle encouragement of her guardian,

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'—Slow her drooping head she raised,
And fearful round the presence gazed;
For him she sought, who own'd this state,
The dreaded prince whose will was fate!
She gazed on many a princely port,
Might well have ruled a royal court;
On many a splendid garb she gazed—
Then turn'd, bewildered, and amazed,
For all stood bare, and in the room
Fitz-James alone wore cap and plume.
To him each lady's look was lent,
On him each courtier's eye was bent;
Midst furs and silks and jewels sheen,
He stood, in simple Lincoln green,
The centre of the glittering ring,
And Snowdoun's knight is Scotland's king!' p. 282, 283.

We have no room for further extracts, and it is easy to conjecture the full pardon and reconciliation on all sides, which succeeds this happy and most unexpected discovery. Douglas is restored to all his former honours and to the confidence of his sovereign, and James himself crowns the happiness of Ellen and her Malcolm, with whose character we have no fault to find, except that it is brought so little forward as to cause the reader some little regret that the gallant Fitz-James had not been what he appears to be through the whole course of the poem, and had not met with the return which his romantic and generous love for Ellen seems to deserve, while we consider him in the light of a private chieftain.

We have left ourselves very little room for further observation. On a comparison of the merits of this poem with the two former productions of the same unquestioned genius, we are inclined to bestow on it a very decided preference over both. It would, perhaps, be difficult to select any one passage of such genuine inspiration as one or two that might be pointed out in the lay of the last minstrel—and perhaps in strength and discrimination of character it may fall short of Marmion; although we are loath to resign either the rude and savage generosity of Roderick, the romantic chivalry of James, or the playful simplicity, the affectionate tenderness, the modest courage, of Ellen Douglas, to the claims of any competitors in the last mentioned poem. But, for interest, and artificial management in the story, for *general* ease and grace of versification, and correctness of language, the Lady of the Lake must be universally allowed, we think, to excel, and very far excel, either of her predecessors.

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The exceptions to this latter part of our panegyric, are, as we have already hinted, though fewer than in his former works, still much too numerous for a poet who would assert his claims to immortality. Nor are they always of that more pardonable, but still very faulty class,

'Quas incuria fudit—'

for they are often the vices of affectation and of an attachment to a certain species of composition which, as the produce of a rude and unpolished people, can never be a safe or proper model of imitation in this age of refinement and correctness. We shall forbear to qualify the pleasure with which our preceding extracts will be read by any particular examples in support of this charge, but are ready to produce numerous instances, such as Mr. S. himself will be forced with shame to acknowledge, if ever we are called upon to do so.

With regard to the ballads, songs, and other scraps of lyrical and irregular poetry which we have mentioned to be scattered through the poem, they have, in general, displeased us extremely; and even of those which in themselves are such as to deserve some portion of praise, the greater number are unnecessary interruptions of the narrative, and would have been much better placed in any separate publication.

Each canto is introduced by two or three stanzas in the Spenserian measure, a peculiarity much more consistent with the plan of the poem, than the long unconnected epistles in Marmion. We have forborne to quote any of these from the want of sufficient space; but we should not think we had performed our duty without mentioning that they bear witness to the ease and taste of the poet in the management of that more difficult style of composition, and induce us earnestly to wish that we may see at some future time an entire and uniform poem composed on the same model of versification from the pen of Mr. Scott.

With regard to his obscure threat of avenging himself on the envious critics by offering them no more food for criticism, we disregard it as an idle menace altogether; and we beg leave to inform him, that whenever he appears before us again, (for appear he must and will, and perhaps more shortly than we should in sober seriousness advise him) we shall receive him with undisguised pleasure; but with the same frankness, both of approbation and censure, with which we will always meet whoever comes before us, whether the first of popular favourites, or the most neglected among the candidates for immortal fame.

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ART. II.—*The Life of Fenelon, Archbishop of Cambrai; compiled from Original Manuscripts. By M. Z. F. de Bausset, formerly Bishop of Alais, &c. &c. Translated from the French by William Mudford.* London, Sherwood, 1810, 2 *vols.* 8vo. 18s.

THE subject of this life, Francis de Salignac de la Mothe-Fenelon, was descended from an ancient family, and born in the castle of Fenelon, in Perigord, on the sixth of August, 1651. After receiving some instruction in the classics, in which he is said to have attained an early proficiency, he was sent, at the age of twelve years, to the university of Cahors. From this place he was invited to Paris by his uncle the Marquis Antoine de Fenelon, who placed his nephew at the college of Plessis. Here he commenced his theological studies; and so far distinguished himself that he was suffered to preach a sermon at the age of fifteen. Fenelon was afterwards removed by this uncle to the seminary of St. Sulpice, under the care of M. Tronson. Under the auspices of M. Tronson, Fenelon seems to have imbibed a portion of that refined enthusiasm, which was certainly one of his distinguishing traits, but which operating on the sympathies of a disposition, naturally mild and amiable, only rendered his philanthropy more vigorous, and his character more consistent.

Some of the ecclesiastics, who had been educated at the seminary of St. Sulpice, had gone out as missionaries to Canada; and Fenelon appears, at this time, to have been seized with a holy longing to embark in the same pious undertaking. But one of his uncles, the bishop of Sarlat, interposed to frustrate this project; and to make the nephew desist from hazarding his delicate health in such an inclement region, and wasting his efforts in such an unpromising enterprize. Fenelon returned to St. Sulpice, and commenced his ministerial functions in that parish. In the exercise of his duty he mingled with all classes of persons, and had numerous opportunities of increasing his knowledge of the human heart, and of extending his views of human life. At the expiration of three years he was appointed by the curate (rector) of the parish of St. Sulpice to explain the sacred writings to the people on Sundays and festivals. This opened a wider sphere for the exercise of his talents, and rendered him an object of public notice.

Fenelon seems to have been strongly impressed with a de-

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sire of signalizing his zeal as a missionary; for we find him soon after this on the point of embarking to convert the infidels in the Levant. But this intention was happily rendered abortive by his appointment to the office of Superior to an institution, which had been established in 1634, for the purpose of preserving the newly converted Catholics of the softer sex *(Les Nouvelles Catholiques)* in the *orthodox faith*. This employment did not ill accord with the juvenile propensity of Fenelon to make converts to the Catholic church. He entered on his new office with singular assiduity and zeal. He was one of those rare mortals, who possess the faculty of exalting truth by the force of eloquence, and of embellishing even error with the charms of truth.

The marquis de Fenelon introduced his nephew to the acquaintance of several persons of distinction. Among these were the duke de Beauvilliers, M. de Harlai, archbishop of Paris, and the celebrated Bossuet, who was at this time preceptor to the dauphin. Fenelon was impressed with a profound regard for the learning and genius of Bossuet, who undertook to direct him in his studies; and an intimate friendship was cemented between them, which subsisted for many years, till it was dissolved, like many other friendships, by a difference respecting a point of religious speculation.

In 1681, Fenelon's uncle, the bishop of Sarlat, resigned to him the priory of Carenac, worth about three or four thousand livres a year. This was the only benefice which he enjoyed till the age of forty-four. Ten years of the life of Fenelon were devoted to the spiritual superintendance of a community of women. This circumstance probably gave rise to his first work, *A Treatise on Female Education*, to which later writers on this subject are said to have been materially indebted.

Louis XIV. who, though a tyrant himself, was the slave of a double tyranny, that of his mistress and his priest, or of Love and the Catholic faith, had no sooner revoked the edict of Nantz, and removed the most enlightened Protestant ministers from his dominions, than he determined to supply their place by Catholic missionaries, who were dispatched to bring back the *heretical* flock into the ample fold of the Romish communion. Fenelon was placed at the head of the missions of Poitou and Saintonge. His coadjutors were left to his choice, and he certainly evinced great judgment in the selection, as will be acknowledged, when we add that the Abbé de Langeron, the Abbé Fleury, the Abbé Bertier, and the Abbé Milon were in the number of his associates. Before Fenelon entered on his new office, he requested Louis

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to remove the military from those places to which he was to be sent, as not likely to be very fit instruments for refuting errors, or dispelling doubts. It is not easy to ascertain the real effect of Fenelon's labours in this work of proselytism; for, in the terror and alarm which, at that time, prevailed in the kingdom, it was a difficult matter to distinguish the fictitious conversions from the sincere. The mild and persuasive eloquence of Fenelon, could not well be exerted in vain, for, even where he did not impress the understanding, he seldom failed to interest the imagination and the affections. He had sufficient piety and good sense not to oppress his converts at once with the whole mass of devotional forms, which are practised in the Romish church. It is worth recording, that this part of France, which abounded with Protestants, when Fenelon was dispatched on his embassy of conversion, furnished the most zealous Catholics in the recent war of La Vendée.

After his return from Poitou, Fenelon was appointed in 1689, preceptor to the young duke of Burgundy, grandson of Louis XIV. The duke de Beauvilliers was the governor, who showed both his discernment and his probity in the selection of Fenelon. The appointment of Fenelon excited general satisfaction, and interested, in a high degree, the hopes of the nation in the knowledge, and the virtues, of their future sovereign. The education of princes is rarely confided to men of such incorruptible integrity, and such unsullied worth. M. Bausset has inserted a letter which Fenelon received on this occasion, from M. Tronson, his old instructor, at the seminary of St. Sulpice. M. Tronson seems to have trembled for the danger, to which the principles of his pupil would be exposed in the corrupt atmosphere of a court. One sentence in this letter is rather remarkable. M. Tronson says to Fenelon,

'You are in a country where the gospel of Christ is hardly known, and where they, who do know it, use it only as a means of recommendation among men.'

What? the gospel of Christ hardly known? and yet the territory of France covered with cathedrals, churches, and convents, and filled with a godly assemblage of monks, nuns, priests, bishops, and archbishops!!! The religion of Christ not known, and yet the edict of Nantz repealed! and missionaries employed by the sovereign for the conversion of heretics, and money paid as a douceur for the recantation of errors!!! But, it seems from the remark of M. Tronson, that those, who did know the gospel of Jesus Christ,

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were not much benefited by the result, for he says that 'they, who do know it, use it only as a means of recommendation among men.' Thus then, according to his supposition, the labours of the Gallican church for so many centuries, had produced nothing but ignorance or hypocrisy; a miserable deficiency both of wisdom and of worth.

Fenelon was left at liberty to nominate the persons who were to be subordinate to him in the education of the prince. The abbé Langeron was appointed reader, and the abbé Fleury sub-preceptor. The duke of Burgundy, though only about seven years of age, was already one of the most intractable subjects, on whom it could fall to the lot of any tutor to exercise the discipline of education. Though so young, he had already begun to display the worst qualities of human nature, even in its most corrupt state. He was obstinate, irascible, proud, vindictive, unfeeling in the highest degree; and his disposition already seemed to contain more than the embryo of a Nero or Caligula. His character at this early period had begun to develop those traits, which when they are concentrated in the bosom of an individual, possessed of sovereign power, constitute the essential reality of a tyrant, or a fiend in the human form. Such was the unpromising youth, whom Fenelon had to convert, by his discretion, his gentleness, his firmness, his wise precautions, and his unintermitting care, into a being of a totally different description. Fenelon made the attempt; and he succeeded beyond expectation. The perceptions of the young prince were so quick, that the tutor was under little apprehension about his intellectual progress. It was the untowardness of his disposition, and the premature badness of his heart, which caused the difficulty. To this the chief aims of Fenelon were directed. This occupied all his diligence, his sagacity, and his skill.

Fenelon adopted a plan, which he continually accommodated to the moral state of his pupil, to the predominant vice or humour of the hour. At night he reflected on what had passed in the day, and he contrived a scheme of reform for the morrow. By fables and allegories, combined with exquisite discrimination and good sense, and adapted to the circumstances of his pupil, he continually invited the young prince to contemplate himself in a mirror, in which the resemblance was too clear to be mistaken, and too striking not to arrest the attention, and make the mind pause to survey the features, and compare them with the original. Thus the young prince was artfully led to contemplate his own deformity; to behold it in various attitudes and combinations,

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till he turned from it in disgust, and began to see and feel the necessity of some radical change in his disposition and conduct, in order to obtain, what all, and particularly those in a conspicuous sphere of life, must desire to have—love and admiration.

When the pupil of Fenelon yielded to the impetuous ebullitions of anger or of pride, the event was not suffered to be forgotten as soon as the effect ceased. It was brought before the mind in various forms and situations, till the ugliness of the act was seen, and the sentiment of self-disapprobation was felt. When one good impression was made, it was not suffered to be readily effaced. It was continually renewed. Pleasureable sensation and elevated sentiment, were made to cooperate in teaching the lessons of virtue. It cannot be supposed that a disposition, like that of the duke of Burgundy, was suddenly changed. All the care, all the address of Fenelon, could not prevent numerous relapses into error, and frequent repetitions of misconduct, which had been seen and felt with aversion and regret. The twig or scion of royalty could not be made by one effort to assume the direction, in which it ought to grow.

As the subject is one of considerable interest and importance, we shall make a few extracts from this part of the work of M. Bausset, to shew some of the modes which Fenelon practised in the moral discipline of his pupil.

"When the young prince broke forth into those violent excesses of passion, which were so habitual to him, the governor, the preceptor, the sub-preceptor, the gentlemen in waiting, and all the servants in the house, concerted together to preserve towards him the most profound silence. They avoided answering any of his questions; they waited upon him with averted looks; or if they directed their eyes towards him, it was with an expression of fear, as if they dreaded to be in the company of a being who had degraded himself by bursts of rage which were incompatible with reason. They appeared to attend to him only from that kind of humiliating compassion which is shewn towards persons who are insane. They merely performed those offices about him which seemed to be simply necessary for the preservation of his miserable existence. They took from him all his books and all his means of instruction, as if they would be henceforth useless to him, being reduced to such a deplorable state. They then left him to himself, to his own reflexions, to his own regret, and to his own remorse. Struck with such an entire desertion, and the distressing solitude to which he was consigned, the penitent prince, convinced of his fault, was eager to fly, once more, to the indulgence and goodness of his preceptor. He threw himself at his feet, confessed his errors, and

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declared his firm resolution of avoiding them in future; and he watered with his tears the hands of Fenelon, who pressed him to his bosom with the tender affection of a father, compassionate, and always open to the repenting child.

'In these violent contests between an impetuous disposition and a premature reason, the young prince seemed distrustful of himself, and he summoned honour in aid to his promises. The originals of two contracts of honour which he placed in the hands of Fenelon, are yet extant. They are as follow:—

'I promise, on the faith of a prince, to M. the abbé de Fenelon, to do immediately whatever he shall order me; and to obey him the moment he forbids me to do any thing. If I fail in this, I will consent to any kind of punishment and dishonour. Done at Versailles, the 29th of Nov. 1689.

(Signed) Louis.

'who promises again to keep his word better. This 20th of Sept. I entreat M. de Fenelon to take care of it.

'The prince, who subscribed to these engagements of honour, was only eight years old, and he already felt the force of those magic words, *the faith of a prince, &c.*

'Fenelon himself was not always secure from the exacerbations of his pupil. We have an account of the manner in which he conducted himself on a very delicate occasion. The effect which he deduced from it was, a lesson to the duke of Burgundy, which no time could efface from his heart and mind. The conduct of Fenelon in this affair may serve as a model to all those who have to exercise the same functions towards the children of princes and noblemen.

'Fenelon saw himself compelled to speak to his pupil with an authority, and even a severity, which the nature of his offence required; but the young prince replied, *No, no, Sir: I know who you are and who I am.* Fenelon answered not a word; he felt that the moment was not arrived, and that in the present disposition of his pupil, he would be unfit to listen to him. He appeared, therefore, to meditate in silence, and contented himself with shewing how deeply he was hurt, by the seriousness and solemnity of his deportment.

'On the following morning, the duke of Burgundy was hardly awake when Fenelon entered his room. He would not wait until the usual hour of meeting, in order that every thing he had to say to him might appear more marked, and strike, more powerfully, the imagination of the young prince. Fenelon addressed him with a cold and respectful seriousness, very different from his usual manner.

"I know not, Sir," said he to him, "whether you recollect what you said to me yesterday, that *you knew who you were, and who I am.* It is my duty to inform you, that you are ignorant of both one and the other. You fancy, Sir, I suppose, that you are greater than I am; some servants, no doubt, have told you so; but I, I do not fear to tell you, since you force me to it, that

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I am greater than you are. You will easily understand that I do not mean to speak of superiority of birth. You would regard that man as mad, who should aspire to any merit, because the rains of heaven had fertilized his field, and had not watered his neighbour's. But, you yourself, would not be much wiser if you sought to derive any importance from your birth, which can add nothing to your personal merit. You cannot doubt that I am far above you in knowledge and in mind. You know nothing but what I have taught you: and what I *have* taught you is nothing compared to what I *could* have taught you. As to authority, you have none over me, but, on the contrary, I have an unbounded authority over you. This, you have often been told by the king, and the prince, your father. You think, perhaps, that I account myself happy, in being appointed to educate you; but undeceive yourself, Sir; I undertook the office, only in obedience to the king's commands, and to please your father; not for the laborious advantage of being your preceptor; and, in order to convince you of this, I am now come to conduct you to his majesty, and to beg of him to appoint you another tutor; whose endeavours, I hope, will be more successful than mine have been."

The duke of Burgundy, whom, a whole night passed in painful reflections and self-reproach, added to the cold and formal deportment of Fenelon, had overwhelmed with grief, was astonished at this declaration. He loved Fenelon with all the tenderness of a son; and, besides, his own self-love, and a delicate deference towards public opinion, made him immediately anticipate what would be thought of him, if a preceptor, of Fenelon's merit, should be forced to renounce his education. He burst into tears, while his sighs, his shame, scarcely permitted him to utter these words:—"*Oh! Sir; I am sincerely sorry for what passed yesterday; if you speak to the king I shall lose his friendship; ..... if you desert me, what will be thought of me? I promise, ... I promise you, that you shall be content with me; ..... but promise me .....*

'Fenelon would promise nothing; he left him the whole day in a state of anxiety and uncertainty. It was not until he was well convinced of the sincerity of his repentance, that he appeared to yield to fresh supplications and to the entreaties of Madame de Maintenon, whom he had persuaded to interfere in the business, in order to confer upon it more effect and solemnity. It was thus, by continual observation, patience and care, that Fenelon was gradually enabled to subdue the violent dispositions of his pupil, and to calm his intemperate passions.'

The young prince, from being peevish, morose, vindictive, and overbearing, became gradually gentle, affable, and benign. Unfortunately he did not live to reign; or it is probable that he would have been one of the rare instances of virtue and of wisdom on a throne.

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The first years which Fenelon devoted to the education of the duke of Burgundy, are said to have been the happiest of his life.

'He had obtained an important ascendancy over the young prince; he had subdued his character; he had expanded his heart to the admission of virtuous sentiments; and he had directed his mind to the acquisition of useful and ornamental knowledge, with unexampled rapidity. The court was justly surprised at a change, surpassing every thing, which flattery itself could have asserted. Fenelon resigned himself to the most pleasing hopes; he beheld, in imagination, that futurity in which those principles of justice, of peace, and of happiness, would be realized, which he had instilled; and which would beneficially succeed to the tumult of conquest and the illusions of glory.'

Madame de Maintenon had conceived a profound respect for the character of Fenelon; and she is said to have treated him with a degree of intimacy, which she had never shown to any one before. She once asked him to perform a very difficult and delicate task—to send her in writing an account of her faults. Fenelon undertook this unwelcome office, and appears to have executed it with more candour than could have been expected, and perhaps more than Madame Maintenon herself secretly wished.

'I cannot,' says Fenelon, 'speak of your faults, Madam, but casually. You have never acted much with me, and *I place but little reliance upon what others say of you.*'

He then proceeds to enumerate what appeared to him the prominent defects in her character. He mentions the abrupt and often causeless extravagance of her friendships and her enmities; he insinuates that her vanity was too inordinate; that she was rather intemperate in her confidence and her distrust; that she often made too little allowance for the imperfections of others; and that she was a little more busy than became her in the administration of public affairs. The following passage is bold, and does great honour to the intrepid probity of the writer.

"As the king acts less from consistency of principle, than from the accidental influence of persons who surround him, and to whom he intrusts his authority, it becomes an essential consideration, to assemble round him, individuals of approved virtues, who would act in concert with yourself to induce him to fulfil his duties in their full extent, of which he has, at present,

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no conception. The great point is, to *beset him*,* since he will hate it; to govern him, since he will be governed; and, his salvation rests upon *being beset* by upright and disinterested individuals. You should, therefore, use all your endeavours to inspire him with a love of peace; to make him anxious for the welfare of his people; to give him moderation, equity, and a distrust of violent and harsh counsels; a horror of acts of arbitrary authority; and, finally, a love for the church, and a desire to provide holy pastors for it."

Fenelon was five years tutor to the French princes, without receiving the least mark of the royal favour. Even his salary was sometimes in arrear; and he occasionally experienced very unpleasant pecuniary vexations. His mind was of that elevated species, which scorns the pursuits of a sordid selfishness; and his conduct was never biassed by any considerations of present interest. In 1690, Louis XIV. after apologizing for his long neglect, presented Fenelon to the abbey of Saint Valery.

In 1695 Fenelon was appointed archbishop of Cambrai. The ceremony of his consecration was performed in the chapel of St. Cyr,

'in the presence of Madame de Maintenon, and the grandsons of Louis XIV. who had the pleasure of seeing their preceptor elevated to a dignity, which was the just and honourable reward of the services bestowed in their education.'

It is more probable that he owed this honour, if so it may be called, rather to the favour of Madame Maintenon, and the solicitations of his friends, than to the real regard of Louis, who seems to have conceived an early antipathy to Fenelon; which he was shortly after this at no pains to dissemble or restrain, when circumstances concurred to favour the expression.

A little before the elevation of Fenelon to the archepiscopal dignity, a schism had been produced among the French ecclesiastics, by the writings of Madame Guyon, whose character contained two qualities, which are often found united, that of the visionary and the impostor. The doctrine which Madame Guyon endeavoured to propagate, was denominated '*Quietism*,' and seemed designed to produce a total abstraction of the mind from the concerns of this sublunary world, and an absorption of the soul in divine contemplations

* We have not the original before us; but there is evidently a great awkwardness here, and in other parts of the translation.

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and devotional ecstacies very incompatible with the circumstances of common life, and the ordinary imperfections of humanity. In one of this lady's productions, entitled *Explication des cantique des cantiques*, many gross passages were mingled in a mass of vague and incoherent reveries. For it is not a little remarkable, so much is man the creature of sense, that the *divine love* of this mystical authoress, and of mystics in general, is apt to degenerate into a very carnal passion, where the language, which is used in the tender intercourse of the sexes, is employed to express devotional sentiments, and when the spiritual fervors of gross mortals are made the bond of a sympathetic union in the worship of the sanctuary.

It is difficult to restrain that devotional ardour, which despises the cold dictates of reason, on this side the line of fanatic extravagance, and when that line is passed, the most licentious conduct may be practised, not only without any compunctious visitings of remorse, but with all the complacency of interior approbation. We do not say that this was the case with Madame Guyon; but such was certainly the evil tendency of her mystical instructions, and such is the tendency of mysticism in general. Madame Guyon herself appears to have made the first display of her *spiritual sublimation*, by deserting her three infant children to make converts to her extravagant notions of love divine.

Fenelon evidently entertained too favourable an opinion both of the conduct and the reveries of Madame Guyon. This involved him in a sort of religious feud, which disturbed the serenity, and destroyed the happiness of his future life. His warm temperament, and his exuberant imagination, naturally predisposed him to be the dupe of mysticism; and in his book entitled '*Explication des maximes des saints sur la vie interieure*,' he furnished his enemies with more pretexts, than could have been wished, for the accusation.

Fenelon thought that God might be 'loved purely for himself by a total self abstraction;' and that this love was that of 'uncorrupted faith.' This language is vague and indefinite; and like all vague and indefinite language, either in religion or philosophy, is more apt to bewilder than to inform the mind, and to generate error rather than to elucidate truth. What do we mean, when we talk of loving God '*purely for himself*?' Do we mean that we love an impalpable abstraction? To love God is to love something. But what is that something? To talk of loving a spiritual personality, is to talk of loving we know not what. Like the mystics, we only use a jargon, which tends to confuse our perceptions,

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and make us deviate from the luminous path of common sense. What then is there in God which is the *proper object of love?* His GOODNESS: We love God, *because he is good; because he is our father and benefactor.* Whatever mystics, or religionists of any description, may say, we could not love God, *if we thought him a malevolent being.* IT IS HIS GOODNESS WHICH MAKES US LOVE HIM; and our love of God, cannot by any human effort, by any *self-abstraction* of Madame Guyon, or of archbishop Fenelon, be entirely separated from all notion of his goodness, or all consciousness of his benevolent character. The love of God, even when in its purest state, is the reflex sense of his goodness, operating on the mind and glowing in the heart.

Bossuet gave the name of fanaticism to the opinions of Fenelon on the subject of *quietism;* but Fenelon was no fanatic. His devotional sentiments were fervid; but the fervor was not that of an inflamed temperament, or an intolerant mind.

A controversy was excited between Bossuet and Fenelon, respecting the mystic reveries of Madame Guyon: in which, if Bossuet evinced more reason, it must at the same time be allowed that Fenelon shewed more charity. A difference of opinion had subsisted for three years between these two great luminaries of the catholic church, before it was known to Louis XIV; when Bossuet approached the throne to reveal what he termed the *fanaticism* of his colleague. A general clamour was now raised against the archbishop of Cambrai, and he was forsaken by some of his former admirers and eulogists, when the current of courtly colloquy set in against his reputation.

On the 1st of August, 1697, Fenelon was ordered by Louis XIV. to leave Versailles and to retire to his diocese, which he was commanded not to quit. At this period, when Fenelon was deserted by Madame de Maintenon, and abandoned by many, who were formerly eager in paying their homage to his situation, as a species of heretic with whom it was a sort of pollution to converse, it is pleasing to contemplate his pupil, the once untoward and unamiable duke of Burgundy, stepping forward to testify his respect and tenderness for the preceptor who had imbued his mind with knowledge, and his heart with virtue.

'As soon,' says Bausset, 'as the duke of Burgundy was informed of the exile of his preceptor, he hastened to throw himself at the feet of the king, his grandfather, and, with the tender sensibility of a youthful and virtuous heart, he offered, as a proof of the doctrine of the master the purity of the maxims which

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had been instilled into the pupil. Louis XIV. was touched by this generous and ingenuous attachment; but, invariably attentive to that principle of truth and justice which swayed him, he replied, "my son, I have it not in my power to make this a matter of favour: the purity of faith is concerned in it, and the bishop of Meaux knows more on that subject than either you or I." However, notwithstanding all the prejudice that had been excited in his mind, he granted, to the tears of the duke of Burgundy, that Fenelon should retain his title of preceptor.

Fenelon was not suffered to enjoy much repose in his retreat. Bossuet published his celebrated attack, entitled *Relation sur la Quietisme*, in 1698; in which his polemical zeal carried him greatly beyond the bounds of episcopal decorum and of christian moderation. The work, however, made a great impression on the public mind, and very unfavourable to Fenelon, though the effect was considerably abated by his eloquent *reply*. But the antagonists of Fenelon had become so exasperated and malignant in the progress of the controversy, that some of them were anxious to extirpate his errors by other methods than those of logical confutation. The spirit with which they were animated, will be evident from the following extract of a letter from the abbé Bossuet to his uncle the bishop of Meaux.

"He," meaning Fenelon, "is a ferocious beast, who must be hunted for the honour of the episcopacy and of truth, until he is subdued and incapacitated from doing further harm. Did not St. Augustine pursue Julian *even to death?* The church must be delivered from the greatest enemy it ever had. I conscientiously believe, that neither the bishops, nor even the king, can suffer the archbishop of Cambrai to remain quiet."

In January, 1699, Louis ordered the

'List of the persons belonging to the household of the young princes to be brought to him; and he erased, with his own hand, the name of the archbishop of Cambrai as preceptor. At the same time he was deprived of the apartments, which, in quality of that office, he had in the palace.'

Such is the pitiful resentment of monarchs, when they usurp the office, or imbibe the prejudices of polemics!

After much procrastination and many excuses and demonstrations of unfeigned reluctance, pope Innocent XII. was induced by the intreaties of the court of France, and the importunities of Bossuet and his friends, to condemn the work which Fenelon had written on *Quietism*, in his '*Explication des Maximes des Saints.*' Fenelon, on this occa-

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sion, evinced the most filial submission to the Roman see; for, in obedience to its censure, he published a declaration, in which he subscribed, in the most unqualified terms, to the condemnation of his own book, and forbad the sale, or the circulation of it in his diocese. This unconditional submission of the archbishop to the *successor of St. Peter*, probably prevented a great schism, which must otherwise have taken place in the gallican church, and which the splendid reputation of Fenelon for genius, for learning, and for probity, would, probably have rendered both extensive in its progress, and permanent in its influence.

The enemies of Fenelon now began to dread his return to court, and the ascendant which he was likely to obtain over the mind of Madame de Maintenon. But their fears were soon appeased by an unexpected circumstance, which added indeed a blaze of celebrity to the fame of Fenelon, but which irrevocably alienated him from the favour of Louis XIV.

Fenelon had employed one of his servants to copy the manuscript of his Telemachus. This person had taste enough to discern the beauties of the work, and not sufficient integrity to prevent him from making a surreptitious transcript of it without the knowledge of the archbishop. This transcript was secretly circulated in several families, and afterwards sold to the widow of Claude Barbin, who committed it to the press. But, before the first volume was completed, the work was discovered to be the composition of Fenelon. The sheets, which had been already worked off, were seized; and no effort was spared to efface every vestige of this beautiful production. Some copies, however, fortunately escaped the rapacious gripe of the police, with transcripts of that part of the work which had not been printed off. These were circulated with a mysterious secrecy, which increased the avidity for the perusal. One of these copies was fortunately obtained by Adrian Moëtgens, a bookseller at the Hague; who, in 1699, published the whole work in four volumes. These were devoured with such ravenous curiosity, that the press could hardly multiply the copies with sufficient celerity to gratify the republic of letters in France and in Europe.

Louis XIV. was highly incensed against the author of Telemachus, because he thought it a satire on the principles of his government and the measures of his reign. When this prepossession was once formed, it became an easy task for the malignant sagacity of his courtiers to detect numerous allusions to the court and ministers of Louis. Whatever truth there might be in this supposition, it is certain that the

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maxims, which are inculcated in Telemachus, were but little in unison with those which Louis had followed in his political administration. Great part of the reign of this monarch had been only a dazzling pantomime; and the adversity which he experienced in a later period of life, though it checked the ambition of the conqueror, did not alter the maxims of the king.

The friends of Fenelon made some ineffectual attempts, after this period, to obtain permission for his return to the capital. But the resentment of Louis XIV. was too much excited by a supposed cause of offence to be readily appeased; though if we may believe Fenelon himself, he had not any intention to satirize Louis, or his court, in his political romance.

"As to Telemachus," says Fenelon, "it is wholly a fabulous narrative in the form of an heroic poem, like those of Homer and Virgil, in which I have represented the principal actions which are fit for the contemplation of a prince who is destined to reign. I wrote it at a time when I was delighted with the marks of confidence and kindness which the king displayed towards me, and I must have been the most ungrateful, as well as the weakest of mankind, to have attempted the satirical delineation of characters in it: the very thought of such a thing fills me with horror. It is true that I have mingled, with the adventures, all the necessary truths of governing, and all the faults which are likely to arise from sovereign power: but, I have not depicted any of these in such a manner as to represent any particular person or character. The more this work is perused, the more the reader will be convinced that I endeavoured to say all I could, but without exhibiting any person. The narration, in fact, was hastily put together, in detached portions, and written at different intervals: there would be much to correct, and besides, the printed copy is not accurately taken from my original. I preferred that it should appear disfigured and unformed, than to give it as *I wrote it*. My intention, in writing it, was merely to amuse the duke of Burgundy and to instruct him at the same time, without ever wishing to give the work to the public."

Fenelon, when he accepted the archbishopric of Cambrai, had stipulated for permission to reside there during nine months in the year; and he did not probably regard it as a very great hardship to be obliged to spend the rest of his time in the same situation. But the prohibition, which was associated with something like the sentiment of disgrace in the popular mind, must have been irksome to him, and probably rather abridged his sphere of doing good.

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The following are a few traits, which we gather from this work, of the domestic life of this good archbishop. He dedicated only a few hours to sleep, and rose early. He performed mass every day in his chapel; and on Saturdays in the cathedral, when he officiated as a confessor to all who were desirous of receiving his ghostly consolation and advice. He dined at noon, according to the custom of his time; and kept a sumptuous table, suited to his rank and circumstances, at which he had an opportunity of showing both his hospitality and his temperance. Abstemiousness is not always the practice of ecclesiastics; but it was, in a peculiar manner, the characteristic of Fenelon. After dinner he conversed about an hour with his friends and relatives, or with the ecclesiastics of his diocese, when he retired to his study, where he remained till half past eight if the weather or the season of the year prevented him from walking, which was his favourite recreation. A little before ten all his domestics were assembled in his principal room, when one of his almoners read evening prayers; the archbishop pronounced his benediction; and the family retired to rest. One of his practices would not be thought very *episcopal* in our times, but it seems very much in unison with the character of the founder of christianity; and therefore may safely be recommended not only to our priests and deacons, our curates, vicars, and rectors, but to our bishops and archbishops. It is said that when Fenelon met any rustics in the course of his walks, he would interrogate them on the state of their affairs, and impart to them at once both solace and instruction. In prosecution of the same benevolent design, he often visited them in their cottages, when he would not refuse to sit down at table with the family and partake of their frugal meal. The memory of his virtues is said to be still preserved by tradition in the neighbourhood, where he lived and died; nor was its grateful fragrance dissipated even by the tempestuous fanaticism of the revolution.

During the sanguinary wars in the Netherlands, in the time of William III. and of Anne, the enemies of the French, respected the virtues of Fenelon; and gave him numerous marks of their veneration and esteem. They often offered him a military escort while he was traversing the scene of ravage and slaughter in the performance of his pastoral duties. The character of the good teacher was here admirably contrasted with the demon of ambition and of bloodshed; and it appeared in the most amiable point of view. The progress of the archbishop, instead of being tracked

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with carnage, and followed by maledictions, was marked by acts of beneficence, and attended by the blessing of the widow and the orphan.

Fenelon possessed the faculty of accommodating his discourses to the capacities of those with whom he conversed; and, what is one of the su e marks of a really elevated mind, he never delighted in exciting in others a painful feeling of inferiority. Hence he shewed a modest respect for the prejudices of others; and he conciliated obedience by the tenderness of persuasion, rather than enforced it by the rigour of authority. But, while the benign disposition of Fenelon was without blame, and could accommodate itself to the infirmities of his contemporaries, yet nothing could induce him to swerve from what he deemed the principles of justice and of truth.

The following extract, which Fenelon communicated through the duke de Beauvilliers to the duke of Burgundy, when he was sent to take the command of the army in Germany, in 1708, will prove at once his piety, his good sense, and his knowledge of the world.

"When the duke of Burgundy is with the army," said Fenelon, "he will be right in suffering no excess of drinking at his table; but, it will become him to continue the same protracted sitting at table, and that freedom of discourse during the repast, which were so grateful to the officers in the last campaign. It will be well also to preserve the same affability during the other hours of conversation. The natural excuse of retiring, in order to write to the court, will always furnish him with opportunities of seclusion, which may be devoted to more weighty matters. If there should be any laxity of morals in the army, he may issue general orders to repress it, and which may be rigorously enforced; but he must not descend to trifles, for they would accuse him of being scrupulously rigid and minutely austere: he should even direct his orders towards military discipline, which needs that firmness. He must not alarm the marshal de Villeroy, who is a social, gay, and ceremonious man. He may testify esteem, friendship, and even confidence and predeliction towards him; by those means he will familiarize him with his cheerful and convivial piety, and it will also induce him to render those familiar with it over whom he has influence. Finally, I entreat you to forget nothing which may contribute towards making our young prince careful of his health, and not too prodigal of useless labours in the army: let him eat and sleep well; and may he always walk in the presence of God with the peace of a good conscience."

The duke of Burgundy, who appears never to have forgotten the early lessons of Fenelon, did not neglect the whole-

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some counsels of the good archbishop. The heir to the throne could not be induced by any considerations to abandon the tutor whose unintermitted pains and discreet discipline had corrected the many errors of his youth, and formed a good and a wise character out of the worst and most discordant elements. The advice which Fenelon gave the duke of Burgundy in several letters, which are contained in this work, evince in the most indubitable manner, his affection for the pupil, his disinterested love of truth, and his zealous regard for the public weal which was so immediately involved in the conduct of the prince. But in February, 1712, all the hopes of Fenelon were blasted by the premature death of the royal youth, over whose moral culture he had watched for with such tender and unceasing care. When Fenelon heard that the duke of Burgundy was no more, he exclaimed in the agony of his soul, 'every tie is snapped asunder, nothing now holds me to the earth.'

After the death of the duke of Burgundy, Madame de Maintenon truly said in a letter to the duke de Beauvilliers, that if the deceased prince had some faults, '*they did not arise from timid admonitions, or from being too much flattered.*' A higher eulogy could hardly have been bestowed on Fenelon; and we wish, most heartily wish, that it were more generally merited by the tutors of princes and of kings. Had the duke of Burgundy lived to ascend the throne, it is probable that he would have introduced some most beneficial reforms into the political constitution of France which had been suggested by Fenelon; and which would have prevented that wide wasting and most calamitous revolution, which the neglect of a *timely* correction of public abuses afterwards engendered; and of which all Europe has now long felt, and will probably, for another twenty years, continue to feel, the destructive operations.

At the end of the second volume of this work, we have a plan of the political reform in the French government, which Fenelon had meditated, and which the duke of Burgundy, if he had lived, would probably have carried into execution. In this scheme the archbishop recommends a reduction of the military establishment, accompanied with various regulations, which would at all times have secured a most respectable military force; a considerable retrenchment in the expenditure of the court; the practice of the most rigid economy, consistent with the public utility; the abolition of all oppressive and arbitrary taxation; the establishment of THE STATES GENERAL, to be assembled every three years; and

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no deputy to receive any advancement from the king before his office of deputy has expired three years.'

Such are some of the reforms which the wisdom and the virtue of a catholic prelate suggested to the notice of the duke of Burgundy. But the untimely death of this prince blasted the hopes of Fenelon and of the nation. No wise plan of reformation was attempted in the regency of the duke of Orleans, nor in the reign of Louis XV.; and, when Louis XVI. towards the close of his reign, endeavoured to introduce some salutary reforms in the administration, the abuses had been accumulated too much to be removed without the whirlwind of a revolution. TIMELY REFORM is the great secret for the preservation of states. Why will the British government be unmindly of this certain truth?

We must now hasten to the conclusion of this article. Fenelon died on the seventh of January, 1715, at the age of sixty-four years and five months. We cannot much applaud this biographical performance of M. L. F. de Bausset. It is very diffuse, and often dull. If the author had compressed his materials into half the compass, his work would have been read with more interest. The object of his narrative is too often lost sight of in a multiplicity of extraneous details. The character of the translation may be appreciated from the extracts which we have made.

ART. III.—*The Sabine Farm, a Poem; into which is interwoven a series of Translations chiefly, descriptive of the Villa and Life of Horace, occasioned by an excursion from Rome to Licenza. By Robert Bradstreet, Esq. A. M.* Mawman, 1810. 8vo. 240 *pp.*

THIS production may safely be classed among the most *gentlemanly* poems of the day; every page affording evidence equally to the author's elegance of mind and to his indolence of habit, presenting not a single trace of any thing that resembles laborious study or profound reflection, but many of an agreeable fancy, and an easy familiarity with the best models of ancient and modern poetry. In the year 1795, Mr. Bradstreet made an excursion from Rome to Licenza, near which is the acknowledged site of Horace's Sabine Farm; and of this his 'poetical pilgrimage,' he wrote at the time a description in a letter to a friend; from which, aided by recollection, the present poem was afterwards composed. The original letter itself is here published by way of intro-

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duction, with this good effect, that as the reader feels that it presents him with the impressions made by real scenery on the mind of the writer, so upon comparison with the succeeding verses, finding that they are but the poetical expression of similar images and sensations, he is satisfied that truth, and not fancy, guided the author in his later delineation.

The tour which he describes in this letter, and the course of which is equally followed in the poem, comprizes the scenery of Tivoli, the villa Hadriana, Vicovara (the ancient Varia), Bardella (the Mandela of Horace), the Rocca Giovine (his Fanum Vacunæ), and Licenza, the Digentia of the Romans. The latter is the name both of a town and of the river which runs through it. It also gives its appellation to the surrounding vale.

The principal object of the poem, next to the mere description of the scenery which this delightful excursion presented, is stated by the author to have been the collecting together all the scattered passages of Horace's works which relate to his Sabine Farm in particular, and in general to his own life and character, in such a manner as to give a connected account of the poet in his own words—' and to add such descriptions and reflections as were suggested by the tour itself, and judged proper either to introduce or connect the translations.'

> ' Not from the wealth of Rome her smoke and noise,
> For these no more earth's fallen queen enjoys
> But from the miracles of art that rise
> Endless to tempt, and tire the dazzled eyes,
> From glittering shows, and conversations gay
> A never ceasing round—I steal away
> To where ' behind Vacuna's mould'ring fane'
> The Sabine poet pour'd his moral strain
> And, in the very shades where *he* retir'd,
> Echo th' immortal verse they once inspir'd:
> Nor pass, unsung, each interesting scene,
> Whose ruins mark the classick ground between.'

> ——— ' 'Twas *here*, e'en here, the wide Tiburtine way,
> 'Mid heroes' tombs, through arcs of triumph lay;
> Still fancy views the nations swarm along
> Through the proud city-gates, a vast and various throng!
> Some guide the wheel, some, flying steeds control
> Some in luxurious litters idly roll:
> Part seek the town, and part the cooling rills
> That winding trickle round yon airy hills:
> While in the pomp of peace, or pride of war,
> Rome's laurell'd chiefs adorn the trophied car;

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And monarch-slaves their various tribute bring
To swell the triumph of the people-king.
How chang'd the scene!—where'er I turn my eye,
The very ruins, whelm'd in ruin lie!
Save where, fit archetype of mortal change
The tombs' huge fragment, or the broken range
Of some far-stretching aqueduct remain
The 'sad historians' of the Roman plain:
Athwart whose widely desolated span
"Lies at full length the nothingness of man."

The last line is acknowledged in a note to be borrowed, (and we think it safe to add that it is improved) from de Lille.

'Ou, dans tout son etendu, git le neant de l'homme.' Tivoli, and the celebrated villa of Mecænas, give occasion (as it is meet they should) to some very pleasing verses and a great deal of true poetical reflection.

——'The olive shade
Where once Catullus and Propertius stray'd;
——the wild and rocky glen
That lured Vopiscus* from the haunts of men——
——Where beauty roved,
Till her tomb sadden'd the sweet shades she loved;
Breathed for whose loss, Propertius' tuneful sighs
Still murmur, "here the golden Cynthia lies."†
Where Plancus‡ stole, from camps with banners bright
To thick-wrought groves unpierced by garish light;
Where "the world's great master"
——oft from his brows unbound the glittering care,
And left the tasteless splendours of a throne
To call one safe, Elysian hour his own.

Where

——ere Rome degenerate, base, and vain,
Kiss'd ev'n a virtuous despot's silken chain;
The last of Romans, truly Roman, plann'd,
Recover'd freedom for his native land;
For here, on her loved Brutus' patriot eye
Shone the fair, awful form of liberty.

Surely 'that man is little to be envied,' not only who can behold, but who can read or hear of such scenes as these, without enthusiasm.

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* Statius Sylv. Lib. I. E. 3.
† Hic Tiburtina jacet aurea Cynthia terra! El. IV. 620.
‡ Hor. L. I. Od. 9.

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But we must hasten to accompany Horace himself to his own Sabine farm, and open his own sacred volume,

> 'Whose faithful verse,
> Will kindly, frankly, as himself converse;
> Will show, in all its many-colour'd strife,
> His various talents, and his varied life.
> On pulse now supping in his Sabine grove;
> Now quaffing nectar with "Rome's earthly Jove."
> Now, prompt to make keen satire smile; now, blend
> Th' accomplish'd critic with the polish'd friend;
> Now bidding friendship, love, or virtue, fire
> The breathings of his grace-attemper'd lyre.'

After an introduction somewhat too abrupt and rather prosaic, Mr. Bradstreet gives us the 16th epistle of the first book in the following language:

> 'Lest you should ask dear *Quintius!* does the soil
> With corn support you, or enrich with oil,
> With fruits, or meads, or vine-clad elms? the verse
> Loquacious, shall its form and site rehearse.
> Uninterrupted mountains fill the scene,
> Save where a shady valley sinks between:
> Whose right the beam of rising Phœbus feels;
> Whose left is warm'd by his declining wheels.
> You needs must praise the climate; what if there
> Each bush, wild plums, and ruddy cornels bear?
> If oaks; and holm oaks, grateful to the sight
> The herd with food, their lord with shade delight?
> So leafy is the scene, that you might swear
> Tarentum's self, with all its groves were there.
> A spring, whose name might well a river grace,
> (More cool and pure, not Hebrus circles Thrace)
> To head-ach and digestion useful flows;
> Such my lov'd seat of leisure and repose,
> Whose sweet, nay trust me, ev'n delicious bowers,
> Yield health a shelter in September hours.'

The limits of a review will not admit, nor (if they were much more extensive) would it be fair to the author to lengthen our quotations, or follow the outline of his plan minutely, through the whole poem. We have already said enough to discover the general design, and our extracts have been sufficient by way of specimen of the manner in which it is executed. Mr. Bradstreet's poetry must be admitted to be often extremely incorrect and slovenly; but it is in general very pleasing, and even if it were less so, it would be impossible to read his poem without delight, on account of the recollections which it excites, and the simple artifice by which all

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the opinions and sentiments and expressions of the noblest of ancient poets, are brought together in one point of view before the eye of the reader.

> " Here then, refresh'd by cool Digentia's rill,
> What is my prayer? that Heaven would grant me still,
> To keep the present good, nay even less:
> But to myself, my life, or long, or short, possess
> A moderate store of books and wealth to save
> Lest Hope float doubtful, a dependent slave
> Upon the passing hour---enough, to pray
> For these to Jove, who gives and takes away.
> Let him give life, and health; myself will find
> That first of blessings, a contented mind!
> Yet grant me Phœbus! with that mind entire
> Age not unhonour'd, nor without the lyre."
>
> 'Thus sang the bard, by the sweet stream that still
> Leaps from the rocky bosom of the hill,
> O'er canopied with oaks, whose branching green
> Scarce the bright eye of noon, can pierce between;
> Most worthy of his muse! who could not sing,
> A cooler, purer, or a shadier spring!'

An appendix is subjoined to the poem, consisting of Miscellaneous translations, under four heads:

1. The ninth Satire. Book 1.
2. Translations from Horace, describing his father's care of his education, and his private life at home.
3. The Tiburtine villa of Vopiscus—from Statius.
4. Miscellaneous odes from Horace.

With respect to the last of these divisions it is necessary for us to say something. Mr. Bradstreet has been advised by some friends to give 'an entire translation of Horace to the public;' and the odes which are here given are meant as a specimen of the manner in which the rest may be expected to be performed in case the task should ever be seriously engaged in. Very candidly, therefore, and modestly, he confesses his own incapacity of determining how far his ablities may be equal to the undertaking, and requires the judgment of others previous to embarking on an enterprize which must unavoidably consume a great deal of time, and a failure in which ought on all accounts to be deprecated.

To treat Mr. Bradstreet with the sincerity which he deserves, and with which we are convinced he is a man of much too good sense to be hurt or offended, we shall make no scruple of answering in the negative (as far as our own opinion can determine it) his question; 'whether a new translation

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of Horace, executed throughout in the same manner with the specimens contained in this work, would or would not be an acceptable offering to the public.'

Should our frankness for a moment be misunderstood, it will perhaps save us from all possibility of a construction which we wish to avoid when we avow that a complete and uniform translation of the odes of Horace is what we are convinced will never be executed so as to satisfy the least fastidious of critics. Many of his finest odes have already been rendered with as much poetical felicity as translation is capable of; and whoever will take the trouble of collecting together all those which are scattered about in the loose periodical publications, as well as the more regular works of the last two centuries, and afterwards selecting from the mass the most worthy of preservation, will, we have no doubt, make 'a more acceptable offering to the public,' than there is the least probability of his presenting under the form of an entire new translation.

Mr. Bradstreet is conscious of those peculiarities in his translations from the epistles and satires which we have discovered, not only in those parts of his poem, but in the original passages also, and have ventured to reprehend under the terms of 'incorrect and slovenly;' these, however, he says, '*(if faults)* are faults which he flatters himself might be amended (to a certain degree) without difficulty.' Of this we entertain no doubt, and only hope that the opinion we have expressed concerning them, may induce Mr. B. to attempt the amendment. But, he proceeds, 'the odes appear to him to present a difficulty of a much more arduous nature. That 'curiosa felicitas,' that extreme elegance and propriety of diction which is the combined result of art and genius, and the most distinguishing characteristic of Horace as a lyric poet; it is perhaps impossible to transpose into *any* other language.' This is most true indeed; and it is the very consideration on which we have founded our decided opinion, that however much may be effected by a combination of the most happy efforts *towards* a translation, nothing, or worse than nothing, will be done by one who undertakes the hopeless task of an entire version. But in what follows we think Mr. B. is greatly mistaken. Observing the variety of Horace's metres, he thinks that an equal variety should be attempted in a translation. But he forgets that the '*curiosa felicitas*,' which constitutes the despair of all modest imitators is the result of an ease of diction unexampled in any other poet ancient or modern, an ease which is wholly inconsistent with *experiments* in versification, and requiring on the

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contrary, the most perfect freedom of language which an unrestrained and well-accustomed metre will allow. The metres of Horace, though various, were all sanctioned by poetical usage: but the praise of writing such an ode as the following, is similar to that of dancing a hornpipe in fetters:

To Xanthius Phoceus.

'Phoceus! to love thy servant Phillis
Blush not, the slave of snowy hue,
Briseis, charm'd (to love yet new)
The fierce Achilles!

'Great Telamonian Ajax turn'd
A slave to chain'd Tecmessa's charms,
For the rapt maid, in triumph's arms
Atrides burn'd.——

'When by Pelides conquer'd lay,
Troy's barbarous bands of Hector reft,
And Troy to weary Greece was left
A lighter prey.

'Perchance, with parent's rich and great,
Thy fair-hair'd bride thy house may grace,
For doubtless, royal was her race,
Unjust her fate.

'She was not chosen (rest secure)
From the base vulgar: such high scorn
Of gain, such faith, could ne'er be born
Of one impure.

'Safe I her face, her arms approve,
Her taper leg—knit not thy brow;
For I have doubled twenty now,
And laugh at love!'

Ode 14, *Book* II. *p.* 233.

The above is neither the best, nor the worst, of the eleven specimens which Mr. Bradstreet has here offered. The third of the first Book is, perhaps, the most favourable upon the whole; and the variety of the metre is less uncommon; though the mere double termination of the alternate verses would please us better almost any where than in a translation of Horace; where it is essential to have the most perfect harmony of numbers and grace of language, without a single peculiarity that should draw off the attention for a moment,

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even to inquire what is the name of the stanza, or what the measure of the verse.

We must mention the etchings which accompany the volume. They are six in number, and are in general well calculated to illustrate the poetical description; but like the verses themselves, they are much too gentlemanly and careless.

ART. IV.—*On the Revival of the Cause of Reform in the Representation of the Commons in Parliament. By Capel Lofft, Esq. Barrister at Law. The second Edition, with Additions.* London, Bone & Hone, 1810, *pp.* 37.

MR. LOFFT has long been known as a zealous advocate of parliamentary reform. He has supported this measure with praise-worthy constancy, from a very early period of life to the present day. None of the great political changes, which have taken place in the intermediate time, have made any change in his opinions. He seems rather to think that this important measure is more requisite now, than it was twenty years ago, when so many statesmen of the greatest ability and respectability in the country, esteemed it necessary to check the increasing influence of the crown, and the growing corruption of the government.

Mr. Pitt, in April 1785, very justly stated in a speech, to which Mr. Lofft has referred, that our representation had, from very early times, changed with the change of circumstances; that this was absolutely necessary to accommodate it to the uses for which it was designed; and that the elective franchise was not to be considered merely as a property, of the Body, or the Individual possessing it; but as A TRUST FOR THE PUBLIC. These remarks are highly important, and contain much matter for serious reflection. Any change, which may hereafter be made in the representation, must not be regarded as an anomaly in the practice of the constitution, but a conformity to ancient usage. In ancient times a borough ceased to send representatives as it became depopulated, and the right was transferred to more flourishing towns. This must have been the practice when the representatives received a certain salary for their services from their constituents; for a depopulated town or borough could not support the charge. And, if the elective franchise be a *trust* for the public benefit, the right of altering the tenure, or qualifying the practice, or extending the enjoyment, must be

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inherent in those, from whom it was originally derived, and for whose good it is always supposed to be exercised.

Some of our reformers would wish strictly to enforce that clause in the *Bill* of *Succession*, which enacted, that no person holding '*an office, or place of profit, or pension from the crown, should be capable of serving in the House of Commons.*' But, Mr. Lofft argues, and we think with force, that persons 'holding necessary and high, and honourable offices under government,' ought not to be restrained from sitting and voting in parliament. Why should *ministers* of the *state* be disqualified for representatives of the people? If the people choose to delegate that trust to the ministers of the crown, is it not (supposing a more free and full representation) a proof that they deserve it, and that they will at once study to promote both the interest of the crown and of the people, which, in a constitutional sense, can never be considered as distinct? To exclude the ministers of the crown entirely, and without any exception from the House of Commons, would be more likely to render them only the pliant and servile instruments of the sovereign, and prevent them from imbibing any portion of that generous sentiment of liberty, which must always, more or less, actuate a council of national representatives. If the ministers of the crown are not, at the same time, representatives of the people, are they not more likely to regard the good of the sovereign as opposite to the national good? If the House of Commons were so chosen, as to reflect a full and fair image of the property and the intellect of the country, every man would consider himself as placed in the midst of a highly dignified tribunal, where his sentiments and his conduct would be subject to a most vigilant and enlightened scrutiny. Must it not be for the national good to have the ministers of the crown constantly present in such an assembly? To us, indeed, it appears that some at least of those, who hold high and important offices in the government, and who are constitutionally considered as the responsible advisers of the crown, instead of being excluded from the House of Commons, ought rather to forfeit their ministerial appointments, when their constituents think them unworthy of being reelected to a seat in that house. With respect to the lower placemen and mere pensioners, we do not see any danger likely to result from admitting even them into the representation, provided that when they become candidates for that honour, it should be distinctly stipulated that, if they were not elected, they should lose the places and pensions which they held. Those placemen and pensioners, who, in such circumstances, became

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objects of the popular choice, must be regarded as having passed a rigid ordeal, and of being approved as worthy of the emoluments which they enjoyed. A man might be pensioned for his transcendant, literary, or scientific attainments; but ought this pension to disqualify him for a seat in the legislature, if any town, city, or county should think him worthy of their choice? Here the pension instead of being a proof of demerit, would serve as a criterion of excellence. Such pensioners might, in fact, be more worthy of legislative functions, than the whole mass of the unpensioned community besides. Under a wise government, and a patriot king, such men, as Milton, Locke, Adam Smith, Hume, or Hartley, would probably receive pensions from the munificence of the crown, but would these marks even of royal favour render such men unfit to serve their country in the capacity of legislators?

Mr. Lofft is a friend to parliaments of the shortest constitutional duration. *Triennial parliaments* seem to us altogether the fittest period. This allows time for the members to become fully versed in the forms and business of parliament, and for a *probation* of their conduct on the important questions which may occur in the interval. Those individuals who acted wisely and uprightly, would be almost sure of being reelected in a reformed plan of represeutation; and those, who acted corruptly or foolishly, could not remain long enough to do any considerable mischief.

Mr. Lofft makes some sensible remarks on the *qualification* for members of the *House* of *Commons*.

'At present,' says he, 'that qualification is a loose and broken net, which lets every thing through which it was meant to exclude. But I know not if it would be at all better if it were otherwise. I see no good in a *tariff* of independence. I see not that a great estate exempts a man from corruption; or that a small one subjects to corruption such men as the suffrages of their coutrymen would be likely, if there were a full and equal representation, to place in parliament. Men of considerable landed property, if otherwise worthy of public confidence, I can see no reason for suspecting would cease to be sent to parliament in at least as large a proportion as they now are. Their education, their general habits of life, their honest and public weight in the country, would all secure it.'

'There were no qualifications of property till 9 Ann, c. v. which requires 300*l.* per annum, clear of reprizes, for a borough; and 600*l.* for a county. I believe with others, that the reason why we are little sensible of the mischief of this Act is the *non-execution* of it. Were it executed we should be still farther than at present from a *popular* representation. And as it was passed

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in 1710, if it be good for any thing it must be raised and enforced. It could not then be less than a clear 1200*l.* for *cities and boroughs*, and 2,400*l.* for counties; or 1800*l.* on a *medium for all*. I am firmly persuaded it would be better to repeal this Act and the oath of qualification founded on it, as both useless and pernicious. There is a *saving* in favour of the eldest *sons* of *peers*, and of persons qualified to serve as *knights* of a *shire*, and to the two *Universities*. And were it not for this saving, and were the Act accommodated to the present value of money, and strictly enforced, I strongly apprehend that the effect of it would be, even on the event of *reform*, that there should be hardly 50, and scarcely by any possibility 100, truly *well* qualified and *virtuously popular* members of the house of commons. *Rarus enim sensus communis in illa Fortuna:* very great incomes have not very often a common feeling, a sympathy, with the mass of the people. 'I would wish and there would be on reform considerable landed property in the *house* of *commons*: but not as a condition more indispensable for being there than any talents or any virtues; a condition that ought not to exist to be evaded; and which would very detrimentally exist if generally and in its spirit observed.'

We entirely agree with Mr. Lofft in reprobating the mode of election by *ballot*. Election by ballot may be preferable to a more open mode of proceeding in particular cases, as in the constitution of a social club, &c. but in the choice of the national representative, the want of publicity appears to us, as it does to Mr. Lofft, an insuperable objection. It tends to stifle all generous sentiment, all that enthusiastic preference of the good to the bad, and of the wise to the foolish, without which the flame of liberty will soon expire. The lurking secrecy of voting by ballot, has something in it totally opposite to every idea of public spirit; and evinces a sort of cowardly apprehension of offending individuals, which is unbecoming a great and virtuous people. That man is totally unworthy of exercising the elective franchise, who is restrained by any mean and sordid considerations, from openly naming the individual whom he judges more fit than another, for a place in the national council.

Mr. Lofft thinks that we have no cause to despair of *parliamentary reform*. We confess that we see but little room for hope.—When did a corrupt body ever reform itself? It may, indeed, be thought that *public opinion* will ere long triumph over corruption; but if corruption keep increasing, as it has done within the last twenty years, is it not more likely to triumph over *Public Opinion*, and to smother even public liberty itself in the abyss of *Influence*? But, whatever probability there may be of such a catastrophe, we wish

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to impress on the advocates, we mean not the noisy and wicked, and foolish, but the calm, the upright, and the enlightened advocates, of an EQUITABLE REFORM in the house of commons, that even *such a reform* is not likely to be *soon* produced. It is opposed by a numerous and mighty host, many of whom have prejudices, and almost all of whom have interests, that will not readily yield to persuasion nor to argument.

But, if reform be produced by any other means than those of persuasion, and of argument, it must be fugitive and short-lived. *Physical force* never yet cured the maladies of states. In the horrors of a revolutionary crisis, the good and the evil, the reformers and the anti-reformers, would probably be confounded in the common ruin; and enterprising and unprincipled profligates would alone bear the sway. In such a complicated body, as a state, Reason must prepare the way for any *salutary change;* but Reason, which disclaims the weapons of war and bloodshed, can work its full effects only in a period of peace, when men may be made wise by reflection, and even the corrupt and the vicious taught that their *real interest* is identified with the very reform which they dread. But how is the voice of Reason to be heard in the tempest of all the bad passions which can agitate the human heart?

The only *safe* instrument of reform in this country is THE PRESS; and the only subject on which the press can operate is the *rational part* of the community. But, how many years must elapse before this great engine of conviction can effect any salutary change in the minds of the numerous individuals, who are interested in the present corrupt system of representation, and teach them that their *real and permanent good* is connected with its destruction? The abolition of the slave trade took at least twenty years to accomplish, though it was so energetically advocated by public opinion, and by religionists of every party, who are always zealous in any cause which they sincerely espouse, by provincial meetings and the great corporate bodies, by the enlightened and the ignorant, by the hierarchy, and a mass of sectaries, and finally, though the prime minister afforded it, at least, his professed and nominal support. But, notwithstanding this, the private interests of no great number of individuals, combined with the prejudices of more, who were obdurately hostile to any innovation, even in favour of humanity, prevailed for such a number of years to prevent the abandonment of a traffic, which is one of the foulest blots in the annals of civilized man!

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The great measure of reform in parliament, though it seems essential to the vital interests of the state, is certainly, at present, much less the object of the general wish, or of all sects and parties, than the abolition of the slave trade. The question of parliamentary reform is not sanctioned by the unanimous voice of popular opinion; it is adverse to the interests, and consequently the sentiments, of the great mass of the corporate bodies in the kingdom; it is very generally opposed by the ancient and the more modern aristocracy, by most of the great properties, and lastly, is it probable that we shall soon have a sovereign, who will cheerfully give his support to the measure; or who will discern in its execution the honour and the stability of his throne?

If such be the barrier, which the advocates for parliamentary reform have to surmount, and the difficulties which they have to overcome, and if reason be the only instrument which they can advantageously employ for the removal of the mountains in their way, who can, without being inconsiderately sanguine, calculate on its *speedy* accomplishment? If the abolition of the traffic in slaves could not be effected by the wishes and the efforts of the nation in less than twenty years, is the abolition of parliamentary corruption likely to be accomplished by the zeal of a comparatively small number of individuals in so short a period? Must not two or three generations perish before the policy of the measure shall become so universally apparent, and be so generally approved, as to bear down all opposition; and to reconcile even the government itself to its adoption?

Reformers are usually persons of a sanguine temperament, which induces them to overlook, or to underrate the obstacles that oppose the completion of their designs. But the obstacles themselves cannot be dissipated in air by the temerity of their confidence; and hence, when, descending from the glowing visions of theory, to the slow and difficult toil of practical effort, they find a gate of brass, or a rock of adamant, opposing their progress, at every step, they are apt to despond and relinquish the attempt, as a task which requires more than the strength of Hercules to commence, and more than the years of Nestor to bring to a conclusion.

Mr. Fox, whose memory has been so often reviled by certain politicians, though it ought for ever to be embalmed in the fondest affections of Englishmen, seems to have had very just conceptions of the accumulated difficulties, in the way of parliamentary reform, and it was his constant opinion that the measure could never be accomplished without the concurrence of the great families, and the large properties in the

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country. But the ancient nobles and the great landholder must be convinced of the *safety* and the *expediency* of the measure, not by the clamours of political visionaries or fanatics, but by calm addresses to their reason, and a luminous exposition of their interest.

We were much pleased with the respectful and affectionate manner, in which Mr. Lofft has spoken of the late Charles James Fox. The foul-mouthed politicians of a certain egotistical and selfish cabal, have often asked with their characteristic effrontery, what Mr. Fox did for his country while he was in office. We answer, that he did more for his country during the few short weeks in which he was in power, than Mr. Pitt had done in a long administration of as many years. By the resolve of the house of commons, of June 10, 1806, which he moved, and which he supported *with all his mind and all his heart*, he laid the axe to the root of that detestable traffic in human blood, which his colleagues lived to cut down, but of which he, unfortunately for Britain and for mankind, was not permitted to see the accomplishment.

'I do not wish man,' says Mr. Lofft, in language which it gives us pleasure to quote, 'immoderately to revere his fellow man, however amiable, wise, and excellent. But *that* virtue upon which death has set the seal, is consecrated to a just and rational respect. Those who immediately forget or change their sentiments toward the illustrious *Dead*, can be expected to have little steadiness of attachment to the worth which is not yet removed from us.

'Mr. Fox died, as he had lived, in the service of his country, and of mankind. He died, I have no doubt, many months, at least, the earlies for his last devotion of himself to that service. When I consider that he last came into office under the languor of a fatal and hopeless illness, that he lived only about seven months after, and cannot be said to have been effectively in office, except in one or two great emergencies, more than five of that time—that in this short period, by personally standing forth and exerting the last energies of his great and generous mind for a great object of justice and humanity (indeed one of the greatest) he carried it, regardless of all personal and official discouragements, of all cabinet division, and party influence, and parliamentary interest against it; I think and feel what I said last night, that we ought to cherish the Memory of CHARLES JAMES FOX, (Honourable or Right Honourable, or any difference of titles vanishes when placed in the balance with his name) that we ought indeed to cherish the memory of CHARLES JAMES FOX whenever we meet for parliamentary reform, or for any great public object:—not because he was the head of a party; for I know of no parties in the grave: but because he was the friend of his country; of the pure and free prin-

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ciples of the constitution; the friend of reform in parliament, in and out of power; the friend of the peace, liberty, and happiness of mankind. He had by carrying the Resolve for the *Abolition* of the *Slave Trade* carried in effect the abolition itself. He had done in so few months what his distinguished rival, wielding all the powers of parliament and of the empire for more than twenty years, had ceased even to attempt long before his death. He had carried to a highly promising degree of progress, a negotiation for peace, commenced from personal respect to an unaffected instance of his habitual benevolence, and abhorrence of treachery and cruelty; a negotiation of peace in the spirit of peace and candour, and which, consulting the honour and interests of all parties, had a probability, after such experience of war by all, of being slighted by none. I cannot, therefore, ever admit that Mr. Fox had not done, in his short and precarious power, much, indeed, of what he had promised out of power.'

ART. V.—*A Narrative of a three Years' Residence in France, principally in the Southern Departments, from the Year* 1802 *to* 1805: *including some authentic Particulars respecting the early Life of the French Emperor, and a general Inquiry into his Character. By Anne Plumptree.* London, Mawman, 1810, 3 *vols.* 8vo.

IN a sensible preface the fair authoress relates the origin of the present work, and the opportunities for obtaining information, which she enjoyed, and which few English travellers, who have written on the present state of France, appear to have possessed.

In travelling from Calais to the capital of the *Great Nation*, Miss Plumptree informs us that, whenever her carriage stopped, it was surrounded by a swarm of ragged mendicants. A more superficial observer would have immediately concluded, that these clamorous beggars were the progeny of the revolution; but the evil has long been prevalent in France, though the authoress says that it is now confined to the northern provinces, and that, south of Paris, no beggars assailed her ears with their importunate cries.

Miss Plumptree passed eight months at Paris, which she seems to have thought too short to be able correctly to appretiate the varied prodigies of ancient art, which the victorious legions of revolutionary France have collected in the museum of the Louvre. Some objects in this vast assemblage of rarities, struck her as singularly beautiful, which have been passed over without any note of admiration by other writers. Among these she mentions the statue of Diana in the Hall of the Seasons.

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Among the pictures in the long gallery, our traveller notices that of the Unjust Judge, who was flayed alive by order of Cambyses, which causes her to make a very just reflection on the bad effect produced on the mind and heart by the representation of barbarous punishments. The frequent contemplation of such sights has a tendency to render the disposition inhuman, and to generate a cold insensibility to the pains of sentient beings. Miss P. thinks, and the observation is very creditable to her sagacity, that some of the savage cruelties which were perpetrated during the revolution, owed their origin to the *turn of mind*, which was produced by the horrid executions, to which the people were accustomed under the *ancient regime*.

'When we read,' says Miss Plumptree, 'a description of the punishment of being broken on the wheel, and think that sights like these were attended by all ranks and degrees of persons in France; that the rich and the poor, the high and the low, men, women, and children, all thronged to see them. Can we be surprized, that rendered callous to scenes so detestable, the people should run into all kinds of excesses, the moment that the fetters, by which they had been restrained, were broken.'

We are of opinion, that all punishments which exceed the measure of equity, (which largely considered, will be found equivalent to humanity,) in the degree of their severity, instead of exerting any salutary moral influence on the heart, tend to vitiate and debase the sentiments and the affections of the spectator. We will not say that capital punishments are not justifiable in some cases of murder, but we believe that, in most instances, such punishments, instead of preventing murders, rather tend to diminish the repugnance to the crime. We think this capable of proof by a chain of argument, which it would not be easy to dissolve. How much indebted then is this country to the truly philanthropic Sir Samuel Romilly, for his strenuous, though hitherto unsuccessful efforts, to remove the dreadful punishment of death from some petty crimes!

We shall not enumerate the details of our authoress respecting the numerous objects of curiosity, which are found in the French capital, as they have been often described; but we shall select one or two incidental remarks, which characterize the manners and genius of the people. In speaking of the French stage, Miss P. says that the representation of a dying scene is not permitted in their regular pieces; and that, in adapting some of our English tragedies to their theatre, they either entirely omit, or remove behind the scenes, the deaths which we exhibit to the audience. Have the French, on this

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account, more sensibility than the English? Or have the English a greater *penchant* for scenes of horror and of bloodshed than the French? Our galleries certainly, and perhaps even our pits and boxes love the regale of *theatrical murder.* Miss Plumptree mentions that, when Othello was first brought on the French stage, the death of Desdemona was retained, with this difference, that, instead of being smothered, she was stabbed by the Moor.

'The audience however could, with difficulty be brought to permit the representation of it, and the author was obliged to arrange the denouement differently. When Othello has his arm raised to plunge his dagger into her bosom, the father and others rush in to save her. Both these conclusions are printed with the piece, and the author says he leaves it to the actors to determine which they will perform. They always, I believe, choose the happy termination, at least such was the choice when I was at the representation of the piece.'

Our authoress was at the Théâtre Français, when Mr. Fox, who had lately arrived at Paris, was present there for the first time. The moment this great statesman, the friend of peace and of mankind, was recognized, a spontaneous burst of applause ensued; and the name of Monsieur Fox! Monsieur Fox! was heard in all parts of the house.

If the prospect of emolument can operate as an incentive to dramatic genius, there is not likely to be any dearth of it in France. For we are informed that the author of a dramatic piece is entitled to a certain proportion of the profits, every time that it is performed, and in every theatre in which it is performed, as long as he lives; and his heirs are entitled to the same for ten years after his death.

Our authoress had the first view of Buonaparte at the Grand Parade, which was then held monthly in the great court of the Thuilleries.

'Though small in stature and make, he is perfectly well-proportioned, and he has a martial and commanding air on horseback, in the midst of his troops, which so immediately impresses the spectator with the idea of one not of the ordinary race of men, that the smallness of his person is scarcely observable. Some persons, unable to separate the idea of smallness of stature from insignificance of appearance, have presumed that Buonaparte, being little, must appear insignificant. But this is a great error. His countenance is striking; and one that could never fail strongly to excite the attention of any person who pays the least attention to physiognomy. He has a small but keen and penetrating eye, and a character about the mouth.

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peculiar to himself. The whole features and cast of countenance bring strongly to mind the idea of an ancient Roman.

Buonaparte appears very potently to have excited the admiration of Miss P. and some parts of her work contain a very elaborate defence of his character against the aspersions of his enemies. If our authoress have not performed this difficult task with complete success, she has at least shown that some of the blackest charges against him have never yet been so satisfactorily proved as is commonly supposed.

Miss Plumptree and her friends were among the spectators of the procession, which took place in Paris on the restoration of public worship. The abolition of religious rites was one of the great follies of the early revolutionists, and showed an excessive ignorance of mankind, and particularly of the French character, which is admirably adapted to relish the imposing ceremonial of the Catholic church. The people in general seem, from the interesting details of Miss P. to have expressed a very vivid satisfaction at the brilliant sight which announced the restoration of the ecclesiastical pageantry which had so long ceased to gratify their eyes.

'When all was gone by,' 'says she, 'comparisons in abundance began to fly about, between the splendour here displayed, and the mean appearance of every thing during the reign of Jacobinism, which all ended to the disadvantage of the latter, and the advantage of the present system. *Tout étoit si mesquine dans ce tems là—Ceci est digne d'une nation telle que la France.* Some, who were too much behind to have seen the consular carriage, were eager in their inquiries about it. They could see, and had admired the bays and liveries, but they could not tell what number of horses there were to the carriage, and they learned with great satisfaction that there were eight. *Ah, c'est bien,* they said *c'est comme autrefois, enfin' nous reconnoissons notre pays.*'

Our authoress thinks that there are more serious religionists at present in France, than in the period before the revolution; because no check is opposed to the freest inquiry, and a long interval of adversity has occasioned a more reflecting turn of mind. Though the Catholic, is considered as the established religion of the country, yet, says our authoress,

'it is not such to the injury of any one professing a different faith. Though the only religion the ministers of which are paid by the state, persons of all persuasions are allowed the free and uncontrolled exercise of their religion, whatever it may be, provided only that it is conformable to good morals, and consistent with social order; nor does any profession of faith, since

the morals are not exceptionable, preclude its professor from exercising any public function whatever. Religion is now placed throughout the French empire upon the only footing on which it ought to be placed in any country; the metaphysical part of it is considered as a concern solely between the individual and his Almighty Creator; IT IS WITH THE MORAL PART ALONE THAT THE STATE CONCERNS ITSELF.'

Our authoress travelled in one of the stage coaches from Paris to Lyons. This journey, which is a distance of more than three hundred miles, occupied four days and a half. Miss P. passed through Fontainbleau, Cosne, Nevers, Moulins, and Roanne.

'The farther we advanced southward,' says she, 'the more did I find the people unaccustomed to the use of tea.'

'Between Calais and Paris, and at Paris, English habits and customs are become so familiar to the people that, at all the inns, they are prepared for making tea, but the road we were now travelling was not that usually taken by the English when they go into the south of France, or Italy. I found many people indeed in the south of France entertaining great apprehensions of tea, and considering it as extremely pernicious, because, as they say, it brings on an *échauffement du sang*.'

The dreadful ravages, which the city of Lyons suffered during the *reign of terror*, are supposed principally to owe their origin to the rancour of an obscure individual; but who attained to distinguished infamy during the revolution;—Collot d'Herbois. This person had first thought to obtain a livelihood by making a figure on the stage. But, he had the misfortune to be repeatedly hissed off the boards of the theatre at Lyons, where he made his first essay. He next turned writer, and produced an after-piece, entitled the Hobgoblin, which was *damned* on the first night of representation. These repeated disappointments excited in the little mind of Collot d'Herbois a most inveterate hatred of the good people of Lyons; and the revolution, which ensued, unfortunately gave him an opportunity of saturating his vengeance in the blood of the innocent inhabitants.

The city of Lyons, though almost destitute of fortifications, and defended only by the valour of its inhabitants, sustained a bombardment of fifty days against the forces of the enraged Terrorists. When these revolutionary monsters got possession of this magnificent town, clubs were organized for the government, or rather the devastation of the city, at the head of which were Collot d'Herbois, Couthon, Dubois Crancé, and Dorfeuille. A bloody altar was now reared, by

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these *immaculate patriots*, to the grim Moloch of the revolution, on which hundreds of human victims were immolated daily, without distinction of sex or age.

The *ci-devant* player, Collot d'Herbois, had taken an oath that the grass should grow where Lyons had stood; and that the whole city should do homage in its ashes to the genius of liberty and equality. This oath would probably have been literally accomplished, if the downfal of Collot d'Herbois himself had not prevented the completion. Before this event, however, this desolating fiend had signalized his activity in the work of destruction. The hammer, the pick-axe, gunpowder, and the guillotine, were all put in requisition for the destruction of the houses and the inhabitants. As Collot d'Herbois sat at breakfast in the *Place des Terreaux*, he used to amuse himself with the sight of the heads falling under the axe of the guillotine. The slaughter on these occasions was sometimes so great, that the blood overflowed the kennels, and ran in at the cellar-windows of the houses.'

Even the libraries of the religious communities, with the remains of antiquity and the works of art, did not escape the rage of these barbarians. The destruction of the *Place Belle-Cour*, the most distinguished spot in Lyons, and one of the finest squares in France, was delegated to Couthon, by the committee of Public Safety. This man, who had lost the use of his legs, was carried to the Place Belle-Cour in a coach.

'He was lifted out of it by two men, and was supported by them to one of the fine facades, holding in his hand an immense hammer, with which, striking the building, he said, It is the law that strikes thee. This was the signal for destruction, and, in a short time, both these facades were laid in ruins.'

Miss Plumptree has inserted in her work various details of the cruelties of the terrorists and the sufferings of the Lyonnese, which she has taken from *an account*, by Monsieur Delandine of the state of the prisons at Lyons during the reign of terror. The extracts, which our authoress has made from this work, possess considerable interest.

Our authoress pursued her journey from Lyons through Vienne, Valence, Montelimart, Orange, to Avignon. From Avignon she made an excursion to Vaucluse, which the muse of Petrarch has associated with so many tender recollections.

'The valley of Vaucluse is little more than a winding passage among the stupendous rocks, that form a part of the chain of mountains, called the Mountains of Liberon, which coast the

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northern side of the river Durance. The Sorgue, which flows from the fountain of Vaucluse, with the road, form nearly the breadth of the valley. The small intervening space between the river and the road is cultivated with a little corn, and a few mulberry trees, and here and there a small spot of meadow ground, where, however, when I saw them not the smallest symptom of verdure appeared: they were entirely burnt up in consequence of a drought of eight months; nor had even the abundant waters of the river, by which they are washed, been able to preserve a single blade of grass.'

'After winding some way among the rocks, the road terminates at a little village, most impertinently placed in a spot which would be incomparably more impressive if it were a perfect solitude. From this place to the fountain is about a quarter of a mile along a stony path upon the declivity of the rocks, the valley here becoming so much narrower, that it is occupied entirely by the channel of the river. The termination of this valley is an immense perpendicular rock, measuring six hundred feet in height from its base. Within this rock is the cavern in which rises the fountain that supplies the river Sorgue so abundantly: the entrance to the cavern is sixty-feet in height. Before it, rises a mole of rock so much above the entrance of the cavern, that till arrived upon this mole nothing of the cavern or of the fountain within it is to be seen. The water filters through the mole, and gushes out at its base in innumerable little streams. Such is the ordinary state of the fountain; but in the spring of the year when the snows of the moutains melt, the superabundance of water is so great that it cannot be contained within its usual bounds, but filling the cavern, rises above the mole, and forms the immense cascade which is the wonder and admiration of all who behold it. I wish it were as possible to give a model in a book, as to give a print or a description;—a model might give an idea of Vaucluse, which I do not think any print or description can.

The fountain should be seen at two different periods in order to have a perfect idea of it;—when the water is low so that the cavern is accessible, and when it is high so that all access to the cavern is denied, but the cascade is in all its magnificence. He, however, who is destined only to see Vaucluse once in his life, had better see it when the water is low. By what he then sees it is easy to form an idea how grand an object the cascade is when in all its majesty, but it is impossible for him who sees the cascade full, to have any idea of the spot in its ordinary state, and this is so curious, that it is very desirable to see it. I have already said that at the time we saw Vaucluse there had been a drought of eight months, the water was consequently uncommonly low. A fig tree grows out of the vast perpendicular rock which bounds the valley. It is said that the waters have been known to rise as high as this tree, but never higer.'

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The following is Miss Plumptree's description of the Pont-du-Gard, one of the most perfect remains of ancient art:

'It consists of three tiers of arches, making in all a height of nearly two hundred feet above the river. The length at the top is eight hundred feet; but this length constantly diminishes as it slopes down to the river, according to the form of the rocks, that rise on the river's banks; and, at last, it becomes so contracted, that, in the narrowest part, the proper channel of the river, it is reduced only to two arches. It is to be observed, however, that these two are only part of six, of which the lower tier of arches consists, but the other four are of a diminished height, being half occupied by the rocks, instead of coming down to the water. The middle, or principal tier of arches, consists of eleven, the height of which in the centre is eighty feet; the upper tier, which supports the channel through which the water passed, consists of thirty-five arches, which are only twenty-five feet in height. The bridge annexed to this structure was originally only for foot-passengers, but has since been widened to admit of carriages going over it; but the modern work is so inferior to the ancient, that a very slight observation distinguishes the one from the other. The blocks of stone of which the Roman work is constructed, are of such an enormous size, that it is difficult to conceive how they were raised: it seems as if the extraordinary people by whom such masses could be arranged, must have been as gigantic in their persons as in their achievements.'

We next find our authoress at Nismes, where we learn that the Protestant churches are much more frequented than the Catholic. We have some account of the amphitheatre in this town, which bears ample testimony to the architectural magnificence of the Romans. This fine building, appears to be now greatly deformed with the sordid appendages of modern masonry, where barbers, bakers, butchers, greengrocers, &c. carry on their respective trades. We learn that before the revolution, a plan had been formed for clearing this noble monument of antiquity of these unseemly additions; and that the idea has since been resumed by Buonaparte. In the year 1738, some Roman Baths were discovered, which had been constructed in the reign of Augustus Cæsar. These baths were completely restored after the original plan, and a portion of the adjacent ground converted into public gardens. During the revolutionary period, great devastations were committed in this place by the children of the town. This circumstance was mentioned to Miss P. by a man who has the care of the garden, and who added the following, which may well excite serious reflections on the frenzy of the times;

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'Would you believe it, Madam?' (said he) during a part of the revolution, we never dared to reprove the children for any mischief of which they were guilty. It was held by those, who called themselves the patriots, as a fundamental principle of liberty, that children were never to be corrected; and this had introduced such a spirit among them, that, many times, if a parent has ventured to reprove a child, the child has bid him go about his business, and carry his corrections elsewhere, they would not be permitted in that place: adding, We are all free, —we are all equal;—we have no father or mother but the republic; and if you are not satisfied I am; and you may go where you will be better pleased.'

From Nismes we accompany our sensible traveller through Beaucaire, Tarascon, St. Remi, Orgon, Lambesc, and Aix, to Marseilles.

'Let the reader,' says Miss Plumptree, 'figure to himself a small circular plain, not more than eight English miles in diameter, two thirds of which is (are) inclosed by high mountains, and the remainder bounded by the classic waters of the Mediterranean, and he will then have an idea of what Nature has made the territory of Marseilles. Let him figure to himself this little spot covered with an immense number of country-houses, to the amount of nearly ten thousand, amidst gardens and vineyards, and he will then have an idea of the very striking and singular view presented to the traveller on reaching the summit of the mountain of La Viste, between Aix and Marseilles.'

'The situation of the city itself is such, that it cannot be seen from La Viste. Embosomed in a little amphitheatre of hills of its own, the children of the mountains by which the territory is surrounded, it is not any where visible as a distant object, it is never to be seen till nearly arrived at its gates.'

The port of Marseilles is

'a natural basin of an oblong form; about three quarters of a mile in length, and half that breadth. It is so entirely sheltered from all winds, that even in the most tempestuous weather a vessel rides there with perfect security; it could not be more out of the reach of danger in a river at twenty miles distance from the mouth. At the very entrance of the basin, vessels are as secure as in the most remote part, since it is very narrow, and so much among the rocks, that they effectually prevent any wind acting upon it with a force sufficient to create danger.'

Such was the situation which was wisely chosen by the Phocæans as a secure asylum from tyranny and oppression. Miss Plumptree devotes several chapters of her work to the description of Marseilles, but we have not room to enume-

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rate the various details. We can make only a few miscellaneous selections.

Among other information we find the following anecdote respecting the juvenile Buonaparte, which our authoress says she received from a person who witnessed the occurrence. Buonaparte

'being at Marseilles, once when quite a youth, in a party of young people, he had retired into a corner of the room with a book, while the rest were dancing and amusing themselves with youthful sports, in which they solicited him in vain to join; his reply to their entreaties was, "*Jouer et dancer ce n'est pas là manière de former un homme.*"

It is impossible to determine whether this and many similar anecdotes be true or not; but we have no doubt that they are *characteristically* descriptive of the person; and that the great Napoleon was a sullen and a thoughtful boy.

The following relation is singular, and, as far as a particular instance may be adduced to illustrate a general proposition, serves to shew how much more the French youth were infected with the frenzy of the revolution, than the older part of the nation who had been educated in different sentiments and habits, and were less susceptible of fanatical excitement. The person who had been

'executioner at Marseilles before the revolution, peremptorily refused that office under the revolutionary tribunal, alleging that the prisoners being unjustly condemned, he could not, in conscience, execute the sentence. On this man's refusal to execute his office, his son, less scrupulous, accepted it; and the father, for his refusal, was the first person he guillotined.'

We hardly know any story which can be paralleled with this in the outrage which it exhibits on the best and tenderest feelings of our nature; and yet perhaps the very person who was guilty of it might, in that period of national delirium, congratulate himself on performing an act of *civic heroism*, which had a fair claim to immortal renown. A reflective prelate, who once asked whether it were possible for a whole nation to become mad, would have beheld a very close approximation to the fact if his life had been prolonged to the period of the French revolution. From the above shocking instance of brutality in the human, it gives us pleasure to recur to an example of affectionate fidelity in the *canine* race.

A military officer under the *ancient regime*, had a favourite to whom he had given the name of *Milord*. The master of

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Milord was thrown into prison during the reign of terror, when his dog having free ingress and egress to his place of confinement,

'was in the constant habit of conveying notes between him and his friends. He carried them in his mouth so concealed, that no one could perceive them; and when arrived at the prison, he went and scratched at the door of his master's apartment. If on his entrance, he found him alone, he immediately dropped the note; but, if any one was with him, he kept it in his mouth till the person was gone, and then delivered it.'

In another part of this work we have an account of a dog, who after his master had been guillotined at Lyons, went for several days to the prison where he had been confined, deeply dejected and refusing all sustenance, till he was at last found lying a withered skeleton on the spot of ground where his master had been interred.

During the reign of terror the streets of Marseilles are said to have been as dreary and desolate as during the great plague in 1720.

'A person might walk from one end of the town to the other without meeting with any one, who could properly be called an inhabitant. The great terrorists, who were scarcely any of them Marseillers, the military and the flagellants as they called themselves, were almost the only persons that were to be seen. These latter were a set of men to the amount of fifty or sixty, who stationed themselves in different parts of the town, particularly on the course, dressed in the Carmagnole costume with thongs of leather concealed within their jackets. If any one passed, whose appearance for any reason did not please them, they drew out their thongs and began to lash him unmercifully. Nothing gave them so great offence as to appear a little more decent than the general costume would permit. A clean shirt, or a white cravat, was wholly unpardonable, and inevitably incurred a flagellation, which in more than one instance was so lavishly administered, as to occasion the death of him who received it.'

When the death-blow had been given to the jacobins by the fall of Robespierre, a sect of enraged royalists sprang up at Marseilles, who assumed the title of *Sabreurs*, because they perpetrated their atrocities, in which they seem to have rivalled the terrorists, with the sabre instead of the guillotine. The following may serve as a proof that royalists can be as cruel as democrats. After the fall of Robespierre, many persons were confined in Fort St. John till they could be brought to a legal trial. But the *Sabreurs* determined to

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take the law into their own hands as the jacobins had done before. They accordingly proceeded to the fort.

'The prisoners, by some means apprised of their design, barricadoed the door of the room in which they were confined, first by tying it with cords, and afterwards by piling up against it their straw mattresses, with such other articles of furniture as are allowed to persons in their situation. The Sabreurs not gaining access to the prisoners as easily as they expected, without farther ceremony bored several holes in the door, through which they introduced lighted matches. These catching the straw mattresses, the whole pile was instantly in a blaze, and the unhappy wretches within, either perished in the flames, or were suffocated in the smoke.'

We agree with our authoress in thinking that it is difficult to decide what has been the worst among the numerous factions which were engendered by the revolution.

From Marseilles Miss Plumptree made an excursion to Toulon, through Aubagne, Gemenos, St. Pons, Cugas, Le Beausset, and the Vaux d'Olioules.

'The valley of Gemenos,' she says, 'is one continued series of corn, vines, olive, fig, almond, and other fruit-trees, surrounded by an amphitheatre of hills, some cultivated almost to the top, others half naked, but by their very sterility adding to the beauty and variety of the scene. At one corner of the valley stands the village of Gemenos, with its chateau,' &c.

Our authoress greatly celebrates the beauty of St. Pons, which she prefers to that of Vaucluse.

'This valley terminates in a circular opening, forming a gentle acclivity, to about half-way up the rocks, which the late Monsieur d'Albert, the proprietor of the whole valley laid out in pleasure-grounds in the English taste; and it is one of the most paradisaical little spots that can be seen.'

The Vaux d'Olioules is a narrow defile of about two miles in length, which in some places is not wide enough for two carriages to pass; and at intervals the road seems, at a little distance, almost obstructed by the projections of the rocks.

Toulon is situated at the foot of a range of hills, which shelter it entirely from the north, and would render the heat insupportable in the summer months, if the air were not cooled by the sea-breeze which generally rises about noon. When Miss Plumptree was at Toulon, the armories and the great magazines, which were destroyed by the English, had not been repaired. We are, however, told that

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'great activity seemed to prevail in every department, and there were a number of vessels on the stocks. Convicts in abundance were to be seen at work every where, some chained together, two and two, others only with the ring round the ancle. The most refractory are not to be seen; they are not suffered to be so much at liberty as to work in the open air, but are confined in a particular building to beating hemp, the most laborious of all the employments.'

We shall now accompany our fair country-woman to Aix, where she fixed her residence for several months. Those who are fond of public amusements, seem likely to find this a desirable situation.

'Ladies may subscribe to the theatre at only six livres a month, for which they may go every night of performance, that is four times a week; gentlemen pay twelve livres. The price of admission to non-subscribers is thirty sous the evening, for the best places, fifteen for the others.'

Before our authoress quitted Aix, she ascended the mountain of Sainte Victoire, which is about six miles from the town, and very conspicuous all over the country. This mountain rises in a ridge above the surrounding hills, and 'has the appearance of an enormous barn.' Miss P. and her friends went in the evening to Vauvenargues, a little village at the foot of the mountain, whence they took their departure at a very early hour.

'We set forwards,' says she, 'in one of the most beautiful starlight mornings ever seen; nor is it possible to describe the grand effect produced by the day gradually coming on, and at every moment enlarging our view, and presenting some new object in the widely-extended horizon.'

The pathway winds up to a convent below the summit of the mountain; beyond which neither ass nor mule can proceed; but each passenger must clamber as well as he can among the crags. The summit of Sainte Victoire is said to be literally a ridge, 'not above five or six feet wide, with an immense precipice on each side.' When they reached this point the sun began to appear above the horizon, and a glorious prospect burst upon the view.

At the end of the second volume of this work we have an interesting account of the climate and productions of Provence. The climate is very genial, but the changes of temperature greater than are commonly supposed. During the winter, which our authoress spent here, she 'witnessed a frost of three weeks accompanied by a good deal of snow.' A suf-

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ficient quantity of corn is not grown in the country for the consumption of the inhabitants; but there is an abundance of wine, though it is usually of a very inferior quality. The wine which is made from the white grape, and reduced about one fourth by boiling, is very richly flavoured. This is called *vin cuit*. The common wine of Provence is sold as low as at three sous the bottle. Throughout Provence the *souche* or stem of the vine is not suffered to grow more than two feet above the ground; so that in winter the vines seem only an assemblage of old stumps. The grapes grow in a large cluster round the roots of the new shoots.

'The common mode of providing for the cultivation of the land in this country is, that a peasant is attached to the estate, on whom rests the whole of the labour. He prepares the land, sows it, gathers in the harvest, thrashes out the corn, and lays it up; and, as his pay, shares the produce equally with the proprietor. The same is the case with the vines and olives; the peasant contributes all the labour necessary for cultivating them and making the wine and oil, and has the half of it when made. Where the property is too large for one peasant only to cultivate it, it is portioned out into different parcels, each parcel having its peasant attached to it in the same way. The harvest in Provence begins about Midsummer: the process of gathering it in is very different from ours. It is cut, bound up in sheaves and carried away immediately to the thrashing-floor, where it is stacked up. The thrashing-floor, or *aire* (to give it the name by which it is called in the country), is out in the open field; it is of a circular form, and paved sometimes with stone, sometimes with a stiff clay beaten down till it becomes nearly as hard as stone. In the parts near the aire, while one man cuts the corn and binds the sheaves, another takes them upon his back, two or three at a time, and carries them away to the aire; when the distance is somewhat greater, the sheaves are loaded upon an ass or a mule; and when the distance is considerable, then a cart is employed, provided the ground be not too steep to admit of it, which happens not unfrequently: in no case is the corn left standing when it is cut, but carried away immediately. When all is in this manner collected at the aire, it is spread out thick upon it, and one or two horses or mules blindfolded, with a man standing in the middle and holding the reins, are made to run round and round, till the corn is separated from the straw; after which the one is put into sacks and stored up in the granary, and the other put into a loft for winter food for the cattle. No such thing as a barn is to be seen, at least in the southern parts of Provence: rain during harvest is so very unusual, that this whole process may be carried on without fear of interruption from wet, or of the corn being injured for want of shelter. The scripture injunction, "not to muzzle the ox that treadeth out

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the corn," is explained by seeing this mode of thrashing. It is said both to be a more expeditious and effectual process than the flail; but it appears very hard work to the animals, especially being performed under the influence of such a burning sun: our mode of thrashing is perhaps equally hard work to mankind. During the time of harvest, which is considered as lasting till the corn is all thrashed and laid up, the peasant makes the corn stack his bed: he sleeps upon it attended by his dog, as a precaution against nocturnal depredators; and the air and ground are both so dry that he has nothing to apprehend from damps.'

Figs are a very important article among the productions of Provence. The most celebrated is a small green fig which grows only in the territory of Marseilles.

'The vegetables for the table in this country are excellent, and particularly so about Aix. The country for some distance without the town, especially on the south side, is a continued scene of kitchen garden. The vegetable for which they are most famous is what they call *cardes*, I believe what are called in England cardoons. The plant very much resembles the artichoke but it does not grow to a head in the same way. The root which is of the nature of celery, only very much larger, is the part eaten, either raw as sallad, or stewed with rich sauce. These roots always make a part of the Christmas dinner; they are as indispensible as a turkey. Aix is so famous for them, that at this season presents are sent of them from thence all over the country. Aix is also the place of all others for eating sallad in perfection, particularly in winter. Nothing can be finer than the endive and celery grown here; and the oil and vinegar are the most delicious possible. One of these sallads with an omelet, I thought a far greater treat than the finest turtle ever cooked at the London tavern.'

This delightful region is however much infested by frogs, which croak all night during three or four months in the year, and by *cigales*, whose shrill music is heard all day. The gnats and flies are also very troublesome. In the stables the spiders are cherished that their webs may catch the flies, which would otherwise be a torment to the horses. The scorpions are another unpleasant, but Miss P. says, not very common guest.

The natives of Provence in general seem to lead a very abstemious life; and our traveller says that it is very rare indeed for them to eat meat. But no people are more 'healthy, more active, or more capable of enduring fatigue and hard labour than they are.' The porters at Marseilles, whose diet consists of bread, water, and garlick, are said to work as hard

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as the coalheavers on the Thames. The peasant, who tills the ground, does not want his stated allowance of beer. Garlick seems the favourite stimulant.

We shall now accompany our authoress on her departure from Aix to Montpellier. At Montpellier the object which seems most to have attracted her attention was the Place du Peron, a public walk on the summit of the slope upon which the town is built. This favoured spot commands a view of the Alps on one side, and of the Pyrenees on the other. The Alps are visible only in their snowy summits, which cloud the edge of the horizon; but the Pyrenees compose a more distinct feature of the distant scene.

'In other parts, and much nearer rise the mountains of the Cevennes, of the Rouergue, and of Roussillon; to the south is seen the Etang de Thau, and a vast expanse of the Mediterranean with the port of Cette, and the little island of Maguelonne; while the whole interval between the town and these different boundaries is disposed in rich plains cultivated with corn, vines, and olives.'

Numerous aromatic plants grow in the neighbourhood, and furnish those perfumes for which Montpellier is celebrated. 'The capillaire, *vulgo*, Maiden's hair, is particularly abundant,' from which the well-known syrup is made.

From Montpellier we follow our amusing traveller through Pezenas, Beziers, Narbonne, Carcassonne, Castelnaudary, and Sorese to Toulouse. This ancient city is 'built with narrow-winding streets, and very ill paved with small sharp stones.' It is said to be two English miles in length, and a mile and a quarter in breadth; but the population is scanty compared with the size of the town.

On quitting Toulouse our authoress proceeds through Agen to Bourdeaux. This city which is

'nearly three miles in length, sweeps round a crescent, formed by the Garonne, so that the view of the whole circuit can be taken in at once by the eye. Along the river, which is broader I think than the Thames at London Bridge, runs a fine quay, the buildings on which are of white stone, almost all modern, and very handsome; and the river is always full of shipping, some of the vessels being of a considerable size. On the opposite bank a rich country adorned with crooked stones and vineyards, with a number of villas scattered about, extends as far as the eye can reach.'

In her way from Bourdeaux to Nantes, Miss Plumptree traversed part of la Vendée, where every town and village presented a mournful spectacle of the havoc which had been

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made in the period of the revolutionary war. We are carried from Nantes through Rennes to Morlaix, where our authoress stops to give us a good deal of miscellaneous information respecting Bretagne and the Bretons, and then embarks in a cartel for Plymouth; where she arrives in safety and reaches London, on the 31st of January, 1805, after an absence of three years.

The last chapters of this work are occupied with a sort of apologetical disquisition on the life, character, and conduct of Bonaparte.

This narrative of Miss Plumptree is neither destitute of instruction nor of interest. But the interest would have been increased if the fair writer had occasionally been a little less loquacious and prolix. Books of travels should not repeat what has been often said before; nor eke out their scanty stock of information relative to the *present state* of the country which the writers visit, from historians and travellers of ancient date. Those who want this information, may readily recur to the sources where it is to be found; but why should others be obliged to pay for a superfluity which they do not want, or what is only a tedious and cumbersome appendage to the book which they purchase? We do not impute this fault to the authoress of the present work so much as to many other travellers; but still we think that all the valuable or amusing matter in her three volumes, might with advantage have been condensed into half the bulk. Miss Plumptree is evidently a woman of information, good sense, and discernment; and we wish that her friends had not persuaded her to spin out her narrative to such a length as to be sometimes tedious and insipid.

ART. VI.—*Ferdinand and Ordella, a Russian Story, with authentic Anecdotes of the Russian Court, after the demise of Peter the Great. To which is added a prefatory Address to the Satirist upon Patrons and Dedications, Reformers and Reformists. By Priscilla Parlante. 2 vols.* London, Miller, 1810.

IF we recollect right, our former acquaintance with Miss Parlante did not promise much pleasure. In our perusal of her memoirs of Maria Countess d'Alva we were much puzzled to find out her meaning or her story. In her present production, her story is rather more clear; but she abounds with the same faults as in the Countess d'Alva. The title bounds,

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as many of these puerile publications do, of affording authentic anecdotes; but the readers of Ferdinand and Ordella might have gratified their curiosity, if they had had any, by reading Sir Ker Porter's travels, and have saved themselves the trouble of wading through two heavy dull volumes, of incoherent stuff, interlarded here and there with what Miss Parlante calls anecdotes of a court, which most people know who have read or heard of the history of Peter the Great and his successors, but which the general taste of novel readers will not thank her for detailing. To *them* they must appear dry and uninteresting; and few take delight in the most pleasing of all studies, history, who have already weakened their mind and vitiated their taste by poring over romances and modern novels.

The prefatory address we shall pass over unnoticed; but to convince Miss Parlante of our having attentively read her performance, we will give our readers the heads of her Russian story. Ferdinand Beleski, a Russian nobleman, has an only sister, who is married to a count Nerokin, a ferocious and cruel tyrant, who is soon sated with the possession of his amiable and beautiful bride Alexiewna, and indulges in all those sensual gratifications, which sink the man below the character of the brute. The death of her parents and the absence of her brother Ferdinand, with the knowledge of her husband's infidelity, render her truly miserable; while her amiable and forbearing disposition makes her an object of pity and admiration. Nerokin forms an illicit connexion with Sophisky, the daughter of Alexiewna's *dækta* or *nenka*, meaning in the Russian language a nurse. Sophisky, who is retained as an attendant about the person of Alexiewna, is a sharp, cunning, and intriguing girl, and returns all the tenderness with which she has been treated by Alexiewna, with the grossest insult and ingratitude. Nerokin also conceives an attachment for the princess Liardinsky (the natural daughter of Biren, duke of Courland of notorious memory in the Russian court), the account of whom Miss Parlante seems to have picked up in the course of her historical peregrination. This lady's character is a compound of wickedness. She is represented as unawed by any moral or religious principle, intrepid and daring, despising obstacles, immersed in gallantry, and indefatigable in intrigue. Alexiewna, who declines the society of this abandoned and dangerous woman, becomes of course the object of her revenge; and, to aggravate Alexiewna's sufferings, she sends her anonymous information of the true character of her husband, disclosing his infidelities and other horrid traits of his disposition, which

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leave the unhappy wife no room to expect any change for the better in her miserable existence. She therefore secludes herself from society, and devotes her hours to the nursing of her infant daughter, the little Narina. About this time, Ferdinand arrives from his travels with his friend Alexis Lindenfels. Nerokin's ferocious mind determines on his destruction, though Miss Parlante does not favor us with any good reason why count Nerokin should come to such a barbarous resolution. Ferdinand becomes acquainted with the artful Liardinsky, who is determined to detach him from his amiable sister. This she does not exactly accomplish, but succeeds in making him the slave to her wishes. Affairs go on in this manner, when Ferdinand rescues a beautiful lady by the name of Ordella Bennoblenoff from the attacks of not a 'rugged Russian bear,' but a fierce dog, who chose to make war on Ordella's mantle, and was proceeding with all possible expedition to tear in pieces the affrighted fair. This beautiful and all accomplished lady, Ferdinand cannot choose but fall most violently and desperately in love with. The princess Liardinsky shortly discovers the state of Ferdinand's heart, and is

'fired with indignation and jealousy. Every baleful passion of her guilty soul was agitated; but to ensnare the object of her perfidy, and completely to entangle him in the fatal web she was preparing, that designing female doubled her attentions towards him; and by courting his confidence, and encouraging his passion for Ordella, actually persuaded the infatuated victim, to consider her as a faithful, indulgent friend, ready to sacrifice her own feelings, when she saw that the happiness of one so dearly loved, was materially concerned.'

In the end Ferdinand suffers himself to be duped by the intriguing princess, who determines to punish her slighted love by inflicting on Ferdinand a specimen of the pangs of jealousy and tortures of disappointment. Finding that Ordella favoured Ferdinand's addresses, and that the lovers only wait the return of Ordella's father, who is absent with his regiment, she concerts a plot with Sophisky to frustrate their wishes, by raising the jealousy of Ferdinand. To convince him that Ordella is an unfaithful and a vicious woman, she promises him ocular demonstration of her perfidy in her admitting another lover. This she accomplishes by dressing herself in Ordella's cloaths (whilst that lady is absent) and Sophisky in men's apparel personates the supposed favored lover. Ferdinand is placed in a situation, where he may see what passes, but from the dusk of the evening does not dis-

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tinguish the countenances of the princess or her associate. In this scene Miss Parlante is not satisfied with permitting her characters to enjoy a *decent tête a tête,* but makes them exhibit before Ferdinand,

> 'The wanton lady with her lover loose
> In soft abandonment,'

We should have thought that the mere glimpse of the parties in conversation would have answered the purpose of making the lover jealous enough, without Miss Parlante having recourse to so gross an exhibition, as she intimates took place. We are sorry and shocked that such an unchaste thought should enter the mind of a female, who pretends to write for the amusement or instruction of the youth of both sexes; and we must be permitted to say that it does not impress us with a very exalted opinion of her delicacy. But, to proceed with the story. Ferdinand is wrought up to distraction on finding his Ordella, the gross wretch she is represented, and sends her a letter of reproach, which is but just dispatched when he is arrested and thrown into prison. This is accomplished by the intrigues of the princess and his brother-in-law count Nerokin. During his confinement the princess visits and comforts him with the hope of being able to obtain his release, though at the same time she is meditating his death. Count Nerokin in the mean while takes his wife to his dilapidated castle of Tartauruscoff. We give the name to show how *au fait* Miss Parlante is at the Russian *coffs* and *doffs.* She has not been long there, before her death is announced. Her little daughter Narina is put under the care of the princess Liardinsky, and Nerokin prepares to marry a young lady by the name of *Foolingdorff.* Whilst this affair is *in train,* Ferdinand is released from his dungeon by the succour of Leon, a monk, and Alexis the friend who follows his fortunes. These persons are concealed in a most convenient cave; and here they are visited by the princess Liardinsky, who has been overturned in her carriage. She however does not recognize Ferdinand, and departs without doing any mischief; but in her haste drops a pacquet, the contents of which develop the intrigues of herself and count Nerokin, with the treachery which had been played upon Ferdinand and Ordella. Soon after this Ferdinand's faithful servant brings intelligence from the capital, that the princess Elizabeth is placed upon the throne, and has discovered through the means of the little Narina, who falls somehow or other to the care of Ordella, the wickedness which has been practised against Ferdinand, and determines if he is alive to

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restore him to favour, &c. Ferdinand and Alexis, however, determine to visit the tomb of Alexiewna, who is reported to be dead and buried, and an idea is entertained that all is not right at Tartauruscoff castle. In disguise they reach this dismal place, and obtain admittance as labourers. Here they make discoveries by no means favourable to the character of the count Nerokin or the princess Liardinsky; and with the aid of moving pedestals, long passages, massy doors with rusty bars, and large keys, they find their way to a dungeon, in which is immured the amiable Alexiewna whom they rescue, but in bearing her away, they are followed by Nerokin whom Ferdinand slightly wounds, just as a party of the imperial guards advance who are on their march to the castle, in order to secure the count and bring him to condign punishment. Nerokin, to avoid this disgrace, makes his exit by 'a bare bodkin,' called a dagger, which most conveniently lies beside him. Alexiewna is restored to her daughter; matters are cleared up between Ordella and Ferdinand, with whom of course he is made, according to the common expression on these occasions, happy. The princess Liardinsky is banished for the crimes she has committed, to a distant part of Siberia. Sophisky is shut up in a convent, and the other associates are *complimented* with the knout, and doomed to hard labour, &c, &c. And so ends Ferdinand and Ordella, which we are sorry to pronounce a very dull performance, evincing little taste and ingenuity, and spun out to a most tiresome length. Some descriptions of the country and manners are very well; but then we are to remember that little merit is due to Miss Parlante for these, as she is indebted to the descriptive powers of other writers. Nor can we compliment her on her address in combining her tale. It is the same as a hundred others of the like kind. A tyrant, a morose husband, an intriguing and wicked woman, an old castle and a damp dungeon, are so many *ready-made* requisites for patching up a tale, that Miss Parlante, or any other Miss, with the help of a little imagination, may make a pile of novels with very little trouble to themselves. Miss Parlante we believe intended the lady Maskulinsky's character to be thought mostly lively and abounding in wit; but what merriment or wit there can be in drawing a character so stupidly absurd as this, which is made to miscall every word she utters, is far beyond our comprehension. For instance, can such jargon as the following draw forth a smile, except it be the smile of contempt?

'You must now said she to Ferdinand come into my br[illegible]r's, and *delilgrate* a little to escort us home. I shall n[illegible] *destinate*

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you long.—You must know that in my brother's absence I have the *guardiance* of his daughter, a very troublesome charge, but to oblige a brother you know, one is often obliged to *sympathise* one's own convenience to the *impracticabilities* of others; and my brother thinks nothing goes right, unless I *interpose* my *authorotive discrimination.*'

We give this as a specimen of the *wit*, we complain of. Miss Parlante has given herself much unnecessary trouble, in assorting the names of her different characters, by which means, she has told us by the name what sort of a character we are to expect. This may be a mark of great kindness in Miss Parlante to her readers, but we will venture to say, that it is but a poor mark of her genius, and would have weakened the interest of her performance had it possessed any. For instance, who can read the name of *Nerokin*, but must know that the man is to be represented as a second Nero in cruelty; or a *Foolingdorff*, but that the person is a fool or to be made a fool of? *Horidowitz*, *Dolterbossewitch*, and *Worthinshy*, announce what characters we are to expect. This clumsy contrivance only augments the insipid dullness of the tale. We conclude this article with regreting, that it is not in our power to bestow any praise on the story of Ferdinand and Ordella.

ART. VII.—*The Metamorphosis of Sona; a Hindú Tale; with a Glossary Descriptive of the Mythology of the Sastras. By John Dudley, Vicar of Sileby, in Leicestershire.* Black, 1810, 12*mo*.

THE author of this poem, after relating the circumstances which first gave birth to it, says, that he has now published it, (together with the accompanying Glossary, which forms considerably more than half the volume,)

' not from that vain hope of applause, which a young author is apt very foolishly to entertain when he finds he has written enough to make up something like a book; but from a persuasion, that the poem and the notes together were calculated to convey a good deal of information respecting the Hindús, which our countrymen do not, but yet ought to know. Reigning as they now do, the sovereigns in India, over fifty millions of people, who profess such doctrines as these, stated in this poem and notes; and are moreover zealously bold to maintain, not only at the hazard, but with the sacrifice, of their lives, the truths,

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as they believe, of legends such as this, of the metamorphosis of *Sona*; these doctrines and opinions become highly important; and to acquire, at least, some slight knowledge of them, becomes a duty imperiously obligatory, not only on the persons who may be actually employed in the government of the *Hindús*, but on those also who, remaining at home, may only be called upon to legislate for their distant fellow-subjects (for such the *Hindús* certainly are) either immediately, as members of the British parliament, or mediately only, through their representatives.'

That the officers of our East India Company abroad, and its Directors at home, and that the members of both our houses of parliament, and as connected with them, the whole thinking part of the nation ought to be most deeply impressed with the great responsibility which attaches to them as lords of fifty millions of subjects, and with the Christian duties of religious and civil toleration towards them, as well as every other class of that extensive community which is united under the British government, is a proposition to which we most cordially assent; but to know that *Agni* is one of the eight guardian deities of the earth, and *Bhaváni* the personified cause of destruction and reproduction, that the *Nacshátras* are the dispellers of darkness, and *Máya*, the embodied power of imagination, all this and a great deal more than this may be well worth the attainment of those who are disposed from laudable motives of curiosity to make the inquiry; (and to persons immediately connected with the country, every species of learning which brings them acquainted with the habits, characters, and prejudices of the inhabitants is yet more than mere matter of curiosity;) but that it is any further of importance to Englishmen in general, we cannot possibly allow.

For the use of those, however, who from any motive are engaged in the pursuit, Mr. Dudley has in this work compiled a very compendious and not unentertaining grammar of the science; while in his poem he has discovered powers of versification and imagery, which we own it would have pleased us, *individually*, better to have seen bestowed on a more popular subject. With this recommendation, and a favourable specimen of the poetry, we must conclude our remarks. The passage we have chosen for our extract describes the preparation made at the court of the great river goddess, *Nerbudda*, for her intended union with *Sona*.

> 'Nor less is busy preparation seen,
> In the high mansions of the mountain queen,
> The fairy slaves are summon'd, and fulfil
> Their mistress' wish with promptitude and skill.

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Part to arrange the banquet quick advance,
Or plan the order of the festive dance
Those practise song, and chaunt *Nerbudda's* praise;
These tune the *vêne** in concert with their lays.
Those bid the agate lamp new oil receive;
These bring perfumes—or flowery garlands weave.
Part lead the votive cow in chaplets drest,
To greet with holy forms the illustrious guest;
Or place the friendly seat in order due,
Or spread the dower, rich glittering, full in view:
While holier bands more solemn rites prepare,
Construct the altar 'mid the hallow'd square;
Nurse the pure flame, the just oblations bring,
And bear lustrations from the limpid spring;
The seven-fold circles draw, whose mystic ties
Bind ever firm the glad solemnities.

'Nor is *Nerbudda's* self without her cares,
But anxious for the interview prepares:
Calls studious to her aid each female art,
That deep may root her power in Sona's heart.
O'er her fair form the bath warm freshness sheds;
The sandal added, fragrant softness spreads.
The chosen vest improves her native grace,
And diamonds aid the splendour of her face.
As, lucid opening to the blaze of day,
The lotos smiles with heavenly beauty gay;
So the queen, seated in her rich alcove,
Awaits the offerings of the *Deva's* love.'

There is a great resemblance in this eastern fable to some of the subjects of Ovid's Metamorphoses, and some imitation of his style in our author's manner of conducting and relating it. But it is not easy to get over the prejudices of our school-boy years; and we are persuaded that the Ganges and the Omere bandaca will never convey to our imaginations the charm of the 'Fabled Tempe,' or make us forget the exclamation—

'—O qui me gelidis in vallibus *Hæmi*
Sistat, et ingenti ramorum protegat umbrâ!'

* A sort of guitar; a pleasing instrument, and the best belonging to the *Hindûs*. (Glossary.)

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ART. VIII.—*A Practical Treatise on Tinea Capitis Contagiosa, and its Cure; with an Attempt to distinguish this Disease from other Affections of the Scalp; and a Plan for the Arrangement of Cutaneous Appearances according to their Origin and Treatment; including an Inquiry into the Nature and Cure of Fungi Hæmatodes and Nævi Materni. The whole exemplified by Cases. By W. Cooke, Surgeon.* London, Callow, 1810. 8vo.

THIS is a respectable performance. Slight affections of the scalp are frequently called scald head; and authors of respectability, Dr. Willan for example, has supposed that other diseases, which he terms psoriasis and pityriasis, terminates in the true tinea. But it seems highly probable that this is an incorrect view of the subject, and that tinea ought to be regarded in its origin as a specific disease, the consequence of a specific contagion. Mr. Cooke's description of it has the two essentials of clearness and brevity. It is as follows:

'*Tinea capitis contagiosa.* I offer as a term for the following morbid appearance, namely, a slightly raised scurfy patch, suddenly attacking the scalp, accompanied with itching, and a separation of the hairs;—it generally commences in the form of a ring, in the centre of which the hairs at first remain, till the disease gradually spreads, when baldness succeeds with occasional ulceration of parts of the scalp, denuding the pericranium; in which state it has been commonly known by the appellation of scald head.'

This separation of the hairs, Mr. Cooke assumes as the criterion of tinea. He has taken a review of ancient and modern opinions, and has shown an intimate and critical acquaintance both with books and things. All the common affections of the scalp are situated either in the cutis or rete mucosum. In this disease, the roots of the hairs which penetrate beneath the cutis being affected, its seat must be different from the common scurfy and eruptive affections of the scalp and skin so frequently occurring in children.

The remedies used by Mr. Cooke for this troublesome complaint, are nearly the same as what are commonly employed. Stimulant mercurial ointments, flour of mustard formed into paste, or other stimulants, as antimonium tartarizatum, hellebore, bryony, savin, are the applications he has found most successful. But the directions he gives for their

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use are very judicious. He applies these powerful stimuli only three or four successive days. Inflammation is by this time excited round the patch or ring, and the cure is afterwards left to cleanliness and nature. Such treatment he has found efficacious in incipient cases. In those of great extent and long continuance, the same curative principles must be kept in view; but it must be modified by circumstances which will readily suggest themselves to the intelligent practitioner.

In the second part of his work, Mr. Cooke takes a much more extensive view of cutaneous disorders, or those which are supposed to be such. He arranges them all under the following heads:

'In the following arrangement I have included under the first class those appearances which arise from local and contagious diseases of the skin, viz. tinea capitis contagiosa, and scabies.

'2nd. Those that are primarily local, and not contagious, and which are supposed to arise from a peculiar and disordered action of the vessels of the skin, viz. the various species of sarcomatous and encysted tumours, fungi hæmatodes, nævi materni, warts, corns, the cutaneous ulcer, and that which has been considered cancerous, or more properly phagedenic.

'3d. Those that accompany and are characteristic of some constitutional and contagious disease, viz. variola, rubeola, vaccina, scarlatina, varicella, and syphilis.

'4th. Those that depend upon morbid structure, disordered action of some internal organ or surface, upon an acrimonious state of the blood, or upon an increased or diminished strength in the vis vitæ, which have been generally known under the terms lepra, elephantiasis, alphos, psoriasis, scorbutus, erysipelas, urticasia, miliaria, gutta rosea, crusta lactea, porrigo, herpes, petechiæ, carbunculus, &c. &c. to which may be added, the state of the skin in gout, acute rheumatism, and jaundice.

'5th. Those that are induced by external and simple stimuli, such as incised, lacerated, and contused wounds, burns, scalds, chilblains, and the bites and stings of various insects, and animalculæ.

'6th. Those that are excited by the external and specific stimuli, viz. the bite of a mad dog and rattle-snake.'

Many remarks may be made on this arrangement. Many of those diseases which the author calls primarily *local*, we really deem constitutional. Such are some sarcomatous and encysted tumours; and the fungus hæmatodes, which is no other than a cancerous disease. On this account we can hardly think, that the cases related by Mr. Cooke, of success from the use of a ligature, and subsequent destruction of the base of the ulcer by arsenic, will be allowed by prac-

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titioners to have been genuine examples of fungus hæmatodes. The mere fungating of an ulcer is not enough to constitute this dangerous affection. Scrofulous ulcers fungate: a fungus is formed during the exfoliation of a dead bone. But fungus hæmatodes will always be found united with a deranged state of the constitution. Again, we do not see upon what principle the ulcer which has been called phagedenic, can be called a cutaneous disease. It will attack the lip, for example, or the alæ nasi, and destroy finally, not merely the cutis, but the whole substance of the part affected.

We do not doubt that Mr. Cooke is upon the whole well-founded, in considering the greater part of the eruptive complaints included under his fourth class, as symptoms of organic or constitutional affection. As far as they are local, they are probably connected with diminished local energy. Mr. Cooke seems to regard some of them as depending upon *increased* strength of the *vis vitæ*. In this we are confident that he is in error, and that he has confounded increased action with increased power. Increased action commonly indicates diminished power; as in erysipelas, gout &c. But increased power, which we presume to be synonimous, with increased strength of the *vis vitæ*, signifies nothing more, in our apprehension, than increased health.

We wish that the remedy used for the cure of chronic nettle-rash may prove as successful in other hands, as Mr. Cooke assures us it has in his own practice. As it is recommended on the authority of a physician of large experience, (Dr. Baillie) we shall insert it for the benefit of the community. The dose of the medicine ought to have been particularized.

'The chronic nettle-rash has resisted various external remedies, but has given way, in the course of a fortnight, to an infusion of serpentaria, made in the proportion of two drachms to a pint of water.'

Mr. Cooke seems to subscribe to the doctrine, which is so much in vogue at present, and which attributes these with the majority of chronic diseases to derangements of the hepatic digestive organs. If this doctrine could be established (of the possibility of which, to the extent to which it is carried, we much doubt) it is but a slight step gained. For the question immediately occurs, what is it that occasions this derangement of the digestive organs? a question which our chylopoietic doctors do not seem at all inclined or able to answer. But considered as a matter of fact, that such a derangement is really a concomitant of most chronic dis-

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cases, we agree with Mr. Cooke that it is founded in truth, and applaud him for showing that it is no discovery of modern times; but that it has been expressly delivered and insisted upon by eminent teachers of past times. Opinions similar to those lately published on hepatic obstructions, and their consequences may be found in the writings of Hippocrates and Galen; and still more particularly in those of Boerhave; a teacher who, as he was more highly prized than he perhaps deserved, in the times in which he lived, is, on the other hand, most unjustly undervalued in our own. He observes, that there are two viscera on which almost all chronic diseases depend; namely, the lungs, whence consumption and its various consequences arise; and 'the liver upon which the innumerable train of slow or chronical disorders depends.' In another place he observes,

'Among a thousand cases of acute diseases, there is hardly one perfect cure to be alledged either of a dropsy, jaundice, or splenetic disorder; and even among various chronical diseases there is hardly one whose principal seat or cause is not in the liver.'

These authorities are powerful in evincing that the doctrine is fundamentally true. We cannot have stronger evidence than the coinciding testimony of rational and original observers of various ages and countries. But still we must repeat, cui bono! if neither the causes of these hepatic obstructions have been detected, nor a successful mode of treatment laid down. In fact, it is as strong a proof as can be adduced, that medicine itself has both in theory and practice been nearly stationary for ages, notwithstanding the boastful pretensions of modern practitioners.

The view which Mr. Cooke has taken of this great variety of morbid affections, is necessarily slight and cursory. Of most of them, as *variola, vaccina, rubeola, varicella, syphilis*, hardly any other notice is taken than of the name. It did not indeed enter into the plan of the author to give any thing more than a mere sketch of a new arrangement, which he conceives to be better than those to be found in books of nosology. But where he has occasion to go more into detail, his remarks are sound and judicious, and his views rational. He advises in all cases to look more to the state of the constitution, than to expect relief from the operation of pretended specifics; and he recommends a very peculiar attention to regimen, a subject almost wholly overlooked by the bulk of practitioners; principally, we believe, because it brings in no fees. Upon the whole, we wish to recommend this work to the attention of the professional reader.

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ART. IX.—*The Life of Admiral Lord Nelson, K. B. from his Lordship's Manuscripts. By the Rev. James Stanier Clarke, F. R. S. and John M'Arthur, Esq. L. L. D. late Secretary to Lord Viscount Hood.*— London, Cadell & Davies, 1809, 2 *vols.* 4*to.*

ART. X.—*Captain Foote's Vindication of his Conduct, when Captain of H. M. Ship Sea-Horse, and Senior Officer in the Bay of Naples, in the Summer of* 1799. *Second Edition, with Observations on the Rev. J. S. Clarke's and J. M'Arthur's, Esq. Life of Lord Nelson, and a previous Correspondence on that Subject.* London, Hatchard, 1810, *pp.* 198.

THE publication of this splendid piece of biography has been so long announced, that the length of the interval between its appearance, and the promulgation of the design, has given rise to several other biographical notices of the same hero. The work before us, however, whatever may be its faults, claims a decided superiority, not only in external magnificence, but in authenticity also, to any of the former works on the same subject. The possession of the brief journal of Lord Nelson's services in his own hand, the communications of many of the first naval characters, and his lordship's correspondence with many of his most intimate friends, which have been transmitted to the authors, have not only enabled them to establish facts on the surest foundations, but also to unfold many traits of character, hitherto but imperfectly ascertained. Unfortunately this multiplicity of materials has had one most prejudicial effect, for as the authors have an unique idea of arrangement, and selection, they have extended the life of one individual, over near 900 pages of the largest quarto paper, that ever descended from the shelves of Messrs. Cadell and Davies; when, perhaps half, or at most two-thirds of the present publication, properly methodised, would have satisfied the most persevering reader, and the most ardent admirer of Lord Nelson.

We have subjoined to this article a pamphlet of Captain Foote's, of H. M. yacht, Royal Charlotte, in vindication of his conduct, when commanding the Sea-Horse in the bay of Naples, in 1799, which conduct he conceives to be unfairly represented, as well in other memoirs of Lord Nelson, as in the present publication. We will defer entering into the contents of his pamphlet for the present, and proceed to extract

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for our readers a brief account of the life of that extraordinary man, to whom our country is so highly indebted for placing beyond a doubt the superiority of that navy, which as has lately been most truly asserted in the American congress, is the only remaining barrier against the over-bearing power of France.

> '——————— illa labantem
> Restitit Europen contrà, validâque levavit
> Naufragium commune manu.'
>
> CLAUDIAN.

Horatio Nelson was son of the Rev. Edmund Nelson, rector of Burnham Thorpe, in the county of Norfolk. His mother was daughter of Dr. Suckling, and grand-daughter of a sister of Sir Robert Walpole, Earl of Orford. He was born in the parsonage-house, on the 29th of September, 1758. The choice of his profession originated with himself in the following manner. Towards the close of the year 1770, when Nelson was in his thirteenth year, his father happened to be at Bath for the recovery of his health, having left most of his children at Burnham Thorpe. During his absence, Horatio, who had often expressed a wish not to be a burthen to his father, read in the papers the appointment of his uncle Captain M. Suckling, to the Raisonable of sixty-four guns; upon which he exclaimed, 'Do, brother William, write to my father, and tell him I should like to go with uncle Maurice to sea.' His father, after some hesitation on the subject, complied with his request, and from the answer which Capt. S. returned to Mr. Nelson's application, our authors quote the following curious passage:

'What has poor Horace done, who is so weak, that he above all the rest should be sent to rough it out at sea? But let him come, and the first time we go into action, a cannon-ball may knock off his head, and provide for him at once.'

In the following year, Nelson was sent by his father to join his uncle at Chatham. The first days of his absence from his friends were rendered particularly discouraging by finding himself a perfect stranger in his new situation, without even the protection of his uncle, who did not join his ship until some days after. His naval career, however, cannot be said to have yet commenced, as the adjustment of the differences with Spain relative to the Falkland islands, deprived him of any opportunity of seeing active service. Accordingly, by the advice of his uncle, he took a trip to the West Indies in the merchant service, under a Mr. Rathbone, in which

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situation he contracted a prejudice against the royal navy, a prejudice, which was fortunately subdued soon after his return.

In the year 1773, an expedition was sent out in consequence of an application from the royal society, to ascertain how far navigation was practicable towards the north pole, under the command of Captain Phipps, afterwards Lord Mulgrave. The perilous situation in which these ships were placed from the fields of ice, has been before made known to the public; Nelson was occasionally entrusted with the command of a four-oared cutter, which in a service of so much danger, would have been entrusted to few boys of fifteen.

One of the earliest instances of the spirit of adventure, which so strongly characterized him afterwards, is related during this expedition. He stole away privately from the ship on the ice for the purpose of attacking an enormous bear, to procure, as he said, the skin as a present for his father. The captain fortunately perceived the boy's danger, and ordered a gun to be fired from the ship which terrified the animal, and made him retire from an enemy, to whom, as Nelson had no ammunition for his own piece, and was by means strong, he would probably have proved superior. The next service on which Nelson was employed was in the Sea-Horse, of twenty guns, attached to a squadron destined for the East Indies. A little previous to this voyage, our authors inform us that he had begun to acquire a strong and athletic habit; a disorder, however, which attacked him in India, not only reduced him to a weak and emaciate state, but preyed so much on his spirits, that he gives the following account of the depression of mind he laboured under at this period.

'I felt impressed with the idea that I never should rise in my profession, my mind was staggered with a view of the difficulties I had to surmount, and the little interest I possessed, I could discover no means of reaching the object of my ambition: after a long and gloomy reverie, in which I almost wished myself overboard, a sudden glow of patriotism was kindled within me, and presented my king and country as my patron, my mind exulted in the idea. "Well then," I exclaimed, "I will be a hero, and confiding in Providence, I will brave every danger." The spirit of Nelson revived, and from that hour in his mind's eye, as he often expressed to Captain Hardy, a radiant orb was suspended, which urged him onwards to renown.'

On the 8th of April, 1777, when nineteen years of age, he passed his examination, and on the following day received

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his commission as second lieutenant of the Lowestoffe frigate, Capt. Locker, which was ordered to the Jamaica station. His personal courage was displayed during this voyage, in boarding an American prize during a tremendous gale of wind, a service which he volunteered. In Dec. 1778, Nelson terminated his services as lieutenant, on board the flagship of Sir Peter Parker, and was succeeded by Lieutenant (the late Lord) Collingwood, who was promoted to the rank of commander within seven or eight months.

In the eventful year, 1778, Nelson was appointed commander of the Badger brig, in which vessel he, however, remained so short a time, that we do not find his name in the printed navy lists of that period. In the following year in which Spain was added to our other enemies, our hero was advanced to the rank of post in the Hinchinbrook; a few days previous to which, his majesty entered his third son, the Duke of Clarence, as midshipman on board the Prince George, Admiral Digby. In the year 1780, Capt. Nelson convoyed in the Hinchinbrook an expedition fitted out at Jamaica to take Fort San Juan on the Rio San Juan, and by thus becoming masters of the towns of Leon and Granada, to cut off the communication between N. and S. America. The services of the captain were to have terminated with the landing of the troops, but as no one else had any knowledge of the river, he manned two of his own boats, and some Mosquito shore craft, and carried the men up the Rio to the fort. The service, from a multiplicity of causes proved most arduous; among other obstacles, it was necessary during their passage to carry a small island in the middle of the river, which was defended by a battery.

'With an intrepidity that was irresistible, Captain Nelson headed a few of his seamen, and leaped upon the beach, the place in which he had precipitated himself was so muddy, that he found considerable difficulty in extricating himself; but he would admit of no delay, and advancing without his shoes, stormed the battery, in which he was assisted by Captain Despard.'

On the 24th of April, the castle of San Juan surrendered after a ten days siege. The expedition, nevertheless, ended most calamitously; the desertion of the Indians, the dreadful effects of the climate on the health of the soldiers, and the total want of accommodation for the sick, reduced a force of eighteen hundred men to little more than a sixth of its number. The services of Nelson on this occasion were

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strongly impressed on the minds of government in a letter to Lord G. Germain from General Dalling, who commanded the military force employed.

From the Hinchinbrook, in which he was succeeded by his friend Captain Collingwood, Nelson was removed to the Janus; but in Sept. 1780, his health became so very bad, that he embarked on board the Lion, Captain Cornwallis, for England. In the following year, the 23d of his age, he was appointed to the Albemarle of 28 guns, on the North Sea station; from the North Seas he was ordered to Quebec, and during his passage a strong instance occurs of that goodness of heart, that accompanied him through life, and was indeed one of the most prominent features of his character. In consideration of the poverty and large family of an American captain, whose schooner he had taken, he restored the vessel with her cargo entire to its owner; the certificate of this restoration is preserved in a frame in the house of a gentleman at Boston. At Quebec, Nelson's first acquaintance with Mr. Alexander Davison commenced, to whose firmness in dissuading, and in fact compelling him to relinquish an imprudent matrimonial scheme, he was as much indebted, as for his unbounded hospitality and attachment. During this year, the more shining names, and notorious from far different causes, than those, which have rendered the name of this last gentleman so unfortunately so, the names of Lord Hood, and the Duke of Clarence were enrolled among his long list of friends. Under the flag of the former officer, he served for many of the succeeding years of his life. Of the latter, he says in a letter written at this early stage of their acquaintance:

'He will be, I am certain, an ornament to our service. He is a seaman, which you could hardly suppose; every other qualification you may expect from him, but he will be a disciplinarian, and a strong one.'

At the conclusion of peace, which ensued soon after Nelson's return from Quebec, he took a short tour in France; his stay on the continent was not long, and on his return, he was appointed to the Boreas of 28 guns. In this ship the present Earl Nelson accompanied his brother to the West Indies, for which station they sailed on the 19th of May, 1784.

At the close of this year, Captain Nelson having few active duties to engage him, and a mind incapable of inactivity, paid considerable attention to the commercial interests of his country in the West Indies; his vigilance in exposing and

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resisting the illicit trade of the Americans, brought him into many difficulties, by some of which he was harassed for a long time. Our limits preclude us from going into the cases, which it would be impossible to do clearly, unless at considerable length. They show, however, that his vigilance was not confined to an open enemy, or his firmness to action. From the governor of the Leeward Isles, to whom he had made representations of the injuries done to the colonies by the Americans, he received for a reply, 'That old generals were not in the habit of taking advice from young gentlemen:' his answer to this ill-timed piece of flippancy was, 'I have the honour, Sir, of being as old as the prime-minister of England, and think myself as capable of commanding one of his majesty's ships, as that minister is of governing the state.'—His age was at this time twenty-seven.

At Nevis, our hero first became attached to a Mrs. Nisbet, the youthful widow (being not yet eighteen) of Dr. Nisbet, a physician in that island. Mrs. N. was first informed by Capt. Collingwood of the conquest she had made; the correspondence of the lovers, as well previous to their marriage, as afterwards, until the unfortunate time when it ceased, is marked by the most unreserved confidence and attachment. While it is our wish and intention to avoid entering into the domestic concerns and feelings of this couple in the latter years of Lord Nelson's life, it is our duty to state, that after the mind of the husband had lost that warmth of affection, by which it had been formerly touched, he bears the highest testimony to the conduct of the lady, when he calls Heaven to witness that there was nothing in her he could wish otherwise. On the 11th of March, 1787, Captain Nelson received the hand of Mrs. Nisbet; they were married at Nevis, and the Duke of Clarence, who had been for some time a pupil of Nelson, gave away the bride. In June, 1787, the captain returned in the Boreas to England, having commanded her for three years in the West Indies, during which period, it is extraordinary, that not an officer or man died out of the whole complement of the ship.

The Boreas being paid off on its return, Nelson retired to Burnham Thorpe, where he resided some time in the parsonage. In 1790, when the affair with Spain relative to Nootka Sound had nearly involved us in a war, he tells us,

'I made use of every interest to get a ship, nay a boat, to serve my country, but in vain; there was evidently a prejudice against me at the Admiralty, which I can neither guess at, nor account for.'

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The neglect which was shewn to the repeated applications of Nelson for some employment during a space of three years, was in some measure relieved by the warm interest many of his friends took in his welfare, among whom the Duke of Clarence, Lord Collingwood, and Captain Cornwallis were the most prominent. What could be more grating to a mind so conscious of its own ability, than the following official reply to his request from the Admiralty:

'Sir, I have received your letter expressing your readiness to serve, and I have read the same to the Lords Commissioners of the Admiralty.'

He was at last roused from his retirement at Burnham Thorpe, where he had been trying to divert his mind with farming occupations, by the opening of the war with France, in 1793. With what different ideas an officer, eager for employment, looks on the commencement of an eventful war, from those of the colder blooded politician, may be collected from his letter to his wife, on his receiving the command of the Agamemnon of 64 guns, at this period.

'Post nubila Phœbus—The Admiralty so shine on me, that really I am as much surprized as when they frowned.'

The Agamemnon sailed with the armament under Lord Hood, for the Mediterranean: the proceedings of the fleet were detailed in a journal from Captain Nelson to the Duke of Clarence. On the 29th of August, in the same year, Lord Hood took possession of the arsenal of Toulon, and Capt. Nelson was dispatched to Naples to procure some Neapolitan troops to man the works, which were threatened by the French republican General Carteaux. During this visit to Naples, say our authors, he was first introduced to their Sicilian majesties, and being lodged in the house of the British ambassador, he commenced that friendship with Sir W. and Lady Hamilton, which had so powerful an influence, both over his professional and private life.

After the taking of Toulon, Nelson humorously complains that unless parliament grants something to the fleet, the Jacks would not be well satisfied, as all they got at present was 'honour and salt-beef.'

The attention paid to our hero as well by the king of Naples, as the English minister at his court, was highly flattering. The first engagement that took place between the Agamemnon and the enemy is of so gallant a nature, that we cannot refrain from quoting a statement of it from one of Nelson's letters.

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'On the 22d of October, off Sardinia, having only 345 men at quarters, we fell in with, and chased the following French men of war from Tunis—Melpomene, 44 guns, 400 men; La Minerve, 44 guns, 400 men; La Fortunée, 44 guns, 500 men; Le Fouclet, 24 guns, 220 men; and a brig of 14 guns, 100 men. The Agamemnon, after a firing of near four hours, so disabled the Melpomene, (as supposed) she being apparently in a sinking state, that the other ships declined bringing the Agamemnon to action again, and as it appeared to take care of their companion, since they had the option to renew the engagement for three hours, after the Melpomene hauled from us. The Agamemnon was so cut to pieces as to be unable to haul the wind towards them.'

Shortly after this period, the impossibility of holding Toulon became evident; the jealousies of our Spanish and Neapolitan allies, and the strength of the French army before the town, amounting to 40,000 men, the artillery of which was commanded by Buonaparte, then a captain, all conspired to this effect. The dreadful scene of the abandonment of the place is detailed in a letter from Lord Nelson to the Duke of Clarence.

The reduction of Corsica followed, in which Capt. Nelson bore a most active part;

'My seamen,' says he, in a letter to his wife, 'are now what British seamen ought to be, to you I may say it, almost invincible; they really mind shot no more than peas.'

During eight weeks his services were on shore while besieging Bastia. At the siege of Calvi, Nelson was wounded in the right eye, which he afterwards lost, though at the time he modestly termed it in his dispatch to Lord Hood, 'a little hurt.'

Nothing very material occurred in the Mediterranean, till Admiral Hotham's engagement with the French fleet, on the 13th of March, 1795; though this was not a brilliant victory, Corsica, and perhaps Italy, were saved by it. In the course of this year, his majesty appointed Nelson one of the colonels of marines; during the greater part of which he was employed in cooperating with the Austrians and Sardinians in the north of Italy, whose tardiness but ill agreed with the activity, personal as well as mental, of the English captain.

Towards the end of the year 1795, Captain Nelson was ordered to put himself under the command of the present Earl St. Vincent; of this noble officer, Nelson appears to have entertained a very high opinion.

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A good deal of information may be collected from the present work on the state of Italy previous to the campaign of 1796; the good will of the king of Sardinia, and the spirit of the queen of Naples, while unsupported by their degenerate governments, were but weak allies against the unwearied exertions of the French. It will now be necessary for us to pass over the remaining services of our hero, while under the command of Sir John Jervis, and serving chiefly on the coasts of Italy, and to carry our reader on to the glorious day of the 14th of February, 1797, in which Nelson bore so conspicuous a share, when the great blow was given to the Spanish navy by that gallant admiral.

The British force consisted of fifteen sail of the line, amongst which were two ships of 100 guns, two of 98, eight of 74, one of 64, with a sloop, a cutter, and four frigates. The Spanish fleet of twenty-seven line-of-battle ships, amongst which was a four-decker, the Santissima Trinidada, 136 guns; six three-deckers, each of 112; two of 84, and eighteen of 74, with ten frigates and a brig. The Spanish admiral, while passing Gibraltar, had been informed that the British fleet consisted of only nine sail, and had, therefore, passed by Cadiz with a view of seeking an engagement with so very inferior a force; he was afterwards alarmed by a false signal from his look-out frigate, that the English force consisted of forty sail. This intelligence produced great trepidation throughout the Spanish fleet. Sir John Jervis, whose ships during the night had been drawn together in the most compact order of sailing, waited for the dawn of day. On the 14th, he got up with the enemy, before they had formed a regular order of battle. Captain Troubridge in the Culloden, led into action; a few minutes before noon the firing commenced on the leading ship of the enemy, and nine of his ships were cut off from his line, which they in vain attempted to rejoin. So much of the admiral's plan having succeeded, the signal was made for the British fleet to attack in succession. The Spanish admiral attempted to join his ships to leeward by wearing round the rear of our line; this was perceived by Commodore Nelson, who, to prevent the scheme, ordered his ship to be wore, and passing between the Diadem, Capain Towry, and the Excellent, Captain Collingwood, got into action with the headmost, and of course leewardmost of the Spanish division, which were the Santissima Trinidada of 136, San Josef 112, Salvador 112, San Nicolas 80, San Isidro 74, another first-rate, and another 74. In this dreadful contest he was supported by Troubridge in the Culloden; it lasted for near an

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hour, with only the occasional respite of the Blenheim passing between the conflicting parties; at the end of this time the Salvador and San Isidro dropped astern, and struck to Captain Collingwood, who, however, as Nelson says, 'prepared rescuing an old mesmate and friend, to taking possession of beaten enemies, and gallantly pushed up with every sail.' The Excellent passing on for the S. Trinidada, the Captain, Nelson's ship, resumed her station alongside the San Nicolas and San Josef; but at this time having lost her foretopmast, being wholly unserviceable for the line or chase, Nelson called for the boarders, and ordered them to board. The account of this service we will abstract from Nelson's own words, which where speaking of his own services, are always concise.

'The soldiers of the 69th and Lieutenant Pierson of the same regiment were the foremost in this service; the first man who jumped into the mizen-chains was Captain Berry; Captain Miller was also in the act of going, but I ordered him to remain. A soldier of the 69th having broken the upper quarter-gallery window, jumped in, followed by myself and others as fast as possible; the cabin doors were fastened, and the Spanish officers fired their pistols at us through the windows, but having burst the doors, the soldiers fired, and the Spanish Commodore fell as retreating to the quarter-deck; having pushed on to the quarter-deck, I found Captain Berry in possession of the poop, and the Spanish ensign hauling down.'

When possession of the San Nicolas had been taken in this gallant way,

'I directed (says Nelson) my brave fellows to board the San Josef, a first-rate, which was done in an instant, Captain Berry assisting me into the main-chains; at this moment a Spanish officer looked over the quarter-rail, and said they surrendered. From this welcome intelligence, it was not long before I was on the quarter-deck, when the Spanish captain, with a bended knee, presented me his sword, and told me the admiral was dying of his wounds below. I asked him on his honour if the ship was surrendered, he declared she was, and on the quarter-deck of a Spanish first-rate, extraordinary as it may seem, did I receive the swords of vanquished Spaniards, which as I received, I gave to W. Fearney, one of my bargemen, who put them with the greatest sang froid under his arm. The Victory passing saluted us with three cheers, as did every ship in the fleet.'

Such was the share Nelson bore in the memorable battle off Cape St. Vincent: all comment on his actions on that day would be superfluous. He fortunately escaped with only a few bruises.

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Some days previous to the above battle, Nelson had been promoted to the rank of rear-admiral, but his promotion did not reach him till after that event. A most affectionate letter from his father on the occasion closes the first volume. He was created a Knight of the Bath, and presented with the freedom of Norwich and Bath for his services, and complimented by the addresses of various other corporate bodies.

(To be continued.)

ART. XI.—*A Tour through Cornwall in the Autumn of 1808. By the Rev. Richard Warner, of Bath.* London, Wilkie & Robinson.

THIS tour is related in a series of letters. The first of these is dated from Ashburton, to which place the writer had proceeded by the high road from Bath. In this letter, as in the rest of the volume, our author mingles matter both fresh and stale, old and new. We have liberal communications from preceding writers, interspersed with occasional reflections, and seasoned, here and there, with such anecdotes, or jokes, as the research, or the memory of the writer could furnish. Out of these ingredients, Mr. Warner has composed a Cornish tour; which, in this age of desultory reading, may amuse those who seek only for amusement; and we do not suppose that our worthy author designed any thing more than to produce a work which might please sufficiently to have a tolerable sale.

While Mr. W. is travelling along a good turnpike road, we find him doubting whether the improvements in the English highways

could be fairly considered as promotive of the *real* happiness of our country. Are they not, said we, the means by which luxury spreads her poison from large towns into the quiet retreats of rural simplicity? Have they not a tendency to injure the morals and pervert the manners of the country, by importing thither the vices and habits and fashions of corrupted cities? Do they not enable the idle and the dissipated to overwhelm the sequestered abodes of contented industry, and by exhibiting new and dazzling modes of life, to excite expensive emulation, or envious dissatisfaction? And are not the visits of the rich and extravagant ramblers, who by these means penetrate with ease into the most remote recesses of the island, invariably attended with a rise in the cost of every article of life, in the places to which they are thus perpetually migrating? It is true,

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indeed, to all this may be answered, that the present convenience of travelling throughout England facilitates the *intercourse* of distant places; gives activity to the internal *trade* of the country; and above all, improves, promotes, and extends *civilization* through the land. Allowing thus much, however, I would still contend, we are yet without sufficient *proof* that the improvements in our public roads are promotive of the *real* happiness of our country. Frequent and intimate *intercourse* gives wings to corruption, and makes that licentiousness general, which, without its aid, would be only partial. Internal *trade*, beyond a certain limit, is the parent of luxury and profuse expense; of which the one only increases our wants, and the other, in endeavouring to satisfy them, plunges us into misery and ruin; and *civilization* is an ambiguous term, being either a good or an evil, a blessing or a curse, according to the degree to which it has arrived, or the measure which it has exceeded. Indeed, there is no question relating to the happines of man in his aggregate character so difficult to be determined, as the exact point at which civilization should stop in order to produce the greatest possible degree of public felicity. To me, I confess, it appears, that all the writers on political economy are equally distant from the truth in their reasonings on this subject.'

We are not so sceptical as Mr. Warner with respect to the advantages of good roads, and improved modes of communication between man and man. The more facility is given to social communication or to commercial exchange, by means of roads and canals, the more will the general comfort of the people be equalized, and the industry of individuals be excited. Increased facilities of communication tend to augment the mass of knowledge by removing the obstacles to its diffusion. Where roads are bad, and communication slow and difficult, the mass of information is confined to the capital; and there is not that rapid transition of sentiment and opinion from the head to the extremities of the empire, which is requisite in a well-regulated government; and without which, no state can avail itself in the most advantageous manner, of the physical and moral strength of its population.

When Mr. Warner supposes that 'frequent and intimate intercourse gives wings to corruption, and makes that licentiousness general, which, without its aid, would only be partial,' he forgets that the passions and appetites are not produced by the throng of society, but are equally strong and more dangerous in the shade of privacy. The presence of a man's fellow-creatures is alone a check on many irregularities of conduct; and public opinion, the operation of which is most felt where individuals are most numerous, and com-

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munication most rapid, is of itself a great restraint on many vicious propensities.

Moralists and divines have often indulged in vague and empty declamation against *luxury*. If by luxury they mean *excess* in any gratification, it is certainly a vice which merits reprobation. But in this sense, the vice of luxury may with as much justice be ascribed to the poor man, who gets drunk with ale, as to the rich man who steeps his wit in Burgundy; to him who eats *immoderately* off a single dish, as to him who does the same on a multiplicity of viands. All *excess* is bad; but luxury is not necessarily excess. If by luxury we mean variety and costliness of enjoyments, we ask Mr. Warner and any other divine, in what the sin of luxury consists, as long as these various and costly enjoyments are temperately used? A man may make his dinner at a table, where he finds two or three courses, and exhibit more virtue and philosophy than another who dines off bacon and eggs. No man is viciously luxurious, however diversified and expensive his modes of gratification are, as long as his pleasures are regulated by the rule of temperance, and in a reasonable proportion to his means.

Internal trade may be called 'the parent of luxury and expence.' But we have already seen that 'luxury and expence' do not deserve blame as far as the one and the other are regulated by moral rules, and proportioned to the circumstances of individuals. Every thing may be abused; and *little* as well as *much*, *poverty* as well as *wealth*. Internal trade, considered in its general operations and results, must be beneficial in proportion as it is extended. For the wealth of individuals, or the means of improving their condition, and increasing their happiness, must be augmented by every increase in the productive powers of their industry or capital, which is more favoured by the stimulus of internal trade, than by any other cause.

Civilization is not, as our author imagines, 'an ambiguous term,' any more than humanity, or health, or happiness are ambiguous terms; nor is civilization a good or an evil, according to any graduated scale. For every degree of civilization is good; though a less degree of it must necessarily be a less good than a greater degree. If we consider a state of civilization, as opposite to one of ferocity and barbarism, can this opposition ever be carried too far, or is there any danger lest a nation should ever become too gentle and humane? If there be, then the precepts of christianity, which are part of the great scheme, which Providence has form for promoting the civilization of his creatures, and f

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dering them in the highest degree mild, and kind, and amiable, ought to be the object of our aversion and our dread. But let us not be told that man must be deteriorated if he is civilized *beyond a certain point*. The acme, or highest point of civilization can never be attained; but the nearer approaches any community makes to that point, the greater must be its stock of real happiness, the more pacific its councils, and the more wise and liberal its political institutions.

When Mr. Warner says that to him 'it appears that *all* the writers on political economy are equally distant from the truth in their reasonings on this subject,' he makes pretensions to an extent of reading on the one hand, and to a force of discrimination on the other, which, if they be not adverse to truth, are hardly compatible with modesty.

Mr. Warner remarks with a little too much *verbiage*, that

'the circumstance of its modern history, which reflects the greatest credit upon Ashburton, is that of its being the birth-place of John Dunning lord Ashburton; and well may it be proud of a production of such rare value, and extensive utility, of a man of such great natural powers, and unusual acquirements. The general knowledge of the late lord Ashburton was as solid as diversified; and his acquaintance with every branch of human information that bore upon his profession, as clear as it was profound.'

'It is a pleasing circumstance to the friends of Revelation to reflect, that the great mind of lord Ashburton may be added to the preponderating class of superior intellect, which has acknowledged and asserted the divinity of our religion. He was a firm believer of Christianity, a belief, I doubt not, built upon cool conviction; since he has been heard often to declare, that if the evidences in favour of it could be made an abstract subject of judicial determination, they were such as would be altogether satisfactory and convincing to any court of law, in which they might be sifted, and to every enlightened jury to whom they might be proposed. As his lordship cannot, I presume, be denied to have possessed the deepest and most accurate knowledge of the *nature* and *rules* of *evidence*, the argument in favour of the authenticity of Revelation, drawn from his declaration, is as compleat, as such a species of argument can be.'

We do not know from what source Mr. Warner derived all this information; but we have been told by those who were well acquainted with lord Ashburton, that he was not quite so void of scepticism on certain subjects, as Mr. W. asserts.

We do not know whether the author intended the words, ties of ch he has marked in italics in the following extract, as a is most fel.

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pun or equivoque. If he did, we would not advise him to make any similar attempts.

'There cannot be imagined a finer picture for the watery eye of a *piscine* epicure, than the department of the fishmongers in Plymouth-Dock market, whilst this article of food is in season.'

When our traveller enters Cornwall he is gratified by the sight of some oxen, harnessed to the plough; and he tells us that 'whilst the hinds are driving these patient slaves along the furrows, they continually cheer them with *conversation*, denoting approbation and pleasure.' This conversation between the hind and the ox impressed Mr. Warner's mind with the idea of the time when the present laws of the natural world will be reversed, and 'the wolf shall dwell with the lamb and the leopard with the kid.'

The nudity of the Cornish scenery caused our author to bid 'adieu to all the features of the picturesque,' and to quit 'the entertainments of taste for the gratification of *dry curiosity*.' But Mr. Warner very sagely observes, that

'Nature is *a wise and thrifty housewife*; who, with a *judicious* impartiality, equalizes the advantages of every place, and with a strict *justice* denies her *favours* of one kind, when she has lavished her *bounty* in another way.'

We are happy to find that a gentleman of Mr. Warner's comprehensive mind *approves* of the proceedings of nature, and acquits this '*wise and thrifty housewife*' of any injustice in her conduct. But, we beg leave to ask him what *justice* has to do with *favours* and *bounty*. It is the property of justice to give to every one his due; but favours and bounty are the gratuitous acts of a Beneficent Mind. Justice has a regard to claim or to desert; but we do not see how that claim can be established, or that desert proved, either by the rich Devonshire vallies or the bleak Cornish moors.

Mr. Warner has filled up three or four pages of his tour with an account of the Edystone light-house, for which he appears to have been indebted to that convenient repository of information, the Edinburgh Encyclopedia.

We cannot conceive for what purpose Mr. W. should have inserted the story about the '*lammy pie*,' at p. 141, 2, unless it were to excite the nausea of his readers, which the conclusion will not fail to do. Mr. W. celebrates the beauty, freshness, and roundness of form of the Cornish fair in the lower ranks of life, and one of his friends ascribes it to a cause which we should not, at first sight, have supposed to have had much share in the production.

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'A peculiar smoothness in the texture of their skin, its delicacy and healthy colour, were too obvious not to attract our attention; nor could we at all account for such appearances in women exposed to the external air so much, and condemned to such homely fare as this hardy race are, till we understood from an intelligent friend that they arose from the oily nature of their common diet, which consists chiefly of pilchards. He confirmed his remark by assuring us, that he had seen the same effects produced by the same mode of living in different parts of the world; and that on the peninsula of India in particular they were strikingly observable in the people who inhabited the sea coast of Malabar, where a similar fish diet occasioned the like plumpness of form, and delicacy of the external cuticle. Rank as the pilchard may be esteemed by those who are unaccustomed to eat it, yet throughout Cornwall it is considered as the greatest delicacy; and happy is it that taste goes hand in hand with necessity in this instance, for I know not what would become of the lower classes of the people here, if they turned with disgust from an article which constitutes their chief support. It is gratifying to observe how they enjoy the only dish on which they can depend with any certainty for a sufficient meal; and though the fastidious epicure might shrink back with some abhorrence from a Cornish peasant's table, which rarely exhibits more than a dish of pilchards chopt up with raw onions and salt, diluted with cold water, eaten with the fingers, and accompanied with barley or oaten cakes; yet I confess we never contemplated these honest people round their board, blest with a good appetite, and contented with what they had, without catching the infection of hunger, and being willing to partake of their humble fare. As the pilchard forms the most important article of the food of the Cornish lower classes, and as it is a migratory fish, continuing on the coast only for a few summer months, it is an object with the cottagers to secure, during this season, a sufficient quantity of pilchards for their winter consumption, when they are absent from the coast. For this purpose, each cottager (on an average) lays by about 1000 fish, which are salted, and either packed together, or hung up separately. The quantity of salt necessary for this process is about seven pounds to the hundred fish, which, till the late rise on the duty of that article, might be procured at three-half-pence per pound; and the whole stock cured at an expence of 8*s.* 9*d.* But *tempora mutantur*; salt is now increased to 4*d.* per pound, and 1000 fish cannot be cured under 1*l.* 3*s.* 4*d.* a sum of terrifying, if not of unattainable magnitude to a man who only gets six or at the most seven shillings for his weekly labour, which is the usual rate of wages for a peasant about the Land's End. Perhaps the ingenuity or malignity of man never suggested an impost so oppressive to the lower classes, particularly of the county we are at present interested in, as this unnatural addition to the duty upon one of the most necessary articles of

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life. Indeed we found the peasantry and fishermen sufficiently sensible of the burthen, and we blessed God, that we were not the financiers who had invented an imposition that excited those murmurs, not loud but deep, which met our ear, on this account, wherever we went.'

We entirely agree with our traveller in reprobating the augmentation of the tax on salt; than which one more generally oppressive and consequently impolitic was hardly ever devised by any government.

The following instance of fool-hardiness, which is related by Mr. W. will, we hope, not be repeated; and we extract it as a caution to others who might be inclined to make the attempt.

'The promontory of the Land's End thrusts itself into the waves in a wedge-like form, gradually tapering towards a point, till it meets the waves. About two hundred yards before it terminates, a sudden depression takes place in its surface, which continues falling with a pretty rapid descent for some distance. The southern side of this portion of the promontory is absolutely perpendicular; its base covered with masses of rock, which at high tides and in stormy weather are mingled with the surf. Its greatest width does not exceed 50 yards; and its elevation above the water cannot be less than 250 feet. Common prudence would seem to interdict an approach to the point over such a dangerous passage as this, by any other mode than that of walking.'

But a traveller who visited the spot the year before our author, had the temerity to attempt this perilous way, by a more ostentatious mode than that of pedestrian security.

'He was mounted on a valuable spirited horse, and had proceeded to the declivity just mentioned, though the animal before he reached it had evinced every mark of astonishment at the novelty of the scene before him. Here the guide requested him to dismount, but in vain; the *glory* of the *achievement* of reaching the last rock on horseback preponderated over every representation of danger, and on he rode. With some difficulty he prevailed on his horse to carry him to the point; but the mingled roar of the wind and waves, and the horrid forms of the rocks, which lift their craggy heads on all sides, so terrified the beast that he became unmanageable. He snorted, plunged, reared, and exhibited every symptom of ungovernable fear. The gentleman, convinced too late of his rashness and folly, turned him to the main land, and spurred him forwards. Insensible, however, to every thing but the impression of dread, the animal curvetted to the brink of the precipice. The fate of the rider hung upon a moment. He threw himself with despe-

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ration on the ground from the back of his horse, which the next instant plunged down the precipice, and was dashed to atoms The guides afterwards recovered the bridle and saddle by descending on the northern side of the point, and passing through a perforation at the bottom, to the rocks on which the animal had fallen. The only particulars we could learn of his rider, were, that he was taken up more dead than alive, with terror, and that his nervous system had been so shaken by the adventure, as still to remain in the most shattered state.'

We are happy to find Mr. Warner adding his testimony to the improved habits and manners of the Cornish miners.

'The customs which, some years ago, brutalized the miners of Cornwall, and kept them in a state little better than that of savages, are now, in a great measure, exploded; the desperate wrestling matches, for prizes, that frequently terminated in death or mutilation; the inhuman cock-fights, which robbed the miners of what little feeling they possessed, and often left them plunged in debt and ruin; the pitched battles which were fought between the workmen of different mines or different parishes, and constantly ended in blood; and the riotous revelings held on particular days, when the gains of labour were always dissipated in the most brutal debauchery, are now of very rare occurrence, and will probably, in the course of a few years, be only remembered in tradition; the spots where these scenes of disorder were held, being now inclosed, and a great part of them covered with the habitations of the miners.'

This moral amelioration is ascribed to the Wesleian Methodists. It gives us great pleasure to have an opportunity of recording any instance of the good deeds of this busy sect. In another part of his work Mr. W. mentions other agents besides those of spiritual admonition, which seem to have had their share in altering the ancient Cornish modes.

'With the disappearance of their language, the Cornish have lost almost all those provincial peculiarities in customs and amusements, which distinguished them from the inhabitants of other English counties. Their dangerous wrestling and hurling matches are now of much rarer occurrence than heretofore; the *spirit* of *sport* has nearly evaporated, and that of industry supplied its place. *The occupations in the mining countries fill up the time of those engaged in them too effectually to allow leisure for prolonged revels, or frequent festivities*; and in the other parts of Cornwall, *the constant pursuits of steady labour have banished the traditional times and seasons of vulgar riot and dissipation.*'

Trade and commerce, by stimulating the industry of nations, will be ultimately found to be very active and powerful

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causes in augmenting not only their wealth but their stock of moral worth. We shall here take leave of Mr. Warner, wishing him as much pleasure in his next excursion, as he appears to have experienced in his Cornish tour.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*The Duties of the Clergy; a Sermon, preached at the Visitation of the Rev. James Philpott, D. D. Archdeacon of Bath, on Wednesday, June 27th, 1810. By the Rev. R. Warner, Curate of St. James's, Bath, and Rector of Great Chalfield, Wilts.* London, Wilkie and Robinson, 1810, 8vo. 1s. 6d.

THIS sermon was not ill adapted to the *occasion* on which it was preached. The topics of eulogy and exhortation which are common at such times are briefly and plainly touched;—and the spirit of the discourse is sufficiently liberal except towards a certain class of persons, who happen to think differently from Mr. Warner, and of whom he says, in a style of declamation, which, if it be tolerated in the pulpit, ought to be a little chastened, when it is published from the press, that they are '*unrepressed by evidence, unabated by candour, unsatisfied with fact;*' that they '*stoop to the most abject subterfuges,*' '*clamour with the loudest insolence,*' that they are '*malignant in intention,*' and inflamed with the '*lust of mischief.*' Now, we are inclined to believe that our zealous preacher is here effusing his spiritual wrath against an imaginary foe. We are not acquainted with the writings of any anti-revelationists at present in this country, who merit the invective which Mr. W. has so liberally bestowed. Besides, Mr. W. should consider that the true Christian spirit, is not that which *rails* either against Turks, Jews, or Infidels. All are children of the same common father; and if they are not thought too unworthy to be named in the prayers of the established church,* surely there is no reason why they should be assailed by the anathemas of her ministers. The constitution of the human mind, the glorious work of wisdom infinite, will, we trust, bear testimony to the assertion that belief, or disbelief, is rather the effect of necessity than of choice. Both are indeed involuntary; and therefore to ascribe either the one or the other to *malignity of intention*, is to exhibit no uncertain mark of a mind

* See the Collects for Good Friday.

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not much enlarged by knowledge, and of a heart but little imbued with moderation. That Christian has been brought up rather at the feet of Gamaliel than of Jesus, who cannot extend the right hand of kindness and beneficence to every human being under heaven. How indeed can the religionist, who is taught to call God his Father, presume to limit his goodness, and to withhold his mercy from any of his children? Is this to preach Jesus, who said that in his Father's house there were many mansions; and in these mansions is there likely to be any want of room for those who think differently from Mr. Warner, or from any member of the English, the Romish, or any other church?

ART. 13.—*'Der Fleiss im Zeitlichen als das mittel,' &c. Temporal Industry, the Means of practising Christian Beneficence. A Sermon, preached on the 11th of March, 1810, in the German, Lutheran Chapel, in Little Ayliffe Street, London, at the request of the Society for the Support of Foreigners in Distress. By Christian Ernestus Augustus Schwabe, Pastor of the German, Lutheran Congregation.* London, Escher, Piccadilly.

THE author has taken his text from Ephes. iv. 28. and has treated the subject with ability and pathos. We give the following passage in order to induce some of our readers to bestow their mite to the funds of this excellent institution:

'If,' says the preacher to his auditors, 'the society for the relief of foreigners in distress is recommended to your affections by the purpose for which it was established, how much more must it attract your regard from the many beneficent acts which it has already performed, and which it is performing every week. Notwithstanding its very circumscribed means, it has already either removed or alleviated the distresses of many hundreds of unfortunate strangers, from every region of the globe. It already bestows a weekly allowance on more than fifty poor persons, whom age or infirmities have rendered incapable of work. It has ministered counsel and solace to numerous sick and maimed in the public hospitals, or in other places; it has procured for many a long wished-for return to their native land; and it has provided others with the means of gaining an honest livelihood. In this society the ignorant have found a faithful counsellor, and the innocent captive a deliverance from oppression.' 'Are not these sufficient proofs of the real excellence of the institution, and of the strong claims which it has to the support of every lover of his species?'

Subscriptions are received by W. Vaughan, Esq. Treasurer, Dunster Court, Mincing Lane; and by Charles Murray, Esq. Secretary, No. 21, Birchin Lane, Corn Hill.

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POLITICS.

ART. 14.—*An Exposition of the Conduct of France towards America; illustrated by Cases decided in the Council of Prises. By Lewis Goldsmith, Notary Public, Author of 'the Crimes of Cabinets,' &c. &c. Third Edition,* 8vo. London, Richardson, 1810.

WHEN the conduct of the French government towards America is compared with that of the British government, the injustice, bad faith, and enormities of every description, of which Buonaparte and his ministers have been guilty, are placed in a very striking light. If, on the other hand, we compare the conduct of America towards France, and towards this country, we perceive, in the first instance, nothing but cringing servility and fawning acquiescence under every species of vexation, of plunder, and of violence; and, in the other, swaggering menace and clamorous complaint either for petty injuries, or even for fancied wrongs. The Americans submitted, with hardly a murmur of opposition, to the atrocious piracies and indefinite ravage which were perpetrated against their commerce under the sanction of the Berlin and the Milan decrees. But, when the British government, issued its order in council, of Nov. 17, 1807, the Americans raised a loud clamour about the infraction of their independent rights and the violation of the law of nations.

'Two enemies,' says Mr. Goldsmith, 'are contending: the Americans are perfectly neutrals to the quarrel; but for some reason known *only* to themselves, they submit *quietly* to the restraints arbitrarily imposed on them by the *one*; and when the *other* tells them you shall not lend my enemy a sword, with which he means to accomplish my destruction; they complain bitterly of this prohibition.'

We remember the noise and uproar that were occasioned in America, by the search which was made in one or two instances for English seamen on board ships of the United States. But, hundreds of American seamen taken on board of British merchantmen are now prisoners in France.

'They have been reclaimed by the American ministers, but in vain. About twelve months ago, some few were liberated; but the order was countermanded, and they were retaken.

'It may perhaps be argued, and with a degree of *plausibility*, by those unacquainted with the laws of nations, that these Americans, neutrals, were found on board the *ships* of an enemy; this would be correct, if they had been found on board an enemy's *ship of war*, but they were on board *merchant* ships. But, granting that which, on no principle of the law of nations, can be granted, that this conduct of the French government towards these poor individual Americans could be palliated or excused; what shall we say to the clamour raised by the partisans of

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America against the seizure from the Chesapeake of *British* seamen, acknowledged *deserters* from *British* ships of *war!!*

'When Buonaparte was at Bayonne, in May 1808, organizing robbery and murder in Spain; an *American* vessel arrived at L'Orient, under a flag of truce from her own government, with dispatches for General Armstrong, and a bag of commercial letters on board, and also a messenger (Lieutenant Nourse.) This vessel was to proceed immediately to England, as she had clearly a right to do as a neutral.

'In the first place, the vessel was embargoed: the messenger, however, was allowed to proceed to Paris; but the dispatches were sent to the emperor, for his previous perusal,* and were not till a fortnight afterwards transmitted to General Armstrong. Such an *independent* situation does the American minister hold at Paris; and such profound regard has the magnanimous Napoleon for the rights of neutral and allied nations!!

'The commercial bag of letters was forwarded to the office of Fouché, Minister of General Police, where the letters being read, about one half were delivered, and the other, because, as is supposed, they contained some political remarks, were suppressed.

'Lieutenant Nourse, though having dispatches for the American Envoy in London, was detained six week in Paris.

'A similar circumstance in the case of another flag of truce, which arrived at Havre some time after; but things of this kind do not transpire in America. The agents in Europe of the American government have, in general, too great a predilection for their august ally, to make a faithful report of such infamous transactions.'

In the Appendix, Mr. Goldsmith has given cases of numerous American vessels, which have been seized and condemned by the French government, in express violation of the convention between that government and the United States, in September, 1800; and many of them in circumstances, to which even the rigid regulations of the Berlin and Milan decrees could not be applied.

The present 'Exposition' clearly develops the flagrant aggressions of France on the commerce and independence of America; but we think that much of the evil may be ascribed

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'* In the office of the French minister for Foreign Affairs, there is a collection of *fac similies*, impressions of the various hand-writings and arms of sovereigns, ministers, and of all distinguished men in Europe and in America. Buonaparte has neither much difficulty nor qualms of conscience to open dispatches addressed to ministers accredited to him. By such means he procured easily the surrender of Magdeburgh—a forged letter, purporting to be from the king of Prussia, ordered General *Kleist*, the governor, to evacuate that fortress, and to join the king on the Oder! This letter was sealed with a seal resembling that of the king of Prussia. The governor was therefore, easily imposed upon.'

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to the sneaking pusillanimity of the American government in her intercourse with Buonaparte and his ministers. A government which ceases to act with dignity, will soon cease to be respected.

ART. 15.—*The Spirit of the Moment candidly considered; or an Appeal from the Passions to the Judgment of Englishmen. By a Man of Kent.* London, G. Robinson, 1810, 8vo. pp. 32.

THERE are many excellent general reflections in this pamphlet, but some of them are rather too metaphysical and refined for popular apprehension. We heartily agree with the sensible and patriotic writer, that

'those, who feel disposed to correct the improprieties, or to reform the abuses, which may have crept by degrees into any established form of government, can never pursue a more dangerous, nor a more ruinous system, in order to procure so desirable an effect, than one which is founded on the operations of the passions.'

We also agree with the author that 'defamation is the characteristic vice of the age;' and that, though there is no vice more vile, there is no one which is more generally countenanced. No writings, whether political or critical, seem to be read with such luxury of gust as those, whose main object it is to lower the general estimate of individual respectability. Defamation is the favourite *ruse de guerre* with Jacobins and Anti-jacobins, and both parties have within the last twenty years employed it with so much efficacy, as to sink almost every man of virtue, or of talents, either on one side or the other, to the level of vulgar infamy. Some of our demagogues of a certain school have lately learned to deal out their defamation, not only in retail, but in the gross; and have slandered the whole House of Commons, as if they were a mass of unprincipled hirelings and pickpockets. But we cannot see how the great interest of the country is to be promoted by merging the *whole* body of the national representative in the abyss of popular contempt. There are, no doubt, great defects in the mode, in which some of the members of the House of Commons are chosen, and there may be many venal and corrupt individuals in that assembly; but there is, nevertheless, a large stock of wisdom and of worth, which ought to redeem the character of this august body, from the virulence of indiscriminate abuse. The writer of the present work argues in favour of the much-contested privileges of parliament, not from the force of precedent, but from considerations of utility. He thinks them conducive to the public good.

ART. 16.—*Brief Treatise on the Privileges of the House of Commons. By W. Burdon.* London, Longman, 1810.

THIS, though a *brief*, is a very clear account, in chronological order, of the several privileges which the House of Commons

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have claimed or exercised from the earliest periods of our parliamentary history. We do not perhaps entirely agree with Mr. Burdon in his general conclusion; but we do most thoroughly acquiesce in his opinion, that this is a question, 'which ought not to be determined by precedent,' and that 'precedent ought to weigh nothing against principle, when the liberties of the people are concerned.' Let the question be fairly argued on the ground of expediency, from which alone a conclusion is likely to be drawn favourable to the general interests of the people of England, and of their representatives, of liberty, and of truth. Without at present noticing those privileges of the House, which we believe and hope that nobody calls in question, as that of freedom from arrests and assaults for the persons of its servants and members, let it be inquired whether the particular privilege, which was exercised in the case of Mr. Gale Jones, of inflicting imprisonment in cases of libel, be or be not conducive to the public weal? Let this question be placed in every different point of view; let the probable and the possible good and evil on both sides be accurately stated, and impartially compared, and let a fair and honest decision be formed according to the criterion, not of individual prejudice, but of *national utility*. We shall not, at present, say what our sentiments are on the subject;—but, whatever they may be, even allowing the imprisonment of Mr. Gales Jones to have been an abuse of power, we cannot approve of those, who have converted this individual instance of abuse, into an engine to work on the passions of the multitude, and to render the House of Commons itself the detestation of the populace. Far as the House of Commons may be sunk below the line even of attainable perfection, yet, we are convinced that, bad as it may be, it is the only safe barrier which the people possess against the inroads of despotism.

POETRY.

ART. 17.—*Heroical Epistle from Death to Benjamin Moseley, M. D. on Vaccination; with a Postcript, on some collateral Subjects.* London, Stockdale, Pall-Mall, 4*to.* 2*s.* 6*d.* 1810.

DEATH is lavish in his expressions of fondness for Dr. Moseley; he expresses great vexation and regret at the cruel attempt of one Jenner to deprive him, the said Death, of the friendly aid of Mr. Pethox-minor, or Small-pox.—Death relates with many exulting recollections, the splendid achievments of Mr. Pethox in the ministry of fate. Death, in this epistle sometimes breaks out into a very poetical and touching strain. Witness the following:

'What cautious speed! what trembling dread were shown,
When, in that grave, each fest'ring corpse was thrown;
Midst the dark stillness of the midnight hour,
Slow toll'd the knell, and shook the startled tow'r;

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Barr'd was the church, the sexton urg'd his spade,
And delv'd more deep, by a pale lanthorn's aid,
That safe such pestful body might be laid.
The anxious pastor listen'd from afar
The jolts and gratings of the burial car,
And mark'd its progress, by the glimmering light,
Guiding its driver through the stormy night.
At length it came—a few attendant hinds,
With feet all-trembling, and all-troubled minds,
Bore their fear'd burthen from the church-yard's mound,
And instant sank it in the yawning ground.
Then rose the pray'r, in accent fast and low,
Yet every hearer thought it rose too slow.
And now, the solemn benediction said,
Quick was the earth pil'd high above the dead.'

We can bear testimony to the accuracy of this mournful scene. This is an animated production.

ART. 18.—*The Statue of the Dying Gladiator, a Poem; being the Prize-Subject at Oxford, but not written for the Prize. By a Non-Academic. Dedicated to the Right Honourable Lord Grenville.* London, Cadell, 8vo. 1s.

These are animated lines and not unworthy of the subject. Our readers will probably be pleased with the following:

'On his swoll'n arm, he rests his tortur'd frame,
His life, and dearer still, his dying fame:
For, as he liv'd but in the public eye;
So, but for public sport he seems to die.
His soul still thirsts, unsated, for the praise
That cheer'd his savage feats in former days;
Ere fell Defeat had brought Despair and Shame,
And nipp'd the growing honours of his name,
Though in the grasp of Death, he strives to please;
Though torn by pangs, denies his suff'rings ease;
Studious alone to fall with manly grace,*
And hold the wonted firmness of his face.†
His blood, slow trickling from his wounded side,
Too proud to weep, flows with reluctant tide.
Weak, faint, and spent, he seems already gone;
We start to help—and grasp a form of stone!'

'* The Gladiator is described as being particularly anxious, after having been mortally wounded, *ut procumbat honeste*.'

'† It is plainly seen that, in his expiring moments, he exhibits a solicitude to maintain that firmness of aspect, which the Gladiators esteemed so honourable in a dying state.'

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NOVELS.

ART. 19.—*Clara de Montfier, a moral Tale. By Eliz. Anne Le Noir.* 3 *Vols.* Reading, Smart and Co. and Rivington.

IN her former novel entitled *Village Anecdotes*, the fair authoress of this work exhibited a faithful and not uninteresting portrait of the manners of English Villagers. In the present composition she presents us in the first volume with a picture of a village in France, such as it was a few years anterior to the revolution. The scene changes in the second to the *island of St. Domingo*, whither her hero is compelled to migrate by the ordinary vicissitudes of military life. In the third volume he appears amidst the gayeties of Paris, with a fine lady whom he had married abroad, and who brings us acquainted with the *haut ton* in that country, while France was still subject to her antient dynasty. The copies which the artist displays of the *middle ranks in France, and of Creolians*, in the two former volumes of this novel, appear to be faithful representatives of their originals. Candour calls upon us to add, that though the manners of the higher ranks on the continent, under the government of its former princes, cannot be easily known to the present inhabitants of this island, Mrs. Le Noir may be an exception to this conclusion; being married to an emigré, a ci-devant comte, and of course furnished with the best means of knowing the habits and ideas of that persecuted race in the days of their prosperity. The description of *a wolf hunt* is *amusing, and those* of a *French country Gentleman* and *his Son*, though not widely differing in pride and ignorance from the squires in our own country, have some peculiar traits, which must have been drawn from the life. The narrative is embellished by several little poems, some of which are pretty, and of the rest, if there is not much, that we can very highly commend, there is nothing that calls for the severity of criticism. A few instances of negligence occur, in the style of this work; and the story of Du Hamel, with which the book concludes, and which is original and well detailed, would have a much better effect if brought into its proper place, the body of the story.

ART. 20.—*Anne of Brittanny; an Historical Romance.* 3 *Vols.* London, Cradock, 1810. 13s. 6d.

THE author of this romance endeavours in the preface to combat the objections which are invariably made to all heterogeneous mixtures of history with fiction, by asserting that history is rendered more interesting when 'ornamented and touched by the magic wand of fancy.' The writer also imagines that those who are ignorant of the facts, on which a romance may be founded, may be induced to search the pages of history to convince themselves how far the author of it has adhered to the truth, or trespassed on the credulity of the reader,

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Many lovers of romance are too apt to take all they peruse for granted, and are too much delighted with the fiction, to trouble themselves to discover whether or not the author has adhered to the canons of historical truth. As the great requisite in history is *truth*, we do not see how the interest of truth is to be increased by being blended with lies; and we fear that those who peruse with avidity the fictions of the novelist, will soon lose all relish for the dry details of the historian.

But to turn to the romance. Anne of Brittanny is not devoid of interest as far as the author follows the thread of history, to which he, for the most part, faithfully adheres. The only romance, if romance it may be termed, is the constant and ardent attachment, pourtrayed between Anne of Brittanny and Louis de Valois, duke of Orleans, which is preserved in spite of various trials, disappointments, and court intrigues. The character of Anne is very pleasing, and forms a good contrast with that of the lady of Beaujeu, the regent of France. The former combines all the softness, elegance, and amiability of private life, with the chastened dignity of majesty. In the latter we observe the malignity, the intriguing and revengeful disposition for which she was so notorious. The description of the tournaments and court amusements are the same as in other romances of this species. We have shivered lances and disarmed knights, and tokens of merit bestowed, in the usual way, by the fair hands of the lady appointed on these occasions. Our author (whether male or female) has evinced much taste in his manner of dressing the captivating Anne of Brittanny; the description of which will not only amuse, but aid the taste of many of our beautiful countrywomen. This little work is well written, and does not weary by its length. We cannot say that it excites much interest by its novelty; but it certainly does not offend by its grossness or immorality. On the contrary, the interview which takes place between Anne of Brittanny and the duke of Orleans her lover, is managed with great delicacy and propriety. The noble act of sacrificing our own wishes for the good of others, is well exemplified in the character of Anne, who is afterwards rewarded for her generous conduct by her union with the man whom she so faithfully loved, and whom she had before given up for the welfare of her country.

MEDICINE.

ART. 21.—*An English Catalogue of Drugs, with their Properties, Doses to Children, and Adults, the proper Vehicle for their Exhibition, and the retail Price annexed to each Article. To which is added a Description of the different Medicine and Chemical Chests, &c. &c. Second Edition, corrected and enlarged. By Reece, Burgess and Co. of the Chemical and Medical Hall, Bedford Street, Covent Garden.* London, Burton, Henrietta Street. 1810, 2s.

THIS is a very convenient work, and contains in a short compass a great deal of useful medical information.

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ART. 22.—*The Monthly Compendium of Medicine, Surgery, Midwifery, Pharmacy, &c. By the Independent Corresponding Medical Society of London.* London, Burton, Henrietta Street.

THIS compendium is published in monthly numbers at 1s. each; and while it contains many miscellaneous particulars relative to the present state of medicine, surgery, &c. it affords some salutary elucidations of quackery and imposture.

MISCELLANEOUS.

ART. 23.—*Every Man his own Cattle Doctor; or a practical Treatise on the Diseases of Horned Cattle; wherein is laid down a concise and familiar Description of all the Diseases incident to Oxen, Cows, and Sheep; together with the most simple and effectual Method of curing each Disorder through all its various Stages; and the most efficacious Treatment of Cows, before, at, and after the time of Calving, and also of Ewes during their Lambing Season. By Francis Clater, Chemist and Druggist, Retford, Author of 'Every Man his own Farrier.'* London, Crosby, 1810.

THE author informs us that this treatise is the result of an extensive practice of upwards of forty years. The diseases of oxen, cows, and sheep are described with brevity and distinctness, so as not to omit any important symptom, and yet not to burden the mind by a multiplicity of minutiæ, which tend not to fix the character of the particular malady by which the animal is distressed. The most efficacious modes of cure are perspicuously explained; and the pharmaceutical preparations are judiciously combined. This is, in short, a work, which will be found of great practical utility to the owners of sheep and cows; and we have no doubt but that they will find it eminently serviceable in alleviating the sufferings, curing the complaints, and preserving the lives of those valuable animals.

ART. 24.—*A series of original Experiments on the Foot of the living Horse, exhibiting the Changes produced by Shoeing, and the Cause of the apparent Mystery of this Art. By Bracy Clark, Veterinary Surgeon, F. L. S. &c.* London, Sherwood, 1809, 4to, Part 1st, 10s. 6d.

WE have found more just and philosophical ideas on the nature of the horse's foot in this work than in any which we ever perused by any practitioner of the veterinary art. Mr. Clark took a cast of the foot of a beautiful mare, belonging to George Hobson, Esq. which had attained its perfect growth, as the animal had been permitted to run wild and unshod till she had attained the age of five years. Mr. Clark has given a representation of the same foot, after it had undergone the process of shoeing for one, two, and three years. These plates render the effect of shoeing on the shape and dimensions of the foot very visible and distinct. We shall be happy to see the second part

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of this valuable work, and to lay before our readers the practical conclusions of the ingenious author.

ART. 25.—*Die Deutsche Blumenlese, being a selection of Pieces in Prose and Verse, from the most approved German Authors; intended to serve the advanced Scholar as a progressive Introduction to the German Language, and the Admirers of Continental Literature; with a Series of agreeable and instructive Reading.* London, Boosey, 1810.

MR. Bell has evinced much good sense and judgment in the choice of the pieces of which this volume is composed. They are well calculated to improve the student in the knowledge of the German idiom; and at the same time to interest him during the perusal. The materials of this anthology have been selected from some of the best of the German literati.

ART. 26.—*A statistical Synopsis of the Physical and Political Strength of the chief Powers of Europe, down to the Peace of Vienna, 1809; with a Table of the Routs and Distances from London to all the Capitals in the World. By William Ticken, Professor of Mathematics, Geography, and History, and Author of the 'Historical Chart of the Reign of George the Third.* London, Sherwood, 1810. 4to, 3s. 6d.

THIS is a very ingenious and very useful work. More statistical information is compressed into a single quarto page, by means of a most skilfully arranged chart, than is to be found in some large and expensive publications.

ART. 27.—*Caleb Quotem and his Wife! Paint, Poetry, and Putty, an Opera in three Acts. To which is added a Postscript, including the Scene always played in the Review, or Wags of Windsor, taken from this Piece, by G. Colman, Esq. With Prefatory Remarks, &c. By Henry Lee, Manager of the Theatres, Taunton, Barnstaple, &c.* London, J. Richardson.

MR. Lee accuses Mr. Colman of having stolen the character of Caleb Quotem from this piece, and introduced it in his farce of the Review. The two characters, which are sufficiently droll, evidently issue from the same mint; and Mr. Lee *seems*, as far as we can judge from the statement of only one of the parties, to have made out his claim to be the original inventor and proprietor of this dramatic exhibition. In this production, as in so many others of the modern stage, instead of that comic energy which gives a vivid but *natural* picture of men as they are, and of life as it is, we find only the odd combinations and distortions of caricature, which may amuse, but can never instruct.

ART. 28.—*Jus ecclesiasticum Anglicanum; or the Government of the Church of England exemplified and illustrated. By Nathaniel Highmore, Doctor and Professor of Civil Law, Member of Jesus College, Cambridge, and commissioned Advocate in his Majesty's Courts of Ecclesiastical Jurisdiction.* London, Budd, 1810. 4to, 1*l.* 1*s.*

WE have, in a former number of the C. R. noticed the grievous hardship which Dr. Highmore has experienced in being

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prevented from practising as an advocate in the courts of Civil and Canon law holden in Doctors' Commons. The refusal was grounded on the plea that he, Dr. Highmore, had formerly taken the orders of a deacon. But according to the canons of the church, and to immemorial usage, both priests and deacons have not only been permitted to exercise the important office of advocate in the ecclesiastical courts, but laymen were expressly prohibited from practising in those courts till the 37th of Henry VIII. Indeed the education of clergymen seems, in a peculiar manner, to qualify them for the office, from which Dr. Highmore has been excluded by a bye law of the corporate body of the commons, only because he had the misfortune to be a clergyman. It seems no small degree of oppression that because a man has received an episcopal permit to read the Common Prayer in the church of England, he should therefore be disqualified from following any other honest calling which may better accord with some unexpected change in his circumstances or opinons. In our review of Mr. Baron Maseres's excellent essays, we took occasion to demonstrate the folly of supposing the clerical character inalienable, or a moral or legal obstacle to any respectable secular occupation. But, according to the present prevailing notions among the ruling powers, the investiture of the clerical character in one period of life must render the individual a total nullity in respect to any virtuous, but temporal office in every other. As far as the question of *right*, either *legal* or *moral* is concerned, it appears to us that Dr. Highmore has fully established that point; and indeed in every view of the subject, he appears to have greatly the superiority in argument over his opponents. A man who, like Dr. Highmore, opposes the private views of a corporate host, has little chance of success; and the Dr. deserves great praise for the spirit and perseverance which he has displayed in contending against such potent adversaries and such fearful odds. The reader will find some amusement in this work, and some instruction relative to several important points of our ecclesiastical constitution.

ART. 29.—*Great Britain's Jubilee Monitor, and Briton's Mirror; comprising an Epitome of the moral Claims of their most Sacred Majesties, George the Third and Charlotte his Queen! Attributes of Great Britain! With Illustrations of the transcendant Blessings and Advantages enjoyed under the British Government. Contrasted with the Despotism universally exercised in ancient and modern Nations. By Thomas Martyn.* London, Rivington, 1810. 8vo.

MR. Martin has here combined a very strong-scented bouquet of loyal complaisance.

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Alphabetical Catalogue, or List of Books published in August, 1810.

An Account of the Life and Character of Alexander Adam, L. L. D. Rector of the High School of Edinburgh, 12mo. 5s. boards.

A concise History of the Papal Supremacy, 8vo. 3s. 6d. sewed.

Ball Room Votaries; or, Canterbury and its Vicinity, 8vo. 2s. 6d. sewed.

British Novelists (The) in 50 Vols. Royal 18mo. uniform with the British Essayists; with an Essay, and Biographical and Critical Prefaces, By Mrs. Barbauld, Price 12l. 12s. bds.

Bishop (The) and the Parson's Beard; a Tale in Verse, 12mo. 2s. 6d. boards.

Brewster.—Meditations for the Aged. By John Brewster, M. A. Rector of Boldon, and Vicar of Greatham, in the County of Durham, 8vo. 9s. boards.

Bayley.—Zadig and Astarte, a Romance; translated from the French of Voltaire. By Catherine Bayley, 12s. boards.

Baskerville's Original Edition of Edward and Emma, first printed in the Year 1760, with Drawings, &c. By George Arnold, 4to. 1l. 1s. bds.

Burdon.—A Brief Treatise on the Privileges of the House of Commons. By W. Burdon, 8vo. 2s. 6d. sewed.

Costello.—The Soldier's Orphan, a Tale. By Mrs. Costello, 3 vols. 12mo. 13s. 6d. boards.

Clark.—The Works of William Hogarth (including the Analysis of Beauty) elucidated by Descriptions, Critical, Moral, & Historical (founded on the most approved Authorities) to which is prefixed, some Accounts of his Life. By Thomas Clark, 2 vols. 8vo. 3l. 12s. boards.

Cottage Girl, (The) a Poem. By the Author of the Fisher Boy, f. c. 5s. boards.

Character (The) and Conduct of British Ministers in War and in Negotiation. Illustrated by Facts, with Observations, 8vo. 1s. 6d. sewed.

Danger (The) of Scarcity guarded against by Economy and Improvement in the Art of Bread Making, 8vo. 3s. 6d. sewed.

Dictionary (A) of Painters, Sculptors, Architects, and Engravers, containing Biographical Sketches of the most celebrated Artists, from the earliest Ages to the present Time, 12mo. 10s. 6d. boards.

Dalrymple.—Oriental Repertory, published at the Charge of the East India Company. By J. Dalrymple, vol. 1, royal 4to.

Elements of the Science of Botany, as established by Linnæus; with Examples to illustrate the Classes and Orders of his System. 2 vols. cr. 8vo. 124 Plates coloured, 2l. 2s. boards.

Essay (An) on Knowledge; being an Attempt to examine its general Character, and to shew its salutary Influence on Human Happiness and Virtue, f. c. 3s. 6d. boards.

Edinburgh (The) Annual Register for 1808. Vol. I. Part I. & II. 8vo. 1l. 4s.

Geoghegan.—A Commentary on the Treatment of Ruptures, particularly in a State of Strangulation. By Edward Geoghegan, Member of the Royal College of Surgeons, &c. &c. 8vo. 4s. boards.

Grey.—A Letter addressed by Lieutenant Colonel John Grey, to a Member of the House of Commons, on the Subject of the Liability of the Pay of the Officers of the Navy and Army to the Tax upon Property. 8vo. 1s. 6d. sewed.

Green.—Sixty Studies from Nature, after Drawings in Cumberland, Westmoreland, and Lancashire, with Descriptions, large fol. Price 11l. 5s. boards.

Hogg.—The Forest Minstrel; a Selection of Songs, adapted to the most favourite Scottish Airs, few of them ever before published. By James Hogg. The Ettrick Shepherd and others, 12mo. 5s. boards.

Hoole.—Little Dramas for Young

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People, on Subjects taken from English History, intended to promote among the rising Generation an early Love of Virtue and their Country. By Mrs. B. Hoole, Authoress of 'La Fete de la Rose,' &c. 12mo.

Irvine.—Some Observations upon Diseases chiefly as they occur in Sicily. By William Irvine, M. D. F. R. S. Ed. 8vo. 5s. boards.

Little (The) Chimer; a Tale altered from the French of Ducray Duminil, Author of Cœlina, &c. 4 vols. 12mo. 1l. 2s. boards.

Legend (The) of Mary Queen of Scotts and other Ancient Poems, now first published, from MSS. of the Sixteenth Century, 8vo. 7s. boards.

Macdonald.—The Formations and Manœuvres of Infantry, calculated for the effectual Resistance of Cavalry, and for attacking them successfully on New Principles of Tactics. By the Chevalier Duteil. Translated from the French, with a Preface, by J. Macdonald, Esq. F. R. S. F. Ac. S. 12mo. 7s. 6d. boards.

Officer's (The) Daughter; or, a Visit to Ireland, in 1790. By the Daughter of a Captain in the Navy, deceased. 4 vols. 12mo. 1l. 1s. bds.

Rowe.—Fables in Verse. By the Rev. Henry Rowe, L. L. D. Rector of Ringshall, in Suffolk. 8vo. 15s. boards. Ditto on royal paper, 1l. 5s. boards.

Remarks upon a Report of the Judgment delivered by the Right Honourable Sir John Nicholl, Knt. LL. D. Official Principal of the Arches-Court of Canterbury, upon the Admission of Articles exhibited in a Cause of Office promoted against the Rev. W. Wicks, for refusing to Bury, according to the Rites of the Church of England, a Child baptized by a Dissenting Minister. 8vo. 2s. sewed.

Rose.—Crusade of St. Lewis and King Edward the Martyr. 4to. Price 5s. sewed.

Second (A) Reply to the Edinburgh Review. By the Author of a Reply to the Calumnies of that Review against Oxford, 8vo. 2s. 6d. sewed.

Seward.—The Poetical Works of Anna Seward, with Extracts from her Literary Correspondence. Edited by Walter Scott, Esq. 3 vols. cr. 8vo. 1l. 11s. 6d. boards.

Smith.—Tour to Haford in Cardiganshire, the Seat of T. Johns, Esq. M. P. royal fol. Price 12l. 12s. bds.

Tuomoy.—A Treatise on the Principal Diseases of Dublin. By Martin Tuomoy, M. D. F. C. D. 8vo. 10s. 6d boards

Trotter.—Stories for Calumniators. By J. B. Trotter, 2 vols. 12mo. 11s boards.

Tresham.—British Gallery of Pictures, No. 2. first Series; containing nine Pictures in the Marquis of Stafford's Collection. Price 10s. 6d.—Proofs 1l. 1s. coloured and mounted, 2l. 12s. 6d. By H. Tresham, Esq. R. A.

Weston.—The Conquest of the Miao-Tse; an Imperial Poem. By Kien-lung, entitled, A Choral Song of Harmony, for the first Part of the Spring. By Stephen Weston, F. R. S. S. A. From the Chinese. 8vo. 6s. boards.

Whitaker.—Life and Correspondence of Sir George Radcliffe, Knight, L. L. D. 4to. Price 21s.

Useful Information to Possessors and Purchasers of Estates, Houses, Annuities, and every Species of real Property, their comparative Value, Security, and attendant Expences, with the most advantageous Modes of investing Money, and every Necessary Table for Calculation, 12mo. 5s. bound.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Goldsmith's Secret History of the Cabinet of Buonaparte.
Burdon's Materials for Thinking.
Southey's History of Brazil.
Philosophical Transactions, Part II. concluded.
Fox's Appeal to the London Missionary Society.
Life of Lord Nelson, concluded.

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THE

APPENDIX

TO THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XX. *No. V.*

ART. I.—*Voyages dans l'Amerique Méridionale, par Don Felix De Azara, &c. &c.*

Travels in South America by Don Felix D'Azara, Commissioner and Commandant of the Spanish Frontier in Paraguay, from 1781 *to* 1801; *containing a Geographical, Political, and Civil Description of Paraguay and the River de la Plata; the History of the Discovery and Conquest of these Countries; numerous Details on the Natural History and the Savage Inhabitants; an Account of the Means employed by the Jesuits to subject and civilize the Natives, &c. &c. Published from the Manuscripts of the Author, with a Sketch of his Life and Writings. By C. A. Walckenaer; enriched with Notes by G. Cuvier, perpetual Secretary to the Class of Physical Sciences in the Institute, &c. To which is added, a Natural History of the Birds of Paraguay and of La Plata, by the same Author, translated from the Spanish Original, and augmented with a great Number of Notes by M. Sonnini; accompanied with twenty-five Plates in an Atlas.* Paris, 1809. London, Dulau, Soho Square. 4 *vols.* 8*vo. with an Atlas,* 4*l.* 4*s.*

THE author of this important work was born at Barbunales, near Balbastro, in Spain, on the 18th of May, 1746. After pursuing his studies at the university of Huesca, in Arragon, he was admitted into the Military Academy of Barcelona. In 1764, he became a cadet in a regiment of Gallician infantry. He was afterwards made ensign in a corps of engineers; in 1775, he was promoted to the rank of

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lieutenant, and he was appointed captain in the following year. In 1777, the courts of Spain and Portugal agreed to settle by treaty the limits of their respective possessions in South America. Don Felix D'Azara was afterwards named one of the commissioners who were to fix the limits of the two states conformably to the conditions of the treaty. In 1781, he embarked at Lisbon for the continent of the New World. The Spanish commissioners soon executed their part of the engagement which they had undertaken, but the Portuguese commissioners endeavoured to procrastinate and throw impediments in the way of a final settlement, according to the stipulations of the treaty of St. Ildefonso. Don Felix D'Azara, who appears to have been a person of an active mind, detained in those wild and almost unknown regions by the frivolous cavils of the Portuguese commissioners, conceived the bold project of forming a chart of this vast tract of the Southern American Continent. He took upon himself both the expence, the labour, and the peril of the arduous undertaking. He received no assistance from the viceroys, to whose orders he was subject; and he was even obliged to execute a part of his long travels without their knowledge.

M. D'Azara was thirteen years in completing his great and honourable project. The country which he had undertaken to survey was intersected by immense deserts, rivers, lakes, and forests, and almost exclusively peopled by a race of lawless savages. We may, therefore, form some idea of the labours, fatigues, and inconveniences which he must have had to encounter in delineating with scientific nicety a country of more than five hundred leagues in length, and three hundred in breadth. In the midst of dreary and expanded wilds, he made the nicest and most discriminating observations on the manners and disposition of the savage inhabitants, while he made a great accession to the geography and natural history of a country which had been hitherto rendered almost impenetrable to the researches of Europeans.

On his journey, M. D'Azara provided himself with a stock of brandy, beads, ribbands, knives, and other trifles, in order to obtain the friendship of the savages. Some clothes, a little coffee, a little salt, and some tobacco for his attendants, constituted the whole of his baggage. His companions had no other effects than what they had on their backs. But they took a number of horses, which are very common in these regions, and which were easily maintained by the forage which they found by the way. M. D'Azara, and his fellow-travellers were, besides, accompanied by some large dogs. Our travel-

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lers rose an hour before day and made their breakfast. They then detached a party to collect the horses which were scattered in the environs, except those which they kept during the night close to where they slept. When they set out, a guide, who was well acquainted with these pathless deserts, led the way. M. D'Azara followed by himself, that his attention might not be diverted by any species of conversation. The relays of horses came next, and the rest of the retinue followed behind. Thus they continued to travel till about two hours before sun-set. They usually halted in the vicinity of some marsh or stream. They killed some of the wild cattle, with which the country is frequented, for their food, or when this resource was likely to fail, they collected a previous supply of beef, which they cut into small and very long strips, which they dried in the sun. This was the only provision which they took with them.

Before they encamped in any situation, they were obliged to take precaution against the vipers with which the country is infested. They walked the horses up and down the ground which they intended to occupy, in order to crush these reptiles, or to make them leave the grass under which they were concealed. When our travellers retired to rest, every individual extended a piece of cow's hide on the ground for his bed. M. D'Azara alone was furnished with a hammock, which was suspended from poles, or the boughs of a tree. Every individual kept his horse fastened by his side that he might be able to leap on his back when the wild beasts menaced an attack. Their approach was scented by the dogs. Notwithstanding all their precautions, some vipers would sometimes glide into the camp, but they commonly kept themselves very quiet under the skins of those who were asleep. Sometimes they would even crawl over the men but without doing them any injury, as they do not bite except when they are attacked. Such are some of the details which M. D'Azara himself furnished to the editor respecting his mode of travelling in these awful solitudes.

In 1801, M. D'Azara, who had often in vain solicited his recall from the Spanish government, obtained permission to return to Europe. Like most other men of talents and of virtue, M. D'Azara, seems to have experienced the bitter persecutions of envy and detraction. The governor of Assumption spared neither violence nor artifice to get possession of his papers, in order to appropriate to himself the merit of his unparalleled labours for a period of twenty years, during a large part of which he had hardly any other companions than the birds of the air, and the wild beasts of the forest.

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The first chapter in the first volume of M. D'Azara's work, relates to the climate and the winds. Some idea both of the climate and of the winds in the wide and distant track which the author so patiently explored, may be formed by relating his observations at Assumption, the capital of Paraguay, and at Buenos Ayres, two towns which are very distant from each other.

At Assumption, the capital of Paraguay, situated in latitude 25° 16′ 40″; the author observed that the mercury in Fahrenheit's thermometer, usually rose to 85 degrees in the house in summer, and even to an 100 in the hottest days. When it was what they called cold in winter, it sunk to 45. The author mentions some instances of its having fallen to the freezing point in 1786 and 1789. But the difference between the extremes of the temperature is such as to make a sensible diversity in the seasons. It is always cold, when the wind is in the south, or south-east, and hot when it is in the north. The east and the north are the most prevalent winds. The atmosphere is calm and serene, when the wind approaches the south-west. The west wind is hardly known, as if it had been suspended in its course by the stupendous ridge of the Andes, which is at the distance of more than 200 leagues. Buenos Ayres is in the latitude of 34° 36′ 28″. Here in ordinary winters the frost lies for three or four days; and longer in more rigorous seasons. The winds are said to maintain the same course as at Assumption, but to blow with three times as much violence. Those of the south-east always bring rain in winter, and never in summer. In spring and summer they blow with great fury, and raise clouds of dust, which sometimes darken the air. The atmosphere is very humid, particularly at Buenos Ayres, where the rooms which front the south, are always wet. The author was informed that snow has been known to fall only once at Buenos Ayres, when this rare phenomenon made a great impression on the minds of the inhabitants. M. D'Azara thinks that the annual quantity of rain which falls in these regions is much greater than in Spain. Storms of thunder and lightning are ten times more frequent than in Spain. On the twenty-first of January, 1793, nineteen persons were killed by lightning in the town of Buenos Ayres. The author says, what from the immense tracts of flat and marshy ground, appears hardly credible, that there is no region in the world more healthy than that which he has described.

Chap. II. 'Disposition and quality of the soil.' This whole region seems to be one immense plain, with a few exceptions of some very inconsiderable elevations, which

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could hardly have been named mountains, if they had not been situated in a plain. A proof of the level nature of the country, is that when the east or south east winds raise the waters of the La Plata at Buenos Ayres, seven feet above their ordinary level, the effect is sensibly felt in the river of Parana, at the distance of sixty leagues. The Andes, on their eastern side, which forms the western frontier of the country, which the author describes, precipitate their waters to the east in a multitude of rivers and streams. But few of these streams reach the sea, either immediately or by the intervention of the rivers Paraguay or Parana, for the land which borders immediately on the ridge of the Andes is so flat, that the descending waters stagnate in the plain where they insensibly evaporate.

Chap. III. 'Minerals and salts.' Chap IV. 'Of some of the principal rivers, ports, and fish.' The rivers Yguazu, Paraguay, and Uruguay, are larger than the largest rivers in Europe; the author thinks that the Parana, after its junction with the Paraguay, is equal to an hundred of the greatest rivers in Europe; and that when after receiving the waters of the Uruguay, it assumes the name of La Plata, it may be considered as one of the greatest rivers in the world, and perhaps equal to all those of Europe united. The Parana includes an innumerable multitude of isles, of which some are very large. Notwithstanding the enormous volume of its waters, the Parana is not navigable through its whole extent, as it is intersected by shoals and cataracts. At one of these cataracts, which the author called de Guayra the Parana, which is 4,200 yards wide, is suddenly contracted into a channel of sixty yards, in which the whole mass of waters is precipitated with indescribable fury. It does not fall perpendicularly but in an inclined plane of 50 degrees. The vapours which rise when the water dashes against the interior sides of the rock, is seen at the distance of several leagues in the form of columns in the air, and nearer, they form when the sun shines, different rainbows of the most vivid colours. The noise is heard at the distance of six leagues; and the rocks in the vicinity seem to experience the concussion of an earthquake.

'In order to obtain a view of the cataract it is necessary to make a journey of thirty leagues through a desert from the town of Curuguaty, to the river Gatemy. On reaching this spot, we look out for one or two large trees, each of which is sufficient for the conveyance of travellers with their provisions and baggage. It is necessary to leave on shore a party of men well armed, in order to guard the horses, as this tract abounds with

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wild Indians, who give no quarter. Those who intend to visit the cataract, pass thirty leagues up the Gatemy, taking every precaution against the Indians, who are concealed in the woods on the banks of the river. Travellers are sometimes obliged to drag their canoes over numerous shoals which impede the navigation; and sometimes even to carry them on their shoulders. At last they reach the Parana, when they are only three leagues distant from the cataract, which they may travel either by water or on foot along the banks by skirting a wood, where we do not meet with a single bird, either great or small, but only occasionally with some *yagareté*, a wild beast of more tremendous ferocity than tigers or lions. From the bank above we may measure the cataract with ease, and even survey the inferior part by penetrating the wood. But the rain is so constant in the environs, that it is necessary to strip to the skin in order to approach it.'

We hardly know what to say with respect to the credibility of the following singular relation. The author tells us that as he was one day fishing in the river of Santa-Maria, in latitude 30° 15′, he caught two turtles:

'They made a violent effort to withdraw their heads under their shell. This prevented me from taking the hook out of the throat, which I cut entirely off, and even with a part of the neck. I nevertheless observed with astonishment that they made their escape and leaped into the water, without reappearing on the surface, with as much velocity, regularity, and address, as if they had still preserved their heads. This fact,' continues the author, 'may furnish matter of reflection for the philosopher, and some perhaps may think to explain it by galvanism. But these turtles did not display merely a degree of muscular motion in the legs, like frogs, and other animals when subjected to experiments; they exhibited not only motion but a degree of intelligence, for I observed that they turned round in the direction of the water, as if they had preserved the reasoning faculty, though without a head.'

Chap. V. 'Wild vegetables.' In lat. 30° 30′, towards the frontier, of Brazil, where the country assumes a mountainous appearance, the author says that there are many plants, whose leaves, flowers, and stems, seem to be covered with rime. In the month of June, the author says that he saw a lettuce, with four broad leaves attached to the earth, and throwing forth a long stalk like that of the ranunculus, terminating in a flower about the size of the eye, rough to the touch, of an orange-red, and very beautiful. It never loses its form. The author gives a circumstantial account of the different trees which grow in this region.

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Chap. VI. 'Cultivated vegetables.' The author says that at Monte-Video, the wheat produces on an average twelve for one, and sixteen at Buenos Ayres; or twice as much as in Spain. In the year 1602, there was a large quantity of ground laid out in vineyards in the neighbourhood of Assumption, the capital of Paraguay, from which they furnished Buenos Ayres with wine. But at present the author says that there are only a few solitary vine stocks in all the country which he has described. The town of Mendoza supplies Buenos Ayres and Monte-Video annually with 3,313 barrels of wine, and that of Saint-John, with 7,942 of brandy. These two towns are situated on the ridge of the Andes, towards the frontier of Chili.

Chap. VII. 'Insects.' Seven species of bees are known in Paraguay. Of these there is one called *cabatatu*, the honey of which causes violent pains in the head, and intoxicates as much as brandy. The honey of another species occasions convulsive tremors, which cease at the expiration of thirty hours without producing any dangerous consequences. The author mentions eleven species of wasps, and supposes that there are more. He gives a particular and curious account of these. The venom of some of these insects are said to be an antidote to putrefaction; for

'otherwise the spiders and worms with which they feed their young would soon turn putrid in such a sultry climate. If we could discover any means of collecting this venom, it might serve as a specific against the gangrene. It seems probable that it might be administered internally, since the little wasps eat the poisonous spider without any inconvenience.'

The country swarms with ants, some of which penetrate into the houses and are very troublesome inmates. They have a great predilection for sugar and sweet-meats, which it is sometimes almost impossible to preserve from their importunate and subtle depredations. If sugar and syrup are placed for security on a table, the feet of which are fixed in a pan of water, these artful insects will sometimes fasten on each other, till they form a bridge of an inch wide and a foot long, over which the others pass. If a shelf with sugar, &c. be suspended from the ceiling, the ants will climb up the wall to the top of the room, till they reach the cord, from which they will descend to perpetrate their ravages.

Chap. VIII. 'Toads, snakes, vipers, and lizards.' In Paraguay, the name of *Boy* is given to every species of viper. None of these reptiles climb up the trees, except the *curiyu*, which do not pass beyond the lowest branches. They dwell

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chiefly in the plains, where they can conceal themselves in the high grass. But the author thinks them amphibious and expert swimmers. They eat eggs, mice, toads, frogs, fish, and insects, and even devour one another. They employ artifice and surprize to seize their prey.

'There is,' says the author, 'perhaps no animal in the world which has so many enemies as the snakes and vipers in these regions. They are incessantly persecuted by the eagle, the kite, the falcon, the stork, the heron, by man, by the fires which are so frequent in the plains, and by the individuals of the same family which devour one another; so that their daily mortality is greater than could easily be expressed.'

The species of the viper called *quiririo*, is one of the most common, it often makes its way into the houses in Paraguay.

'Sometimes,' says the author, 'it glides into the bed, as I have myself experienced.' 'This determined me not to have my bed made till just as I was retiring to rest.'

When one of these serpents is found, experience proves that another is seldom far off. These vipers, therefore, seem to live in pairs. The venom of this species is very active, and usually fatal.

The author informs us that he wore thick boots to protect himself against the bites of the numerous vipers with which the country swarms. They would sometimes bite through the leather, but the venom did not penetrate the flesh.

Chap. IX. 'Quadrupeds and birds.' The *yaguareté*, which the Spaniards call *tiger*, resembles the panther in colour. The author says that it is impossible to render it tame; and that its strength is so great that it can drag a horse or a bull whole to the wood where it means to devour the prey.

'But it does not kill more than it wants to eat; and when its appetite is once satisfied, it suffers every species of animal to pass without molestation. It is not swift of foot; it is solitary, and catches fish during the night. But it avoids stagnant waters and lakes; it lets its saliva drop into the water to attract the fish, which it casts with one of its paws upon the shore. It is an admirable swimmer, and leaves its haunts only during the night. It passes the day in the close recesses of the woods, or in the tufts of reeds which grow in the marshy grounds. He shows no signs of fear; and whatever number of men may appear before him, he advances towards them, he seizes one and begins to eat him without taking the trouble to kill him.'

M. D'Azara informs us, that the birds of prey are much more

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numerous in the countries which he has described, than in any other part of the world; and that here the proportion of birds of prey to other birds, is as one to nine, while in the Old Continent it is as one to fifteen.

Chap. X. 'The wild Indians.' The author details the observations which he made on various nations of Indians, who have never been subjected by the Spaniards, nor by any other European power. The author had ample opportunities of observing the habits and character of the Indians; and as he relates facts rather than throws out conjectures, this part of his work will have a great and deserved interest with those who are fond of contemplating the different stages of social existence.

The conquerors and missionaries who have appeared in this part of the world, have been commonly more anxious to exalt their prowess and to exaggerate their labours, than to exhibit an accurate description of the different nations. For this purpose, as the author remarks, they have swelled to an enormous amount the numbers and nations of the Indians, and have represented some of them as *anthropophagi*, or man-eaters. But we are told by M. D'Azara, that there are none of these nations which at present eat human flesh, nor have they any tradition among them of their ancestors ever having eaten it, though they are as free and indepedent as on the first arrival of the Spaniards. It has been also related that these Indians

'made use of poisoned arrows; but this is a direct falsehood. To this the ecclesiastics added another, that these people had some religion. Persuaded in their own minds that men could not live without a good or a bad, and seeing some figures designed or engraved on the pipes, the bows, the clubs, and pottery of the Indians, they immediately concluded that these were their idols, and they threw them into the fire. These people,' continues the author, 'at present make the same figures, but they do it only for amusement, for they have no religion.'

We do not believe that they, or that any other people in the world are so entirely destitute of all religious notions, as this writer describes the savages of Paraguay, though the designs which the author mentions may be referred rather to the agency of the imitative than of the religious principle. But the moral frame of man is so constituted, and the circumstances in which he is placed are so arranged, that some ideas, which may be denominated religious, will necessarily arise in his mind. Can man in whatever low degree of the social scale he may be placed, pass through life without once reflecting whether death is to terminate his existence, or

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whether his friends, his parents, or his children, whom he may have seen die, have entirely ceased to exist? Can the savage, who roams the wilds in quest of prey, pass through life without once asking his own heart whether there be no invisible power which causes both the sunshine and the storm? Can he behold the vicissitudes of the seasons, or the continual changes in the earth and the air which have a sensible influence on his feelings, without being conscious that there is some agency out of himself, some widely diffused and powerfully operative being, on whom more than on his own will, many of his pleasures and his pains depend?

The author says that the languages of the different Indian nations have very little resemblance to each other.

'The Indians speak much through the throat and nose; and it is very often impossible to express their words or sounds with our letters. It is very difficult to learn such languages, and even to become acquainted with any one so as to be able to speak it. At least I never met with more than one Spaniard who could speak the Mbayá idiom, and he had lived twenty years among this people.'

We are informed that the Charrúas Indians are in general about an inch higher than the Spaniards.

'They are active, strait, and well-proportioned; we do not meet with one among them who is either very fat or very lean, or at all deformed. They have long heads, an open forehead and physiognomy, indications of pride and even of ferocity. The complexion is more on the confines of black than white; with hardly any mixture of red. Their features are regular, though the nose is rather too much contracted and sunk between the eyes. Their eyes are small, sparkling, generally black, never blue, and never entirely open, but they can see twice as far as Europeans. Their hearing is much superior to our's. Their teeth are very regular and very white, even to the latest period of life, and they never fall out of themselves. Their eye-brows are scant; they have no beard, and very little hair under the arm-pits, or on the pubes. The hair on their head is very thick, very long, sleek, and black. It never falls off, and they become only half grey at the age of eighty. Their hands and their feet are smaller and better made than those of Europeans.' 'They never cut their hair; the women let it hang down their backs, but the men tie it up, and fasten it in a knot with a bunch of white feathers placed in a vertical position. They make use of the comb when they can procure one, but they commonly comb themselves with their fingers. They are much infested with vermin, which their women employ themselves in catching, in order to have the pleasure of

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placing them on the tip of the tongue, and champing them afterwards in the mouth.'

'A few days after the birth of a male child, they bore a hole through the under lip quite to the gum, into which they introduce the '*barbote*.' This is a small piece of wood of four or five inches long, and two lines wide. They never remove it as long as they live, not even when they go to sleep, except when it is broken, and they have to substitute another in its place. To prevent it from falling out, they make it of two pieces, the one wide and flat at one of the ends, that it may not slip through the perforated orifice, and the wide part is placed next to the gum; the other end just appears through the lip, where it is pierced, in order to receive another piece of wood of greater length.'

'They subsist entirely on the flesh of the wild cattle, which abound in their district. The culinary art is practised by their women; but roast meat without salt is their only dish. They roast their meat on a wooden spit, of which they fix the point in the earth; they afterwards make a fire on one side, and turn the joint once that it may be equally done. When one spit is consumed, they supply its place by another.'

'Their manner is made up of so much gravity, that it hardly allows the ruffle of the passions to be seen. They never laugh aloud; but the extremities of the lips sometimes curl into a smile.'

'The chiefs of the family assemble as the sun sets, in order to fix on those who are to keep the watch for the night, and the station which they are to occupy. They are so subtle and provident that they never neglect this precaution.'

The Charrúas have given more trouble to the Spaniards and cost them more lives, than the armies of the Incas and of Montezuma. We might then naturally suppose that these savages constitute a very populous nation. But the author says that at present, though they wage such an unrelenting war against the Spaniards, they do not amount to more than a body of four hundred warriors. In order to complete their subjugation, the Spaniards have often sent against them a thousand veterans, either in a mass or in detachments, in order to force them into the toils; but they still subsist to continue the conflict with their European enemy.

'They allow polygamy, but one woman has never two husbands; and even when a man has several wives, they abandon him as soon as they find another, with whom they can enjoy the conjugal tie without a rival. Divorce is equally free to both sexes; but it seldom takes place where the parties have children.'

The ties of nature are more permanent than those of political institutions.

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As soon as an Indian dies, he is interred with his arms and furniture. Some give orders to have their favourite horse slaughtered at their place of burial. This office is performed by some friend or relation. When the deceased is a father, a husband, or an adult brother, the daughters, sisters, and the wife, mangle themselves in a shocking manner; which shows how powerful is the force of custom and public opinion, even when it is placed in opposition to that repugnance to pain which belongs to the nature of man, and indeed to all animated being. They cut off one of the articulations or joints of the fingers for every death; and they besides give themselves repeated stabs in the arms, sides, and breast, with the knife or lance of the deceased. The author says that he never saw a single female, arrived at years of maturity, who had all her fingers entire, or who did not exhibit visible marks of the lance. Besides marring themselves in the manner described, they pass two moons in seclusion in their cabins, where they do nothing but weep, and take very little food.

On the death of their father, the male adults spend two whole days stark-naked in their cabin, where they take very little food; and this food must consist either of the flesh or the eggs of a partridge. They then, towards evening, apply to some other Indian to perform the following operations: Sharp splinters of reeds about eight inches long, are thrust through the fleshy part of the arm, at about an inch asunder from the wrist to the arm. In this miserable plight, the savage mourner proceeds quite naked and alone into some wood or to some elevated spot, without fearing the *yaguareté*, or any other wild beast, as it is a prevalent opinion that they would run away on seeing them in this state. The savage carries with him a club with an iron point, with which he scoops out a hole about breast-deep, where he passes the night standing upright. In the morning he repairs to a small cabin prepared for the purpose, where he pulls out the reeds, and neither eats nor drinks for two days. The next and the following days, the children of the tribe, carry him some water and some small pieces of partridge or their eggs, which they lay down within his reach, and then run away without saying a word. At the end of ten or twelve days, the patient mourner resumes his usual occupations. Though this barbarous ceremony is not compulsory, yet it is rarely omitted. The person who neglects it is regarded as imbecile, and this is the only punishment.

Of the Indians called *Mbayas*, the author says that they excel the Europeans in symmetry of form. Of them as well as of some of the other Indians, he remarks that they settle their judicial differences by manual blows. The men

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wear the *barbote;* and all pluck the hair from their brows, eyelids, and chin. They say they do not want to have hair like horses. The men shave the whole surface of the head; but the women preserve a small tuft of hair on the crown. The women live chiefly on pulse and fruits, but the men eat any thing. The former are not very strict observers of chastity. They follow the barbarous practice of bringing up only one son or one daughter, and of putting to death all the rest. They commonly preserve the last child of which they are pregnant, when their age or constitution leaves them little room to expect any more. If they make a wrong calculation and conceive again, they destroy the birth. Some are left childless, because they have falsely presumed that they should have more children after those which they have destroyed.

Among the hordes of Indians called *Tacunbús,* who are settled near Assumption, the women are said to compress the bosoms of their young females, after they have attained their full growth, so as to make them fall towards the waist. Thus by the time they have attained the age of twenty-four, or sooner, their bosoms hang down like a purse. But the author remarks that

'the bosoms of all the Indian women appear to have less elasticity than those of the Europeans, and to fall much sooner. It is not uncommon to see them suckle their children under their arms or over the shoulders, as their breasts are very pendant and the nipples very large.'

When the women arrive at the age of puberty, they take care to let all the world know the event by characteristic lines of a violet colour with which they paint the face. Some females who are more coquettish than the rest, paint the face, the bosom, and the thighs red; and delineate on the arms a brown chain with large rings from the wrist to the shoulder. The women as well as the men shave the hair off the head quite smooth in front, but not over the ears, and they let the rest fall naturally without tying it. The men are not select in their food; but 'the women never taste meat, because they say it would do them harm.' The author mentions an Indian chief of this tribe, with whom he was personally acquainted, and who was one hundred and twenty years old. He was already married and a *cacique,* when the cathedral of Assumption was begun to be built.

'He had all his teeth as white and as regular as an European at the age of twenty-six; his hair had not fallen off, and only about

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a third-part of it was turned white. His sight had become weak; but notwithstanding this, he rowed, fished, got drunk, and employed himself like the rest.'

As soon as one of the women of the Payaguay has been in travail, her friends range themselves in two rows from her cabin to the river, which is never far off. They extend their clothes on both sides as if to screen her from the wind, when the female who has been recently delivered passes in the midst and throws herself into the stream. The *Payaguás* like the other Indian nations, are said to have no other pastime but that of intoxication.

'They eat nothing on the day on which they intend to get drunk, but swallow a great portion of brandy, and they laugh at the Spaniards who do eat, as they say, that they leave less room for drink.'

Medical men act a distinguished part among the *Payaguás* as well as among other nations. The physicians, if so they may be called, among these nations, draw a handsome subsistence from the credulity of their patients. This credulity, however, seems to be hardly more profitable to the physician than to the patient, for it is a very powerful assistant in the cure of the malady. The *Payaguás* think that their physicians can cure every species of disease, and that if the sick man dies, it is only because the medical savage did not choose that he should live. The physicians themselves propagate this delusion, and find it an ample source of revenue and of consideration.

Of the *Guiacurus* Indians, who formerly made a distinguished figure in the history of this region, only one individual is said to be left. The extermination of this once powerful horde, is said to have been occasioned not more by the continual wars in which they have been engaged, than by the prevalence of a custom similar to that which we have detailed in the account of the *Mbayas*, whose women preserve no child but the last. These Indians seem to have as much dread of a redundant population, as if they had read the famous essay of Mr. Malthus; and they have certainly found a powerful counteraction of this unfortunate alarm in the horrid practice of infanticide.

The *Lenguas* constitute another tribe of Indians, whose existence seems on the point of termination, as in 1794, their collective numbers amounted to only fourteen males and eight females of all ages. These *Lenguas* are said to practise the mode of extermination which we have just mentioned.

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The author however remarks, that among the Indian nations, who have recourse neither to the practice of abortion nor infanticide, and whose habits are pacific, the population of all the tribes, with the sole exception of the Guarany's, is in a declining state.

Chap. XI. 'Some general reflections on the Indian savages.'

Chap. XII. 'The means employed by the conquerors of America to reduce the Indians to submission, and the mode of governing them.' The experience of two centuries and a succession of long and costly experiments, have proved the absurdity and futility of all the ecclesiastical methods which the Spanish government has devised for extending its sway over the Indians, by inducing them to bend their neck to the dogmatical yoke of monks and priests. If the monk or priest who was to accomplish this spiritual achievement, had even overcome the difficulty of learning the language, he would still find it impossible to compose a catechism in such a sterile idiom, in which there are no words for the expression of abstract ideas, and where the people cannot count beyond three or four.

'Though,' says the author, 'the *Guarany* idiom is the most easy and the most copious of all the languages which are spoken by these Indian nations; and though it is almost exclusively employed by the Spaniards of Paraguay, yet I never met with four ecclesiastics who could preach and deliver their instructions in *Guarany;* and they themselves confessed that if was almost impossible, even with the aid of several Spanish terms.'

Chap. XIII. 'The means which the Jesuits employed to effect the subjection of the Indians, and of the mode in which they were governed.'

Chap. XIV. 'People of colour.' The population of America is well known to be composed of three distinct races; of Indians or Americans, of Whites or Europeans, and of Blacks or Africans. These three species are readily united, and hence arises a mixed breed, called people of colour. These people of colour, according to the different mixture, of Black, White, or Brown, are susceptible of numerous subdivisions. One of the methods employed by the Spanish conquerors of South American, was, by marrying Indian women, in some measure to incorporate the two nations. The descendants of such marriages constitute at present in Paraguay, the greater part of those who are called *Spaniards.* The author seems to think that this mixture of two races has improved the breed. These inhabitants of Paraguay appear to him to possess—

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'more discrimination, sagacity, knowledge, and activity than the *Creoles*, who are the product of a father and mother both of Spanish origin.'

The author bestows high encomiums on the manner in which the Spanish planters treat their slaves; and he says that nothing can be more opposite to their character than the cruelty and oppressions of which they have sometimes been accused.

'Most of them,' says he, 'die without having once felt the whip; they are treated with kindness, and never harassed with toil; no hardship is imposed upon them, and they are not deserted when they grow old.'

We find it difficult to give credence to the following assertion; but hope, for the sake of outraged humanity, that it is true:

'I can demonstrate,' says the author, 'by comparing the original terriers, that there are actually more Indians in the country at present than there were at the time of the conquest.'

Chap. XV. 'The Spaniards.' The population of Buenos Ayres is chiefly composed of the recruits which are continually imported from Europe, and in this province there has never been more than a small mixture of Indian extraction. But the Spaniards in Paraguay, and in the district of the town of Corrientes, are rather the product of Spanish fathers with Indian women. Hence it comes that they speak the Guarany; and that the Spanish language is understood only by the literati and the citizens of Curuguaty.

As many of the women deliver themselves, and as all of them do not know how to tie the umbilical cord, many persons of both sexes have a navel four or five inches long. As the people of the country have no change of dress, they pull off their clothes when it rains, and place them under the fleece or hide, which they use as a saddle. They say that they can dry their skin sooner than their clothes.

The shepherds who tend the immense droves of cattle and sheep, which are scattered over the plains of this vast region, are said to be a very healthy and robust race. Their occupation seems, if we may judge from the account of M. D'Azara, to destroy their sensibility. He says that when they do happen to be very ill, or even in the extremity of suffering, they utter no complaint. They show a total disregard of life, and contempt of death.

'When,' says the author, 'I was traversing these plains, a mulatto came up, who taking offence at some words which one

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of these shepherds had uttered in his absence. Finding the shepherd sitting on his haunches upon the ground and taking his breakfast, the mulatto said to him without alighting from his horse, "My friend, you have offended me, and I am come to kill you." The shepherd keeping steadily in his posture, asked him why? A phlegmatic conversation ensued without any change of tone, till the mulatto got off his horse and put the shepherd to death. There were about a dozen of spectators, but no one, according to an invariable custom, took any part in the dispute.'

These shepherds are said to be great gamesters, and passionately fond of cards. During the game they often keep their poniard or knife by their side, in order to kill him who plays with them if they see him attempt to cheat. They are said with perfect *sang froid* to stake all that they are worth on the issue of the game. When they have lost their money they will play for the shirt upon their backs.' Tacitus de mor. Germ. § viii. mentions, that the Germans were so addicted to gaming, that when they had nothing else left they would stake their personal liberty on the throw of the die. It seems difficult to account for this passion for gaming among such a simple, hardy, and in other respects incorrupt people, as the Germans were when Tacitus wrote, and among the shepherds of the extensive regions which M. D'Azara describes; unless we suppose that in both these states there was a monotony of sensation, which that vehemence of desire and that alternation of hope and fear with which gaming is associated, were necessary to relieve.

Some proprietors of herds, or master-shepherds, occasionally carry on a little trade in some trifling articles, and particularly brandy. Their dwellings are then called *pulperias*, and they then become points of rendezvous for the people of the country, who spend their money with careless profusion in gaming. When the jovial party meet at one of these *pulperias*, a large vessel is filled with brandy which is passed round. The intervals of drinking at these meetings are filled up by some doleful ditties which are played on the guitar, which always turn on some unfortunate amours which have happened in these dreary wilds.

These shepherds are represented as such constant and expert cavaliers as almost to realize the fable of the Centaurs.

'They have great repugnance to all occupations which they cannot perform on horseback, and at full speed. They hardly know how to use their feet, and they always do it with reluctance, even though it be only to cross the way. When they meet

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at the *pulperia*, or at any other place, they continue on horseback, though the conversation lasts for several hours. When they go on a fishing party, they do not alight from their horses, though they may have to throw the net or to draw it out of the water.'

Early and unintermitted practice renders them incomparable horsemen.

Chap. XVI. 'Summary account of all the towns, villages, parishes, either of the Spaniards, the Indians, or the people of colour, in the government of Paraguay.'

Chap. XVII. 'Summary account of all the towns, villages, plantations, and parishes of the Spaniards, the Indians, and the people of colour in the government of Buenos Ayres in particular.'

Chap. XVIII. 'Abridged history of the discovery and conquest of the river de la Plata and of Paraguay.' The second volume of this work is terminated by the natural history of the province of Cochabumba and the environs, by Don Tadeo Haenke. The two last volumes contain descriptions of the birds of Paraguay and de la Plata. These will be highly gratifying to the students of natural history, but the details are not exhibited in such a form, as is likely much to interest the general reader.

This work of M. D'Azara will contribute very much to extend the knowledge of the natural and civil history, of the topography, inhabitants, and productions of a part of the world, which was hitherto but very imperfectly known, and has never been before described by any writer who possessed such abundant opportunities of obtaining ample and accurate information, as the author of the present publication.

ART. II.—*Des Effets de la Religion de Mohammed, &c. &c.*

On the Effects of the Religion of Mahomet during the three first Centuries, from its Commencement, on the Minds, the Manners and the Government of the People, among whom it has been established. A Memoir which was honoured with the Prize by the French Institute, in 1809. *By M. Oelsner, formerly Plenipotentiary from the free City of Francfort, to the Directory of the French Republic.* Paris, 1810, 8vo. London, Dulau.

MR. OELSNER, the writer of the essay, which we now undertake to review, was formerly plenipotentiary from the

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free city of Francfort to the Directory of the French republic. Even without this information, which we derive from the title-page, we should have concluded, that the author was a German, on account of the singularly ridiculous sentimentality which he affects at the very outset of his performance. He has chosen to dedicate it to a deceased friend, whom, whimsically enough, he has fixed in an Elysium of his own creation—a bookseller's shop, where the ghost of this honest gentleman, it appears, passes his time in reading over the works which issue from the Paris press! '*Bitaubé*,' exclaims Mr. Oelsner, 'cet ouvrage vous appartient; vous me l'avez fait entreprendre;' and when his readers are beginning to puzzle themselves with conjectures who this Bitaubé can possibly be, Mr. O. relieves their impatience by announcing, that he dedicates the work to his *revered manes*.

An author and a reviewer may be allowed to contemplate a performance in very opposite points of view; and while we excuse the fondness of Mr. O. for his darling production, we sincerely express our wishes, that his new doctrine may not supersede the more orthodox belief of celestial enjoyments: for it would considerably diminish our longing after immortality if he could force upon us the conviction, that in a future state any part of our happiness would consist in *reviewing*; even though the books, like the one before us, had been crowned with the suffrages of the National Institute.

Seriously speaking, however, Mr. O. does not appear to us to have deserved the crown which he wears. The subject proposed by the Institute is

'the influence which the religion of Mahomet exerted, during the three first centuries of the Hegira, over the minds, the manners, and the governments of the nations which embraced it;'

and Mr. O. merely gives us an abridgment of the history of the Saracens, under which name, although unknown to the Arabs themselves as a national appellation, he comprehends the Mussulman subjects of the Califs throughout the whole extent of their empire—'a Gadibus usque Auroram et Gangem.' This historical epitome is moreover so concise as to be barely intelligible to those, who are not already acquainted with the subject; and is drawn from much well-known sources as to be very little interesting to those who have studied it.

Few of the events which are recorded in history, are, however, better calculated to stimulate inquiry than the radical and extensive change which was produced in the minds and manners of men by the adoption of Mahomet's religion

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among the Arabs themselves, and by its introduction into all the countries where their arms could penetrate. The influence of this religion has been every where constant and uniform; and we think, that its effects might be studied with greater accuracy, if, instead of dispersing our attention over the states and monarchies, which were incorporated by successive conquests into the dominion of the Califs, we confined our view to those which it produced among the inhabitants of the Arabian peninsula.

Before the time of Mahomet, the Arabian nation was composed of a multitude of independent tribes, which, for the most part, subsisted by pasturage and hunting in an extensive and desert country: the cities were few; and agriculture could be carried on in safety only in some fertile tracts on the skirts of the desert, which might be defended against the incursions of the Bedouin Arabs. The tribes differed from each other in religion, in laws, and in government; and were held together by no community, except that of language. The solitude of their country and the absence of sensible objects, either led them into an adoration of the heavenly bodies, or into vague contemplation and enthusiastic piety. Idolatry was the prevailing religion in their principal cities, and several communities had adopted a confused and corrupt theology from Jewish or Christian missionaries.

We see no reason for supposing, that Mahomet was an impostor from the beginning. The reformation of the national religion, was, perhaps, at first, his only object. The fundamental articles of his creed are, that God is one, and that he himself is the apostle of God. There can be no doubt but that he was thoroughly convinced of the truth of the first article; and it is highly probable, that he may have begun by dreaming, and afterwards have sincerely believed in, the second. It is however impossible to clear him from the charge of imposture and hypocrisy in many parts of his subsequent conduct, although other well-meaning, but short-sighted persons have sanctified by their example the practice of pious frauds, and, like Mahomet, have reconciled themselves to the commission of evil in the view of the good which they expected might come from it. Be it, however, as it may; the mixture of falsehood in the doctrine preached by Mahomet, namely, the assertion of his own divine mission, neutralized, and even corrupted into evil, the scanty portion of truth which it contained.

It would be erroneous to suppose, because Mahomet taught the unity of God, that he therefore brought back religion to its primitive simplicity. He indeed banished ido-

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latry from his nation, and delivered it from many gross superstitions: but he taught as a fundamental article of faith only the *personal unity* of the divine being; and though he divested the idea of God of those properties which make it an object of sense, he gave a loose to his imagination, and bewildered his understanding, in conjuring up indefinite conceptions of almighty power. The other attributes of the divine nature, goodness and wisdom—from which, in the opinion of Plato, and of universal reason, power emanates, and which essentially constitute the Deity, do not even enter into the composition of this great idea. The *allah* of Mahomet is not a deduction of pure and unsophisticated reason, but is a creature of his own perverted understanding and disordered imagination. He describes the will and the mind of God as a combination of weak and capricious determinations, of imperfect and irresolute judgments. He has decorated him with all the vanities of human pomp, and surrounded him with the fantastic imagery which he had borrowed from the Chaldeans and the Persians: like them he has created God after the image of his own heart, has composed him of contradictory qualities, has endowed him with human prejudices and partialities, and instead of unbounded love towards his creatures, has given him the rash decisions and unrelenting severity of a human judge. The crude opinions of Mahomet thus became the divinity of his disciples, and have produced in them, by a natural consequence, a fanatical devotion, an austere morality, and a ferocious zeal for proselytism, which absorbs every consideration of humanity, or justice.

Mahomet himself had derived his instruction from such impure sources, and the people, whom he undertook to convert, were so little prepared for the reception of unadorned truth, that it is scarcely to be wondered at if he did not attempt to establish among them a less complicated and more rational system of religion. Goodness, wisdom, and power, are the only attributes which human reason can discover in God; and the duties which are plainly deducible from this discovery are *piety, holiness, and religion.* The distinction between these terms are so little attended to in common discourse, that it becomes almost necessary to explain them. By *piety,* is to be understood the study and contemplation of the attributes of God, either in the works of nature, the operations of our own minds, or the precepts of revealed religion; the proper object of this study is to form to ourselves an idea of perfection, and to establish within us a standard of rectitude, which naturally produce *holiness,* or a conformity of

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human conduct to the divine intention; while by *religion* is meant only that system of doctrines, of rites, or of ceremonies, which the wisdom of man has contrived, in order to recall to the mind the idea of God's perfections, and to bind it down to the duty of aiming at the imitation of them. Piety and holiness are therefore eternal and immutable, while religion, which bears the same relation to these duties as language does to thought, necessarily assumes a thousand forms, and while it flows immediately from its proper sources may be infinitely varied without affecting either its fitness or its truth.

The followers of Mahomet derived a much less equivocal benefit from his civil legislation than from his religious tenets. He promulgated, during his own life-time, as occasions arose, a series of decisions on most of the questions which form the subject of litigation in human society; and he constituted a body of jurisconsults and magistrates, whose office it should be to expound and administer the law in whatever countries the Mahometan religion might be established. This code may, perhaps, in some respects be erroneous, and it is certainly defective in having omitted to institute such an order and form of proceeding as would insure to the people a correct interpretation and just application of the law. The Mussulman laws themselves are, however, simple, precise, and equitable; unalterable by any human authority, and impartially binding on every class and individual in society. The tribunals are independent, and are placed beyond the influence of government:—their decisions have the force of sovereign authority. The calif Omar found it beyond his power to save a criminal whom the law had condemned. Othman was summoned before the magistrates to give an account of his expenditure of the public revenues; and Ali was even foiled in a law-suit which he had instituted against a Christian suspected of stealing his armour.

The advantages of this branch of the Mahometan institution are beyond appretiation; and are inferior only to those of our own Trial by Jury: the great body of the Mussulman people, whatever be the form of their political government, are thereby secure in the enjoyment of their civil liberties, in the possession of their property, and the transmission of it to their legal heirs.

It has generally been supposed, (perhaps on account of the rapid extension of the Saracen empire) that the spirit of conquest is essentially inherent in every Mussulman community. It however appears to us, that their connection, even during that early period of the Mahometan history, was fortuitous, or

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derived from very different causes. The agitation which was occasioned in the public mind by the propagation of the religion of Mahomet and the civil wars which ensued from it, made every Arab a soldier; and when Mahomet had united all the Arabian hordes under his dominion, he was himself hurried away by the overflowing of the torrent which he had dammed up, and was forced into foreign wars in order to find room for the energies which he had excited.

The political government itself is not essentially connected with, nor dependent on, the institutions of the Mahometan religion. It would require a dissertation to give a complete development to this subject, and to do away the many erroneous opinions which have been entertained respecting it. But it may be sufficient for the confirmation of our assertion to remark, that Mahometanism has flourished equally under the popular, the aristocratical, and the monarchical, form of government.

ART. III.—*Les Trois Règnes de la Nature, par Jacques Delille; avec des Notes par M. Cuvier, de l'Institut et autres savants.* Paris, 8vo. Nicolle, 1808. London, Dulau.

THE Abbé Delille, during half a century, has entertained and improved his countrymen, by calling their attention to the beauties of nature; and since they may now consider him as shaking hands with them, and with poetry, he has a right to expect that they swallow a dose of optics, pneumatics, and mineralogy, in verse; as Doctor Last requires his nostrum to be taken by his friends, as a mark of their good will. Considering the taste of the times, this expectation is not unreasonable. We are now so familiarized with the sciences, that even our ladies will not be staggered at a few hard words impelled into the service of verse, in the most tyrannical and oppressive manner.

We cannot but anticipate one evil from the publication of this poem. What will become of that mart of easy science, the Royal Institution? Pneumatics, mineralogy, optics, vegetable and animal history, here combine their charms: not delivered in a suffocating room from the venal tongue of a popular lecturer; not accompanied by stinking and tiresome experiments; not attained on the heavy and unreasonable terms of profound silence; but conveyed in a dear French poem, interspersed with affecting stories—to be carried out

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an airing—to be read in the dressing room—to be taken to bed—how charming! how delightful! how fascinating!

The poem is introduced by that hackneyed machine, a vision, in which the 'God of nature' appears to the Abbé Delille, and tells him that he has sung long enough of the visible beauties of the globe, that he must now dare greater things, and expose the internal construction of the world, and the forms, colours, and principles of bodies;

'Et leur guerre féconde, et leurs secrets accords.'

Instead of asking his immortal visitor how he came to be a judge of verse, and submitting to him whether these things had not already been better done in prose; he takes it for granted, that he is a god of taste, and sets to work incontinently. Indeed, the concluding words of his godship's exhortation are flattering enough to turn the brain of any poet:

'Sur ma base éternelle, édifiés par toi,
Tes ouvrages seront durables comme moi.' *p.* 43.

Light, and fire, form the subject of the first book: under the former head, Newton's admirable theory is introduced, though Delambre is rather impudently hoisted on the shoulders of our great philosopher. It will be grating to people on this side of the water, to observe the liberties which Frenchmen take with the most revered names; their presumption is, however, less intolerable than their praise, blended as it is with commendations of themselves.

'Viens Apollon, dis-moi ses prodiges divers
Et comme des beaux jours, sois le dieu de beaux vers;
Ou plutôt, quand je vole à la céleste voûte,
C'est à toi, cher Delambre, à diriger ma route;
Toi qui sus réunir, par un double pouvoir,
Les beaux arts au calcul et le goût à savoir.
L'immortal Isaac, de ses mains souverains,
Des mondes étoilés te confie les rénes;
Viens; et sans m'effrayer du sort de Phaeton
Que je monte avec toi le char de Newton,
Guide-moi, montre-moi les sphères éternelles
Leurs chemins journalliers, leurs marches annuelles;' &c.
p. 46.

Since Apollo's assistance is rejected for the sake of Delambre, Sir Isaac has not much cause of complaint, at experiencing similar treatment. The French astronomer is at length left quietly disfiguring the stars by carving his name upon them, whilst the discoveries of Newton are turned into

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rhyme, and his immortality insured by the eternal pen of Delille. The poet thus takes leave of Delambre,

'Mais tandis, qu'à l'Olympe arrachant tous ses voiles
Tu graveras ton nom sur le front des étoiles,
Moi, des bords d'un ruisseau te suivant dans les cieux,
De leur lumière au moins je décrirai les jeux.' *p.* 47.

The annotator, speaking of Newton's art of analysing light, calls it

'The discovery of a great man, not less admirable than the effects of light itself, and worthy of being celebrated by the genius of a great poet.' *p.* 80.

We must not omit to observe, that the note which contains an explanation of the Newtonian theory of light, is deserving of great praise, on account of its conciseness and perspicuity. We do not remember to have seen this doctrine so well developed in so few words.

The Aurora Borealis is one of the most poetical phenomena of light, but the author has distended it beyond measure; and his personification of this brilliant Aurora, with her complaint to Jupiter, that her oriental sister has robbed her of her due honour, is trifling, and in the worst taste of poetry.

The description of fire, which forms the second part of the first book, though incumbered with the presence of half the gods in the pantheon, is tolerably interesting. The conclusion, which celebrates the comforts of a fire-side in winter, especially the second part, where the poet supposes himself alone, is written with much feeling.

'Quel plaisir, entouré d'un double paravent,
D'écouter la tempête et *d' insulter au vent !*
Qu'il est doux, à l'abri du toit qui me protége
De voir à gros flocons s'amonceler la neige !
Leur vue à mon foyer prête un nouvel appas :
L'homme se plait à voir les maux qu'il ne sent pas.' *p.* 74.

This sentiment has no claim to novelty, but it has seldom been so well expressed: the word 'insulter,' is peculiarly happy.

After declaring the comfort of being surrounded by his favourite authors, and by means of a map, making a voyage round the world in his arm-chair, he thus concludes,

'Agréable pensée, objets délicieux,
Charmez toujours mon cœur, mon esprit et mes yeux !
Par vous tout s'embellit, et l'heureuse sagesse
Trompe l'ennui, l'exil, l'hiver et vieillesse.' *p.* 76.

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The introduction of the second book is poetical and spirited; but the author soon falls into dull philosophising, and instead of rushing, as we hoped, (but certainly from what we had seen of his first book had no right to expect) into the more terrible wonders of the atmosphere, he fatigues us with oxygen and azote, and trifles so long with barometers and air-pumps, that we are ready to cry out with an old lady in a modern biographical history,

'Oh the wind! the wind!'

After a while he calls on Apollo to assist him in describing a steam engine: the god of commerce one would think might have answered his purpose better; but enjoying the patronage of the son of Maia on other more important occasions, he is unwilling to give him unnecessary trouble, or to call him from the post where his services are of most value. He has the happy talent of stealing from other authors on the pretence of trying his strength with them. Under shelter of the title of this book, 'Air,' he relates the destruction of the army of Cambyses by a whirlwind, acknowledging in a note, that Darwin has already celebrated the same catastrophe. The picture of a hurricane, which introduces this episode, is among the best descriptions in the book; though the author shews a poverty of invention in personifying the tempest by the well-worn image of Virgil's fame.

'Du pied rasant la terre, et le front dans les cieux.' *p.* 128.

This he himself has used before in his description of the God of nature, only reversing head and feet.

'Son front touchait le ciel, ses pieds foulaient la terre.' *p.* 42.

The phenomena of water, which occupy the third book, are treated in a more popular manner than the former subjects. The author has succeeded in some of his descriptions; and has shewn more than his ordinary courage in plundering his brother poets. He proposes Thompson's 'Damon and Musidora,' as an object of competition, and it must be allowed that in every respect, except felicity of expression, he equals him; for he *translates* him. In one light indeed he may be said to have excelled our poet, for he has doubled the length of his story. Some of our readers will not believe that we wish our assertion to be understood literally, and for their sakes, we will, by a few short quotations, place Thompson and his rival, side by side. We must observe that the abbé's theft is concealed under the avowed pretext of imitation.

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'Offrons-en le modèle, et, rival des Thompsons,
Osons par un récit egayer mes leçons.'

The first lines of the episode are copied from the 'Seasons,' but not quite so faithfully as those which we shall extract.

'She felt his flame; but deep within her breast,
In bashful coyness, or in maiden pride,
The soft return conceal'd, save when it stole
In side-long glances from her downcast eye,
Or from her swelling soul in stifled sighs.'
'Summer,' *line* 1276.

'Soit orgueil, soit pudeur, la jeune enchanteresse
D'un air d'indifference accueillait sa tendresse:
Seulment quelquefois un regard de côté,
Jeté timidement, trahissait sa fierté;
Ou par un long soupir, trop sincère interprète,
Son cœur, gros de chagrins, avouait sa défaite.' *p.* 199.

The following is yet more closely copied:

——————'as from the snowy leg
And slender foot, the inverted silk she drew;
As the soft touch dissolv'd the virgin zone
And thro' the parting robe th' alternate breast,' &c.
line 1307.

——————'deja sa belle main
Sur ses jambes d'albâtre a replié la soie.'

——————'Mais quel nouveaux combats
Quand la jeune beauté, de ses doigts délicats,
De son corps virginal dénouant la ceinture,
Laisse voir affranchis des nœuds de la parure
Ce sein éblouissant,' &c. *p.* 201.

We recommend to our readers also to compare the husbandman lost in a storm of snow, to the same subject in Thompson's 'Winter.' We will only extract one passage, its close imitation at least, shews Delille's good taste.

'In vain for him th' officious wife prepares
The fire fair-blazing, and the vestment warm;
In vain his little children peeping out
Into the mingling storm, demand their sire
With tears of artless innocence. Alas!
Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home.'
'Winter,' *verse* 311.

'En vain en l'attendant sa femme prévoyante
Prépare du sarment la flamme petillante,

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Et de chauds vêtements, et son sobre festin ;
Par ses touchants regrets le rappelant en vain,
De ses infants chéris la troupe amiable pleure ;
En vain, d'un air timide entr'ouvrant leur demeure
Ils avancent la tête, et, le cherchent de l'œil,
De frayeur et de froid frissonnent sur le seuil :
Sa femme, ses enfants, sa cabane chérie,
Il ne les verra plus ! *p.* 218.

Our readers will observe how every deviation from Thompson takes from the beauty and interest of his sentiments; and that the alterations consist in adding a weight of useless epithets, as if it were to prove, that even his most admired descriptions, may be converted into *verbiage*, and insipidity.

A tolerably correct opinion may already be formed, from our extracts, of the merits and defects of this philosophical poem; and, therefore, passing over the rest of his elucidations of inanimate nature, his book entitled, 'Earth,' and his 'Regnes,' Mineral & Vegetable; we shall make a few observations on his 'Animal Kingdom.' This subject, it must be allowed is less obnoxious to the objections which may be made to most of the others. Many of the superior order of the brute creation, are capable of being placed in such a light as to be subservient to the highest views of poetry; and few of them are void of interest, or unattended with the more humble engagement of picturesque beauty.

The poet's description of the Dog is very elaborate; and though a little overcharged, has a good deal of truth, and displays much feeling. He thus introduces him at the head of domestic animals.

'A leur tête est le chien, aimable autant qu' utile,
Superbe et caressant, courageux mais docile.
Formé pour le conduire et pour le protéger,
Du troupeau qu'il gouverne il est le vrai berger.
Le ciel l'a fait pour nous, et dans leur cour rustique
Il fut de rois pasteurs le premier domestique.'
v. 11. *p.* 236.

The following lines are very beautiful :

'Gardant du bienfait seul le doux ressentiment,
Il vient lecher ma main apres le châtiment ;
Souvent il me regard ; humide de tendresse
Son œil affectueux implore une caresse.' *p.* 239.

'Chasseur *sans entérêt*, il m' apporte cité, oie.
Sévére dans la ferme, humain dans la

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Il soigne le malheur, conduit la cécité ;
Et moi, de l'Hélicon malheureux Bélisaire,
Peut-être un jour ses yeux guideront ma misere.' *p.* 239.

The last allusion to his own infirmities is delicate and affecting; but we do not believe in the disinterestedness of the dog. If it be a satisfaction to a bull to be attacked by animals which he cannot eat, (and we have high parliamentary authority for holding that opinion) it must surely be much more agreeable to a dog, to pursue those which he will eat when he can.*

The character of the 'war-horse,' as it is displayed in the book of Job, is so exceedingly fine, that no paraphrase can make it common or uninteresting. If Delille had left out the familiar term 'mous-quet,' which breaks the enchantment, we should have given his imitation great praise.

It would be unpardonable in us to close our remarks on this book, without noticing the humanity of Lyonnet, who thinks it of some importance to acquaint his readers that during the ten years which were employed in composing and improving his anatomical treatise on the caterpillar of the willow, he destroyed but a very small number of lives. Delille thus records his departure from the execrable cruelty of most naturalists. We have room only for his concluding lines :

'Ah ! le ciel en plaçant la pitié dan son sein,
De l'homme a fait leur maître, et non leur assassin.
Tu le savais, ô toi dont l'ame fut si belle,
Lyonnet, des savants le plus parfait modéle ;
Ton talent fut sublime, et ton art fut humain.
Que de fois la pitié vint désarmer ta main !
Quand tou œil pénétrant observait sa famille,
Ton cœur se reprochait la mort d'une chenille,
Et de ces vers rongeurs qui devorent nos bois
Trois victimes à peine ont péri sous tes doigts.
Ah ! puisse être imitée une vertu si rare,
Et qu'un bienfaisant cesse d'être barbare !' *v.* 11, *p.* 255.

The subject of his last two books has afforded the author opportunities of displaying his poetical talents, which the former ones denied him; and we have in them, consequently,

* The practice of bull-baiting was a few years ago attacked in the house of commons, in a debate on cruelty to animals. A very ingenious member rose up in defence of the bull's privileges, declaring it hard that he should be deprived of the pleasure of being baited ; the house was convinced, acknowledged the bull's rights, and he continues to be baited for his own amusement.

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seen more to praise and less to censure. We have indeed read the whole of the second volume (excepting the first book), which alone has reference to the title of the poem, with great pleasure; and without weighing its intrinsic merit, we venture to recommend it as *a very pretty book* to those who are fond of French poetry, with abundance of notes, written chiefly by Cuvier, or extracted from Buffon.

Next to the choice of subjects, the principal fault of the poem, is an endeavour to say all that can or ever shall be said on each of them. Another is, that since it is not always convenient to introduce the name of the object described, the verse has often the appearance of a succession of riddles, which are to be solved in the notes.

In the opinion of those who make no allowances for the ravages of time, and who hold it unpardonable that a man should retain a love of literary fame, after the decay of those powers which would enable him to acquire it; this poem will be considered as detracting from his poetical reputation. His invention has certainly deserted him; and the deficiency is but ill supplied by the free use which he makes of the ideas of others. At the same time the language is easy, and the versification is as agreeable to our ears as the generality of French poetry: there is also a great variety of amusing anecdote, both in the poem and the notes, and upon the whole it is deserving of a place on the chimney-piece or the work-table.

Art. IV.—*Adalbert de Mongelaz, &c.*

Adalbert de Mongelaz. By Madame Armande Roland, Authoress of Alexandra, or the Russian Cottage. 3 Toms. 12mo. Paris. 1810.

WE are but little acquainted, here in England, with the present state of Parisian literature in the article of novels and romances. The beautiful, but as we have on former occasions repeated, immoral productions of Madame Cottin's fancy would form, a wrong criterion of judgment as to the general run of similar publications. There are, no doubt, many copyists who improve upon example, which her too great warmth of temperament has afforded them, in point of licentiousness, with more or less pretensions to rivalry in elegance of style, and tenderness of sentiment—and the lady now before us (who, we believe, enjoys no inconsiderable share of popularity among the fine gentlemen and young ladies of

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Paris) may be brought as an instance of the direct contrary; of complete harmlessness and purity of *doctrine*, not without considerable facility and elegance of language, but wholly deficient in the higher powers of a fine imagination, or accurate knowledge of human characters, or a lively discrimination of the peculiarities in existing society.

The story before us is briefly this.—Monsieur and Madame de Mongelaz live, during the first years of their union, in a more than paradisaical state of love and happiness at the old paternal residence of the former, situated in the distant province of Béarn. A son and daughter have already blest their bed, when the husband is, for the first time in his life, obliged to visit Paris on business of importance. Here his constant heart is subdued by the attractions of an intriguing countess, who first succeeds in weaning his light affections from his family in Bearn, then avails herself of her influence over him to make him squander almost all his property on herself and her favourites, and finally abandoning him, drives him back to Mongelaz to be forgiven by his wife, and to die of a broken heart in her arms. On his death bed he makes his son, then a fine boy, unrivalled for grace, strength, and understanding, take a solemn vow never to visit the theatre of his father's ruin; and this promise, together with what he knows of the circumstances of that unhappy parent's life, combines with the instructions of his mother to inspire him with principles of virtue bordering on severity, and to render him equally vigilant over his own conduct; and (as is proved by the sequel) suspicious, rigid, and exacting, with regard to that of other people. Yet this unamiable character is held up by Madame Roland as a pattern of perfection, and earnestly recommended in a prefatory address to her son as a model for his own imitation. We sincerely hope that young Monsieur Roland has both a better heart and a better head than to follow implicitly these maternal instructions.

While young Adalbert (who has entered into the army) is serving abroad in the cause of the Americans against England, it happens that a young Parisian widow of the highest rank, the greatest beauty, the most attractive manners, the most brilliant imagination, the most excellent heart (but unhappily cursed with a disposition to be gay and lively) comes to drink the waters of Bareges, and from thence to pay a summer's visit to her jointure-house in the neighbourhood of Mongelaz. She soon becomes the most intimate friend and companion of Madame and her interesting young daughter, and is prepared by their enthusiastic description of his heart and accomplishments, no less than by a very handsome por-

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trait in the hall of the chateau de Mongelaz, to feel very favourably disposed towards Adalbert, when he returns very *a propos* in an ill state of health to pass the winter with his relations. The beautiful Octavia is still more interested by his pale and suffering appearance than she could have been by his most healthful lustre of perfections, and it is not long before she loses her heart so completely, that a return to Paris is the farthest of all possible events from her contemplation. A long series of love-making follows (in which the courtship is for a considerable time entirely on the part of the lady)—the new Adonis is, however, at last won to the embraces of this irresistible Venus; but his whimsical temper breaks out on the eve of their union in a most ridiculous request that their marriage might be performed in private for the purpose of being broken off again the more conveniently, in case at any future time, the fair Octavia might happen to repent of her choice. This admirable plan is frustrated, not by the sense or delicacy, but simply by the undoubting love of the beautiful Parisian—and for some months the valley of Mongelaz becomes again the garden of Eden, to which title it had once before had equally high pretensions.

At last, Adalbert's furlough expires, and he is summoned to the frontiers of Alsace to take the command of a regiment, which the interest of his wife's relations has procured for him. Here commences the scene of trial. Octavia, *mixing* again in gayeties to which she had been long a stranger, enters into them with a spirit which displeases the saturnine temper of her lord. At the first ball which they visit, they make a ridiculous engagement to each other in the face of all the world, *à ne jamais walser si non l'un avec l'autre;* it happens that Monsieur Senneterre, a cousin and intimate friend from childhood of Octavia's, comes to the same quarters; and, not long after this foolish blaze of constancy, she has so far forgotten herself as to be detected by her spouse in the very act of *walsing* with this young officer. Adalbert remonstrates. She acknowledges her fault, but resents with becoming dignity his suspicion of any particular attachment to the object of it. Matters, having thus had a commencement of disunion, go on from bad to worse. There are not wanting zealous friends on each side to widen the breach. The husband frowns like a Spaniard—the wife laughs like a French woman. At last, the disagreement is increased by circumstances to a downright matrimonial quarrel. A conciliatory letter from the husband is maliciously intercepted and prevented from reaching the wife; and the consequence is, that *he* throws up his commission, and, without taking leave of any

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human being, runs off to Scotland, leaving *her* at liberty to enjoy herself as she likes; a liberty which she immediately puts in use by returning to Paris and abandoning herself to all the dissipation and frivolity into which a woman can plunge without the sacrifice of her virtue.

But though separated to all appearance for ever, each of these foolish young people retains the most ardent love for the other in secret. Adalbert goes sighing about the Highlands, hoping in vain to dissipate his cares by making enquiries after his favourite Ossian, and in the course of his rambles has the good fortune to save a young lady from tumbling over a precipice, and afterwards to reconcile her father to her marriage with the man of her affections, during all which time, it must be observed, he is very much occupied, not indeed in actual *waltzing* with the girl, but in sitting with his arms round her waist every day in the most innocent and brotherly manner imaginable; so that if a balance were to be struck between his own and his wife's *acts of inconstancy*, we sober-minded people think that she would be found very much his debtor upon the whole amount.

Octavia's dissipations, in the mean while, receive a temporary check by the confinement necessary to her delivery of a fine daughter, the only pledge of this hitherto ill-starred union. A painful and dangerous time, and a slow recovery, bring her to her senses; she resolves to fly from Paris, and, returning to Bearn, throws herself into the arms of Madame de Mongelaz, and her affectionate sister Helen, with a mind pure from all taint of real vice, and a heart entirely devoted to her husband and child, and to the sweet hope of his recovered affections.

Of this happy and unexpected change, Adalbert is no sooner informed than he immediately withdraws his arms from round the waist of Miss Mary Mac Lianor, and flies on the wings of love and pure affection to Mongelaz; but those wings, swift as they are in their movements, were not quick enough on the present occasion; and the first packet boat might possibly have answered his purpose better. Octavia has suddenly disappeared, and no human creature can give any account of her flight. In short, not to detain our readers any longer, and to put an end to Monsieur Adalbert's tortures sooner than Madame de Roland thinks proper to do, we shall briefly add, that a certain passionate admirer of hers, called Lord Pemberton, having discovered the place of her retreat, and long persecuted her with fruitless addresses, has at last seized her by surprize, and carried her away with him to a solitary castle, on the frontiers of New Castile, where she

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is employed for some months in a gallant and finally successful defence of her own and her husband's honour, against the brutal assaults of her ravisher; till at last the mystery is developed, Adalbert comes in person to her rescue, they faint away in each others arms, and live very happily all their lives after.

ART. V.—*Histoire de France pendant le dix-huitième siècle, &c.*

History of France during the eighteenth Century. By M. Lacretelle, the Younger.

(Concluded.)

IN our last account of the two first volumes of this work, we exhibited a brief view of the acts of Louis XV. till he resigned himself as an obsequious slave to the capricious government of Madame Pompadour. This lady seems to have had but little knowledge of any human character, except as it was seen modified in the individual whom she found it her interest to captivate. Her genius was exercised in contrivances to amuse the libertine monarch, to vary the sources of gratification, and to find new when the old failed. When she found that her power was not terminated by the passion with which she had inspired the royal debauchee, she assumed the office of procuress to his lusts. She ministered to his vices in much the same manner as the infamous cardinal Dubois had to those of the duke of Orleans.

The royal treasury could not easily oppose any barriers to a woman who appointed and dismissed the controulers general as her caprice might prompt. Her prodigality had certainly some influence in preparing the way for the revolution in the following reign. After the peace of Aix la Chapelle, in 1748, Louis, immersed in vicious pleasures, seemed entirely to forget that he was the sovereign of a great people. The destiny of France was committed to the care of a woman, whose consciousness of her own want of capacity and worth would not suffer her to admit any persons of superior ability, or exalted virtue, to the administration.

The queen, whose influence was subordinate to that of Madame de Pompadour, was hardly noticed, except by the indigent whom her bounty relieved. The dauphin, who found himself suspected and hated at court, lost his natural gayety, and abandoned himself to a gloomy reserve. Madame de Pompadour, to whom he shewed a cold contempt, endeavoured

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continually to prejudice the monarch against him by traducing his character and designs. Even his virtues were made to furnish proof of his dangerous intentions. His numerous acts of benevolence were represented as an insidious method of obtaining popular favour; his attention to business, and to the improvement of his mind, was regarded as an indication of his ambitious views, and the regularity of his conduct was depicted as an artful endeavour to reflect on the licentious habits of his father.

'With the exception of Louis XIV.' says the author, 'there is, perhaps, not one of our kings who did not look with envy on the pleasures of private life. Louis XV. was fond of secluding himself from the world, not because he was at all inclined to study and reflection, but from the bias of a selfish habit, and an insatiable desire of gross indulgences. Whatever advantage he might have derived in public from the prepossessing exterior with which nature had endued him, he shrunk with timid repugnance from the public gaze; and weary of ceremonial constraint, and political discussion, he sighed for the privacy of his "little apartments." When he gave his opinion on the most important affairs, he spoke with the timidity of a private individual. He evinced not a want of judgment, but of interest. He seemed always to say, *if I were king*, things should not be as they are. He yielded to opinions which were opposite to his own, not so much from conviction, as from the desire of avoiding the fatigue of argument; nor was he always displeased when the event justified his prescience. This monarch sought to form a private purse as a slave secretes a supply. Indolence sometimes led him to make attempts in mechanism. Madame de Pompadour undertook to make him comprehend a new theory of political economy; which her friend Quesnay, the physician, had just formed, and which soon became one of the most important introductions of the eighteenth century. Louis next conceived a desire of learning the trade of a printer. A manuscript of Quesnay was committed to the little press, which was under the direction of the king, but it did but slightly attract the attention of the august workman.'

If Louis XV. had been capable of any vigorous moral effort, the author thinks that his principles would have rendered him devout. But Louis seems to have had the same, or much the same religion as most other sovereigns; for he made profession of a faith, which cost him no sacrifices, and which he thought peculiarly indulgent to the vices of kings.

Louis is said to have forgotten, in the presence of his women, the haughty reserve which he made his courtiers feel. He practised with rigorous scrupulosity the respectful attentions which the chivalrous code of gallantry requires. Hence,

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while the greatest corruption of morals prevailed, the grossness of vulgar debauchery was in some measure counteracted by the forms of chivalry.

'Most of the women who aspired to his favour, were afraid of wearying his patience; and they often missed the reward of their infamy by their precipitation in incurring it.'

The monarch, who in vain sighed after gratifications, which vice, however varied, can never bring, was induced to form an establishment which has not been surpassed in profligacy in any age. He formed a sort of seraglio out of some out-houses, built in an inclosure, called *le parc-aux-cerfs*, to which numbers of young women, who had been either purchased or stolen from their parents, were conducted in order to be immolated to the lusts of the sovereign. These victims of royal sensuality were dismissed with presents, but hardly ever afterwards permitted to see the king, even though they carried away with them the fruits of the intercourse. The most tranquil domiciles, even the most obscure families were rifled by the pimps of the sovereign to furnish new objects of excitement to the palled appetite of the lascivious sovereign. Years were spent in educating the young in the school of seduction, and in vitiating the principles of those who had a horror of the scene for which they were destined. If among these unfortunate females, there happened to be any one who felt a sincere attachment to the king, though he might be affected by it for some moments, yet he was soon led to consider it only as the artifice of interest or ambition. He informed Madame de Pompadour of the circumstance, who soon took care to plunge these suspected rivals into their original obscurity.

This Christian king, in the recesses of his worse than Mahometan harem, turned a deaf ear and an insensate heart to the cries of the numerous families on which he had inflicted the most poignant suffering, and the most indelible disgrace. With the most inexcusable brutality he abandoned the women he had corrupted to the walks of public prostitution. He even suffered the innocent products of his infamous pleasures to be thrown like outcasts upon the world.

We pass over the account which the author has given of the attempts of the Jesuits to introduce the inquisition into France, of the religious feuds between them and the Jansenists, of the bigotry and the exile of Beaumont, archbishop of Paris, and the progress of civilization and the arts in France, from the year 1748 to 1756, when a new war broke out between France and England. This war commenced with the

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unfortunate attempt of admiral Byng to relieve Minorca. The author vaunts the trifling success of the French fleet on this occasion, as 'victoire navale, la plus importante et la plus glorieuse que les Français eussent obtenue depuis plus de cinquante ans.' When marshal de Richlieu returned to France after the capture of Port-Mahon, which excited the most lively rejoicings in France, the only question which Louis asked the conqueror was, *What kind of figs they had at Minorca?*

The author calls the war which took place in 1756, the most sanguinary and the most insensate which modern history records,

'A memorable example of the impotence of treaties, and the force of a great man! Fortune seemed to take pleasure in frustrating the intrigues of politicians, and the slaughter of armies, in order to verify by melancholy experience, the lessons of peace which religion had long taught, and which the genius of philosophy hoped to develop. But vanity, caprice, and personal pique, were found to be as obstinate as the most ardent passions.' 'There was nothing to breath a soul into the mass which was designed to crush Prussia. The French danced and sung as they proceeded to execute the plans of the campaign which were laid in the cabinet of the king's mistress; and they still continued to sing and dance after they had met with an ignominious defeat. The Russians marched with a sluggish pace to the long massacres which saddened the heart of their indolent sovereign. The Austrians, full of address and activity in the cabinet, were all apathy in the field. They kill, and are killed, they beat, and are beaten, with immoveable phlegm. One or two hundred thousand men perish in the conflict every year; and they discover no more emotion, than if two hundred thousand men had disappeared. Frederick alone inspires vigilance, courage, and enthusiasm in his troops, and makes another Sparta of the country which he governs with despotic sway. It is on him that all eyes are fixed. If any interest arise in this monotonous combat, it is he who absorbs it.'

The parliament of Paris made vigorous remonstrances against the new taxes which the war demanded. In August, 1756, the monarch held a bed of justice, in which he caused the new imposts to be registered. The parliament of Paris, and all the other parliaments in the kingdom protested against this stretch of power. But in another bed of justice to which the king had recourse towards the end of the same year, all the royal edicts were ordered to be registered on the pain of disobedience, immediately after the answer of the king to their remonstrances which were still permitted. These measures caused a violent ferment in the capital; and

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the magistrates might easily have excited the people to revolt. The name of the king was pronounced with curses by the multitude; and his scandalous debaucheries, his extravagance, and his ignominious servitude to the will of Madame Pompadour, were the theme of public reproach.

On the 5th of January, 1757, one of those events happened which it is not easy either for contemporaries or for posterity to assign to the real cause, and which seem involved in an impenetrable obscurity. It seems difficult not to be able to explain the motives of those actions, for which great and strong reasons may be assigned, but none of which are found, on inquiry, to suit the present case. When the attempt was made by Damiens to assassinate the king, the monarch had become so unpopular, and the dicontent which his private and his public conduct had excited, had become so general, that it could not at first view but seem highly probable, that it originated in a conspiracy to subvert the government. The Jesuits and the Jansenists, the members of the parliament, and the clergy, successively accused each other of the crime, but none of them seem to have had any share in the commission. The assassin had no accomplices; and he appears hardly to have known his own motives for making the attempt. We can hardly impute it with M. Lacretelle to a vague desire of celebrity, to a fit of patriotism, or to a disgust of life. None of these, unless, perhaps, we except the first, appear to have had any influence on his mind. Damiens, like Hatfield, appears to have been a person under the influence of temporary derangement; and, it is vain to talk of motives where the mind from some invisible cause is thrown off its equilibrium.

The circumstances attending this singular attempt were as follow: At six in the evening, of the day above-mentioned, Louis XV. was getting into his carriage to go from Versailles to Trianon. The carriage was standing under an archway which was but ill-lighted. The guards, and courtiers, and a number of casual spectators were promiscuously jumbled together. Damiens, advanced through the crowd, struck the king with a penknife above the fifth rib, and slunk back among the multitude. But the king recognized the asssassin. He was immediately arrested. On examining the instrument with which he had perpetrated the deed, it was found to be a clasped knife with two blades, one of which was long and pointed like a poniard, the other a common penknife. The last only was employed, and seemed to prove that when the criminal might have made use of a much more powerful weapon, he must either have been deranged, or could have

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had no serious intention of depriving the monarch of his life. Louis was but slightly wounded.

The immediate effect of this attempt was, by rendering the monarch for the moment an object of sympathy, to make him less unpopular than he had previously been, or than he deserved to be. But this impression was much lessened by the horrid barbarities which the assassin was made to experience; and which, by exciting the popular compassion, directed the general indignation towards a government which could permit such outrages on humanity, in a civilized and a Christian country. After being long and repeatedly put to the torture during two months and a half, in which nothing definite, consistent, nor satisfactory could be forced from him, he was led to execution on the 28th of March, 1757. His right hand was first burnt off; his flesh was afterward pulled from his bones with pincers; melted lead was poured into the holes; his body was then drawn into quarters; the parts were burnt, and the ashes scattered in the air. We do not believe that at this period such a punishment would have been either practised or endured in any of the capitals of Europe, except Paris. To exhibit such a spectacle of cruelty to the people, was to harden their hearts to practise the savage enormities which disgraced the revolution.

M. Lacretelle gives a succinct account of the war in which France was engaged from 1756 to the peace of Paris in 1762; which he calls 'the most disgraceful that France ever signed,' but this peace which was thought so disgraceful to France, was in this country censured as too advantageous to that power, and indeed as a sacrifice of the interests of Britain to those of France.

The third volume of this work is opened with an account of literature and philosophy during the reign of Louis XV. In this part of his work as well as in others, where he has any occasion for political reflection, or for any allusions to the causes of the revolution, or the present state of France, we clearly discern from the very guarded manner, in which the author speaks, that he is writing under the influence of an overbearing despotism, in which a man is rather obliged to think what he shall speak, than to speak what he thinks. We deferred the consideration of this part of M. Lacretelle's history to the conclusion of this article, that it might not interrupt the narrative of events.

The French revolution has been assigned to various causes; and various causes certainly combined to produce that event; but all these causes were subordinate to one principal and paramount to all the rest—the agency of the press. None

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of the great events which are recorded in history so clearly show how much what is called matter is under the dominion of mind, or how much the corporeal energies of man are subordinate to the intellectual as the revolution, which took place in France, in the year 1789. We behold all the physical activity of the state set in motion by the intellectual powers of the reflecting few.

The French revolution had been slowly and gradually maturing in the womb of time, for more than a century before its birth. A sort of rapturous devotion to the monarch constituted the chief political feeling of the nation, if political it may be called, during a large part of the splendid reign of Louis XIV. The nation seemed to concentrate all its vanity, all its admiration, and all its patriotism in his person. But in the year 1685, the fatal era of the edict of Nantz, when his intolerance caused France to lose two millions of an industrious population, the illusive beauty of his reign began to fade, and the public admiration to subside. The unanimity of affection which the nation had experienced in itself, and had felt towards the monarch, for twenty-five years, was suddenly destroyed. The king became gradually less the object of love and veneration, and the national calamities which in the last years of his reign seemed to obscure the glory of an earlier period, tended to increase the general dislike. The strong symptoms of indignation and contempt which appeared at the funeral of Louis, were a striking proof how much the respect for the monarch and the monarchy itself had declined. The regency of the Duke of Orleans, in which every species of profligacy was rather encouraged than reprobated at court, and where not only virtue, but even common decency was despised, tended still further to shake the monarchical prejudices of the nation. In the reign of Lous XV. after the death of Fleury, the king's mistresses, engrossed all the power and patronage of the state. The government became the centre of imbecility and corruption If any plan of reform were for a moment adopted in the internal administration, it was soon abandoned by the variations of feminine caprice. The unrestrained debauchery of the monarch, relaxed those springs of government which owe their strength and elasticity to that obedience which is produced by a sense of duty among the people. The obedience which was still paid was rather the submission of habit or of fear, than of affection and respect, and it was ready to be withdrawn or renounced, whenever the times should offer a favourable opportunity of resistance.

In this state of the public mind, which was not a sudden but a gradual transition from its former disposition, occa-

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sioned by the moral and political errors of the government from the last period of the reign of Louis XIV. the new race of moral and political theorists which arose in France, found a soil which was already in some degree prepared for the reception of the doctrines which they so eagerly sowed, and which were finally destined to change the moral and political aspect of France.

Had not the monarchical prejudices of the people been as much weakened by the scandalous vices of the court, as the religious prejudices of the French were shocked by the profligacy of the clergy, the literati and philosophers of France would have found it a far more difficult task to alienate the people at once both from the altar and the throne. The same force of intellect which was employed by Bayle, Voltaire, Diderot, D'Alembert, Rousseau, &c. &c. acting in the same direction, might ultimately have produced the same effect; but the resistance would have been greater, and the execution of the attempt more slow.

Bayle, as the author remarks, was the first person who attacked religion, without employing the arms of any religious sect. But still he was not an open and undisguised assailant;—he covered his infidelity with a veil which was thrown off by his successors in the Anti-christian crusade. Bayle was not himself a writer well calculated to shake the popular faith; except, by first undermining that of a few thinking persons, who afterwards detailed his reasoning in a form, or with modifications suited to interest more general curiosity, and to excite the attention of ordinary minds. Bayle rather suggested doubts, than attacked doctrines; rather prompted inquiry by sceptical insinuations, than made an explicit avowal of his unbelief.

Voltaire was twenty-one years of age when Louis XIV. died. The vivacity of his genius had captivated the attention of the celebrated Ninon de l'Enclos, who left him her library and transmitted to him the independence of her religious principles. Soon after the death of Louis he was sent to the Bastille, on account of a copy of verses in which he had reflected on the memory of that monarch. The conversation of Voltaire, at a very early period, betrayed an impatient desire to ridicule the popular belief. After his liberation, he was again sent to the same place of confinement for sending a challenge to the Chevalier de Rohan. After an imprisonment of six months he was released, when he retired into England. Here he learned to speak and write our language with more zeal than Frenchmen usually show in such an undertaking. Here he conversed freely with the thinking

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men of different opinions who then adorned this country;—and while he read the writings of the deists, he did not neglect those of Newton and of Locke. In his tragedy of Brutus, which was represented in 1730, Voltaire evinced the strong impression in favour of liberty, which had been made on his mind by his residence in this country; and in his '*Lettres Anglaises*,' he showed that his acquaintance with English literature, though it had enlarged his stock of philosophical knowledge, had unfortunately contributed to confirm his religious unbelief. Montesquieu, who had in 1721 published his Persian *Letters*, in which there are some oblique strokes against religion, arrived in London soon after Voltaire. These philosophers came to this country with different views, but both returned to their own country with improved notions of civil and religious liberty. The works of Montesquieu had a very sensible influence in giving a new and more philosophical turn to the political sentiments of the French.

After the peace of Aix-la-Chapelle, the feuds between the parliament of Paris and the clergy, rose to such a height that a civil war seemed likely to be the result.

'Some statesmen,' says the author, 'who wished to preserve peace, some men of the world, who were fearful lest any interruption should be occasioned in their pleasures, and lastly, some devotees, who, in the name of religion censured the violence of which it was the pretext, had recourse to the men of letters to calm this ferment of the public mind. These persons made a common cause in extinguishing along with the then causes of dissention, the flame of fanaticism which was on the point of bursting forth;—but in their endeavour to obtain the same object, they adopted different means. Many among them wished to produce in the mind a complete indifference to religion; others endeavoured to direct it to the observation of nature, and some offered to their view the most sublime projects of social amelioration. Among these persons were many of extensive erudition and a burning temperament; who had courage sufficient for great enterprizes, and address to succeed in what they undertook. It was either the impulsion of original genius, or the desire of renown, which was their ruling passion, which inspired a continual propensity to innovation. The diversity of their talents qualified them for producing the result in which they all had either avowedly or tacitly determined to concur. Buffon, J. J. Rousseau, Diderot, d'Alembert, Duclos, Condillac, Helvetius, were emerging to celebrity, while Voltaire and Montesquieu had reached the meridian of their fame.'

The following is the character which the author gives of Diderot:

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'His character was open and undisguised; his exterior indicated the ingenuousness of his nature, and seemed to announce the flame of genius. His conversation, while it exhibited the glow of the enthusiast, displayed the richness and the accuracy of the man of science. He loved to speak like one of the old philosophers, surrounded by his disciples. He represented Plato, Aristippus, or Diogenes. He could have assumed the prophetic character if there had been occasion. Without drawing the resemblance too close, we may say of Diderot what Sallust said of Catiline. His capacious mind was continually projecting schemes which were too lofty for ordinary minds to conceive, or for human means to execute. His writings preserve the originality and the force rather than the charms of his conversation. In his company we never experienced that weariness and impatience which are caused by the tone of dogmatism, for he was at once gentle and urbane. There was a sort of pomp in every thing he did, except in obliging his fellow-creatures. In the primary eruption of his hostility to revelation, he thought at first to stay his steps on the verge of deism. Voltaire appeared to him to have left too much languor in this mode of adoration: he wished to breathe into it the rapturous emotions of the soul, but he often attempted to produce the effect only by high sounding words. He renounced the enterprize; fearing least some one should reach a higher point of incredulity than himself, he became an atheist. In order to procure some solace in such a chilling system, he imagined a picture of social ameliorations which were applicable to the whole human race. An unusual audacity marked the commencement of his literary career. His *Philosophic Thoughts*, which were published in 1746, were the most direct attaek against the christian religion which had ever been made in France.'

Diderot formed the project of the famous '*Encyclopedie*,' in conjunction with D'Alembert. The great object of Diderot in this colossal undertaking is supposed to have been to crush all the old creeds of Europe under the weight of its authority. The labours and the discoveries of Diderot in the mathematics, says the author,

'had already placed him in the same rank as Clairaut. His character, his habits, and his manners, rendered him eminently qualified to conduct this great and perilous association of philosophers and men of letters.'

D'Alembert was the natural son of Madame de Tencin, who, after a clandestine '*accouchement*,' had the cruelty to abandon the fruit of an amour with the chevalier Destouches. The future philosopher was found in the street, in November, 1717, by the officer of the night, who took compassion on the infant, and after some trouble procured it to be adopted

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by a glazier and his wife. These good people interested themselves for young D'Alembert as much as they could for a child of their own. They encountered privations themselves in order to procure the means of giving him a liberal education. He soon distinguished himself in the walks of science, and repaid the cares of his benefactors by the vigour of his literary application. A paper which he composed on the theory of the winds, excited the admiration of the greatest mathematicians in Europe. 'In a few years he became their equal, and it was he who established the triumph of Newton over the Cartesians.'

D'Alembert, says Lacretelle,

'was one of those privileged men who are always masters of their thoughts as well as of their passions. A species of gayety which originated in the internal self-complacency of his heart, and was nurtured by a store of shrewd observations, constituted the distinguishing excellence of his mind.'

Voltaire had no sooner become acquainted with the young philosopher, than he regarded him with deference. Among the philosophers of this time, D'Alembert was almost the only one whose mode of life merited the name. Prosperity did not make him relinquish the frugal habits of his youth. He evinced a filial fondness and respect for the glazier and his wife. He occupied a plain apartment in their house, and the charms of the most brilliant company did not make him neglect those who provided for the wants of his youth with more than parental tenderness. When Madame Tencin perceived the splendid reputation of D'Alembert, she wished to be recognised as his mother. Her interest with the great might have proved serviceable to D'Alembert; but when he saw her maternal tenderness awakened by vanity, he replied to her importunate solicitudes only in these words: 'I know no mother but the glazier's wife.'

Two volumes of the Cyclopedia appeared in 1751. In February, 1752, the work was

'suppressed by a decree of the council, as hostile to the church and the state; and it was thought that the principal writers would not escape proscription. Diderot in particular was menaced with the dungeon of Vincennes, where he had been immured two years before on account of some passages in his *Letters on the Blind.*'

But in two month's time, such was then the fluctuating indecision of the cabinet under the auspices of Madame Pompadour, Diderot and D'Alembert were in favour at

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court. It was thought an act of pusillanimity to suppress a dictionary of the arts and sciences. The court laughed at the apprehensions of the jesuits; and the Encyclopedia reappeared with increased splendour.

We shall produce a few of the author's observations on Buffon, and shall then conclude this article.

'The ardent imagination of Buffon impelled him to form a system out of a few facts. He arranged the whole plan of his life with a consistency which has been rarely equalled. He improved the highest faculties of his mind by an application of fourteen hours a day. Except in his literary pursuits he rejected imagination as a dangerous guide. He was prone to pleasure, but more insensate to love. He was not to be offended with impunity; he had fought a duel with an Englishman, whom he had mortally wounded. He soon became indifferent to that company, in which he did not bear the sway. He enjoyed life on his estate at Monbar, where he was surrounded by dependents. The pomp of luxury fascinated this observer of nature. At his house the man of quality met with a more welcome reception than the man of letters. He conciliated the great without any officious or servile complaisance. He commenced his Natural History with an imposing and presumptuous *theory of the earth*. At a moment when the spirit of system was attacked on all sides, an hypothesis was received with astonishment and distrust which explained the actual order of nature, and a part of the prodigies of creation, by means of a comet which produced worlds by pieces struck off from the body of the sun. Newton could never have believed that his successors would so arbitrarily extend, or rather so formally contravene a system, in which he had shewn the laws of nature to be harmonious, regular, and immutable. 'The geology of Buffon explained in a much more satisfactory manner the different revolutions of the earth, and the formation of continents, islands, and mountains.' 'The authority of Genesis was neglected in his *theory of the earth*, or rather it was eluded by an artifice which is almost contemptible. The complaints of the clergy were uttered through the organ of the Sorbonne.' Soon after cured of his fondness for theories by the danger of announcing them, he employed the riches of his imagination in investing the picture of nature in the most sumptuous and varied hues. He communicated to French prose a staid solemnity of which it had not hitherto been judged susceptible. We may remark that the four men of superior genius who adorned this epoch, Voltaire, Montesquieu, Buffon, and J. J. Rosseau, were colourists of more than ordinary excellence. Voltaire, who had proved how much he was a poet, made use of no ambitious ornament in his prose. He was a king who wished to shew himself amiable and condescending in private life. Poetical expressions are often em-

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ployed by Montesquieu as they are by Tacitus, to impress rather than to embellish a bold thought. Buffon and J. J. Rousseau, free and varied in their harmonious style, without affecting to imitate, often surpassed the effects of poetry.'

This history is rather unequal in the merit of the execution. Some parts are written with spirit and elegance; in others the author is tame and dull where his subject called for pathos and animation. Almost all the productions of the present French press, particularly on moral and political topics, evince what a deadly and torpifying influence a despotic government is wont to exert on the faculties of the mind. A writer, who is continually to reflect whether any word or sentiment which he may utter will not give offence, is certain never to produce any work above mediocrity. Genius, indeed, instead of flourishing, can hardly vegetate in the atmosphere of tyranny.

ART. VI.—*Voyage de Dentrecasteaux envoyé a la Recherche de la Perouse, &c.*

Voyages of Dentrecasteaux in search of La Perouse; published by order of his Majesty, the Emperor and King, under the Ministry of Vice Admiral Decres. Edited by M. de Rossel, formerly Captain in the Navy. Paris, 1801. Printed at the Imperial Press. 2 Vols. 4to. with an Atlas in folio. London, Dulau, Soho Square.

BEFORE giving an account of the splendid work now under our view, it may be proper to remind the reader that the unfortunate La Perouse sailed from Brest on the 1st of August, 1785, with the French frigates La Boussole and L'Astrolabe, and that since his letters dated at Botany Bay, where he anchored on the 26th of January, 1788 (and which stated that he expected to return to the isle of France in the course of that year), no intelligence whatever has been heard of him. Apprehensions were therefore entertained that he had been shipwrecked during the subsequent part of his voyage; and the National Assembly, in February, 1791, decreed that the king should be petitioned to equip two vessels to proceed in quest of this celebrated navigator, and at the same time to explore the shores which he intended to visit on leaving Botany Bay. The late king of France appointed M. Dentrecasteaux to execute this important commission, and the necessary instructions being given him, the

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frigates La Precherche and L'Esperance were fitted out and placed under his command.

It is already well known that M. Dentrecasteaux's expedition was unsuccessful, so far as the recovery of M. de La Perouse or his companions was concerned: the French however claim the merit for him of having amply fulfilled the secondary object of his mission, namely, by extending the present state of geographical knowledge, and by making many useful discoveries. It will be our object in the following analysis of his labours to enable the English reader to judge of his merits: our own opinion, we confess, is rather favourable on this point, and we only regret that our author is now beyond the reach of our praise. He fell a victim to a disease which was heightened by excessive fatigue, arising from a most zealous discharge of his professional duties, when the expedition was about to steer for Europe on its return. M. D'Auribeau, the captain of La Recherche, succeeded him in the command of the two frigates, and brought them to Sourabaya, a port in the island of Java, where they were disarmed and laid up in consequence of war having broken out between France and Holland. M. D'Auribeau, as ill luck would have it, soon fell a sacrifice to the climate, and the commander of the frigate L'Esperance, the editor of the work now before us, embarked for Europe on board a Dutch vessel, carrying with him all the papers which contained the details of the voyage, besides the original charts and drawings of M. Beautemps-Beaupre, the chief engineer and hydrographer of the expedition. The ship having been captured by an English frigate in the north of Scotland, M. Rossel was carried prisoner to England, and the papers and drawings were at first detained by the Admiralty, but they were afterwards restored, when he was permitted to return to France.

The present editor informs us that the first part of the account of the voyage is published from a journal in admiral Dentrecasteaux's hand writing, and now deposited among the French archives of the marine and the colonies. But as this journal ends with the departure of the frigate from the coast of New Britain for the Moluccas, (i. e. eleven days previous to the death of M. Dentrecasteaux), M. Rossel has continued it to the day on which the ships anchored in the roads of Sourabaya, and where the expedition may be considered as having terminated.

Subjoined to a well written preface, M. Rossel has given the decree of the National Assembly above alluded to, the instructions given to Dentrecasteaux, and lists of the persons

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who composed the scientific part of the expedition. The account of the voyage then follows.

M. Dentrecasteaux, after communicating some astronomical and metereological observations made at Brest previous to the departure of the frigates, informs his readers that they sailed on the 29th September, 1791, and steered for Teneriffe, where they anchored in the roads of Santa Cruz on the 13th of October. While the ships were taking in wines and other stores, the naturalists attached to the expedition, visited the peak of Teneriffe, and began to form their collections. The astronomers and geographers on the other hand were not idle, and M. Dentrecasteaux, in faithfully detailing their labours, has enriched them by some profound and judicious reflections. The various objects of curiosity which present themselves on the voyage from Europe to the Cape of Good Hope, are so familiar to an English reader, that it is unnecessary for us to notice this part of M. Dentrecasteaux's journal.

On the arrival of the frigates in Table Bay, in January, 1792, M. Dentrecasteaux received intelligence from M. de Sainte Felix, the French commander on the Indian station, stating his belief that De la Perouse must have been wrecked among the Admiralty islands; and he accordingly changed the plan of his voyage, and steered directly for these seas. He remained a month, however, at the Cape of Good Hope, for the sake of repairing the vessels under his command; and this delay gave the naturalists an opportunity to visit the interior of the colony, by which they considerably increased their collections.

On the 16th of February they left the Cape. M. Dentrecasteaux had proposed to himself, in order to arrive more speedily at the Admiralty islands, to pass to the northward of New Guinea; but the contrary winds which he encountered during the first twenty days, determined him to change his route and proceed by the southward of New Holland. On the 28th of March they came in sight of Amsterdam island, which was surveyed and laid down in a chart by M. Beautemps-Beaupre. As they approached this island they met with a prodigious quantity of sea wolves, and on the shore they saw a very large fire, the cause of which they could not ascertain: this island is inhabited. M. Dentrecasteaux, for the second time during his voyage here, met with the phenomenon of the luminous appearance of the sea: he remarks that it was in general when the weather appeared to forebode a storm that this curious occurrence was most perceptible; and what seemed most worthy of remark was, that on the

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14th of April this phenomenon was accompanied by the meteor known by the name of Saint Elmo's fire, which was then seen for the first time during the voyage. On the 20th of April they descried Van Diemen's land, and made the Newstone rock. It was the admiral's intention to anchor in Adventure bay, for the sake of insuring a supply of wood and water; but being deceived by a similarity in the configuration of the coast, he entered the bay of Tempests. Fortunately the officers sent to survey this place, discovered a well sheltered harbour, in which the frigates anchored on the 23d. The discovery of this harbour was regarded by our voyagers as being the more important from there being no other discovered on the southern coast of New Holland.

M. Dentrecasteaux in his journal describes this haven as being one of the safest and most convenient he ever saw; and takes occasion to contrast it with the name given to the bay in which it is situated. He has described it at full length, and independently of its security from storms, it affords ample supplies of wood, water, and fish. In the course of exploring the interior, they did not meet with a single native, but traces of their existence were found. A few scattered huts and some works of a rude description bespoke the state of barbarism in which the natives were. Besides these huts it seemed as if the inhabitants also took up their abodes in the trunks of trees, almost all those of large dimensions being hollowed within by means of fire. One of these trees when measured by M. Dentrecasteaux, was twenty-five feet eight inches in circumference, and several men might have lain down within it.

'It is remarkable,' says our journalist, 'that the aperture into these hollow trees is almost always on the east; in all probability to avoid the westerly winds, which it should seem are most violent, as all the trees were inclined from west to east.'

The naturalists, who accompanied the expedition, were not inactive during this period; several new plants, fishes, and birds, having been added to their collection.

On the 27th of April M. Cretin and M. Beautemps-Beaupre set out to visit a creek which had been observed to the southward of that in which the frigates were at anchor. This survey ended in the discovery of the passage which has since been known by the name of Dentrecasteaux's Channel. In fact these gentlemen found themselves in an opening which seemed to be the entrance of a very long channel; and although they sailed far up, they remarked that the water as they advanced did not lose any of its saline taste. This in-

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duced them to suppose that the channel might have a communication with the sea, by its northern extremity, but unfortunately they had not taken with them a sufficient stock of provisions to enable them to extend their inquiries or verify their conjecture on this occasion.

The report which they made to the admiral induced him to examine more minutely this part of the coast of Van Diemen's land, and on the 16th of May after taking their stores on board, they set sail, and next day anchored in a vast bay at the entrance of the Channel. On the 18th Messrs. St. Agnan and Beautemps-Beaupré set out to explore the Channel and to find out Frederick Henrick bay, which was supposed to be not far from its northern extremity, and in which no voyager except Tasman seems to have anchored, while at the same time several parties were dispatched to other points of the coast. The two gentlemen above named were occupied four days in their survey, and they had the good fortune to ascertain that the Channel communicated with the sea at both extremities. The passage being thus explored, M. Dentrecasteaux himself passed through it with the frigates, taking care to make all the observations necessary for ascertaining its dimensions correctly. It took up four days to pass through this channel, and M. Dentrecasteaux informs us that they met with natives at both ends of it, with whom they had several interviews. They also noticed on both sides of the shore some ill shapen canoes, which convinced them that the inhabitants were as little skilled in this branch of industry as in any other.

After quitting this channel our voyagers bade adieu to Van Diemen's Land, and steered for New Caledonia. The voyage, which lasted to the 16th of June, presented nothing remarkable; but M. Dentrecasteaux describes at length the immense chain of breakers which begird this island, and the position of which he admits has been laid down with the greatest possible accuracy by Captain Cook. These breakers, which render the island absolutely inaccessible, envelop it on every side, and afterwards stretch out to the north-west from it to a distance of more than 50 leagues, and out of sight of land. M. Dentrecasteaux, who wished carefully to explore them, pursued them to the point at which they seemed to terminate. It was the 28 of July when he arrived at the rocks situated at the northern extremity of these breakers; here he brought to, in order to determine the latitude, and next day set sail for Cape St. George, there to wood and water. Proceeding onward he recognised the Hammond islands and Cape Satisfaction, as well as the western shore of the Bou-

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gainville and Bouka isles. The rocks and breakers which prohibit all access to this coast, prevented him from ascertaining if the above are two distinct islands or not; they appear to the naked eye, however, as if joined together by some low lands. Near the Bouka isle our voyagers had the satisfaction of an interview with some natives in their canoes, who were prevailed on to approach the frigates. Bows and arrows were speedily exchanged for knives, nails, looking glasses, and other trinkets. They came in sight of Cape St. George on the 17th of July, and the same day they anchored in Carteret harbour, one of the three roadsteads situated on the eastern shores of New Ireland.

It rained incessantly during the time they remained at anchor here, which hindered them from fixing the position of the coast of New Ireland so accurately as they might otherwise have done with the instruments with which they were provided. They put to sea once more on the 24th of July, and continued their route through St. George's Channel. On the 26th they cleared the extremity of it, and found themselves near the Admiralty islands, which M. Dentrecasteaux visited minutely, in the hope of finding some traces of La Perouse; but having been unsuccessful, although he had several interviews with the natives, he finally left them on the 1st of August, and steered for the Cape of Good Hope, situated on the coast of New Guinea. Next day they perceived several islands discovered by M. Bougainville, and called by his captain (Merelle) *los Ermitanos*, and also the island called *la Boudeuse* by M. Bougainville. On the 3d of August they skirted along the low islands which captain Merelle has called *les Milles isles*, and which are very numerous; on the 4th they saw the two islands of Rowe and Matty, discovered by Carteret, in September, 1767: on the 12th they descried the Scheuten, and on the 14th the Providence islands. Finally on the 19th they made the north west cape of New Guinea, which has been denominated the Cape of Good Hope; its latitude is said to have been accurately laid down by Captain Forest. After having stretched along the coast of New Guinea for some days, our voyagers entered on the 23d of August the streights of Sagewein, situated between the two islands Sallawatty and Batenta, both of which they examined: on the 24th having cleared this passage, they proceeded towards the northern coast of the Ceram island, in order to reach Amboyna by the west coast of Ceram. They arrived at Amboyna on the 6th of September, after having been baffled for some days by calms and currents, and after reconnoitering in passing

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the Popo islands, and those called by Captain Forrest the Canaries, and also the islands to the westward of the gulph of Saway, formed by the coast of the Ceram island.

The expedition remained at Amboyna until the 19th of October, when they directed their course to the island of Timor. On the 20th they found themselves on the western coast of this island, and on the 22d they made Fort Lefou. The same day they saw the small island of Goula-Baton; on the 25th they passed the northern coast of the Sawe islands, and on the 26th they perceived the small island called New Sava, the position of which was ascertained. M. Dentrecasteaux does not think Captain Cook's description of the Sava islands very accurate. 'Their appearance,' says the journal, 'is so monotonous, that it was scarcely possible to discriminate any prominent marks by which to distinguish them.' On the 5th of November an immense number of birds were seen flying round the vessel, but they could not discover the land to which they belonged. They observed a prodigious quantity once more on the 14th, when they supposed themselves not far from the northernmost of the Penal islands: in fact they found they were upon that parallel, and to the eastward of these islands. On the 5th of December they doubled Cape Leeuwin, and sailed along Van Nieut's Land; but the strong winds forced them to keep out to sea, and prevented all opportunity of landing. On the 9th of December they found themselves in a very critical situation; they were entangled amongst a great number of small islands, surrounded by breakers, and an adverse wind rendered it impossible for them to get out to sea; in short they were on the point of being driven on shore, when fortunately they found a bay which afforded a safe anchorage, and which they have called the bay *de l'Esperance*.

Boats having been sent on shore for water, they returned without any. The mathematicians and naturalists having examined the adjacent islands, M. Dentrecasteaux prepared to set sail, but was retarded by a singular circumstance. M. Riche, one of the naturalists, had strolled into the woods to a great distance from his companions, and it was not until next day that he found his way back to the bay.

Our voyagers were seven days in sailing from the bay de l'Esperance to the eastern extremity of the above archipelago, to which they have given the name of *Archipel de la Recherche*. The immense number of islands and breakers it contains, render the approach to the coast very dangerous for an extent of 42 leagues from east to west. After clearing this cluster, the ships bore down upon the coast in order to

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continue the survey of Van Newt's Land; but this examination afforded nothing remarkable: while it lasted they saw nothing but a parched and barren soil, without the smallest appearance of vegetation or inhabitants. Having abandoned this dreary shore they bore away for Van Diemen's Land, where they anchored on the 21st of January, in the southern haven, discovered the preceding year.

The repairs necessary for the frigates, and the laying in of wood and water, detained them a month at this place. In the various excursions made into the country during this period, the journalists had frequent interviews with the natives, who are described as mild, pacific, and unsuspicious; and consequently undeserving of the ferocious character ascribed to them by M. Marion, in 1772. Soundings having been taken in the channels between the main land and the breakers seen to the eastward of the anchorage, and a clear passage having been discovered, the frigates set sail on the 13th of February, towards the streight which had been discovered the year before. Additional surveys were made of this channel, and on the 18th they anchored at its extremity. One of these surveys proved highly satisfactory; it was made in the bay of Tempests, in order to visit the spacious bays which had been perceived in 1792, at the bottom of this bay, and with a view to ascertain if there existed a streight between Van Diemen's Land and the Maria islands of Captain Cook. No passage was discovered, but they saw an infinite number of large bays which stretched to the northward and eastward.

'It should seem,' M. Dentrecasteaux informs us, 'as if all the bays of New Holland were united in the vicinity of Cape South, to the eastward of which we find an uninterrupted series of havens, creeks, and anchorage places, forming altogether one vast nest of bays 18 leagues in breadth and 14 in length.'

On the 22d of February the frigates arrived in Adventure bay, in order to take in water. M. Dentrecasteaux having been detained here longer than he expected, took the opportunity of examining the bay more minutely, in order to improve his charts of the Channel. We are here informed that the natives have entirely abandoned this coast, since it began to be visited by European vessels; but there are some temporary huts erected for the residence of those English adventurers who have attempted to settle there.

On the 29th of February they steered for New Zealand. With the exception of perceiving the Three King's Islands, nothing worth notice occurred in this part of their voyage,

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On the 14th of March they had a view of the northern extremity of New Zealand, which was supposed to be the Cape Maria Van Diemen of Tasman. M. Dentrecasteaux then directed his course towards the Cape North, of which he wished to determine the longitude. While sailing along the coast, several canoes approached the frigates, and some intercourse took place between the crews and the natives. The phisiognomy of the latter displayed less good nature than that of the natives of Van Diemen's Land: they even appeared sullen and deceitful, but M. Dentrecasteaux did not think they were hostilely disposed, since they approached the frigates without any manifestation of amity or invitation on the part of the seamen. After quitting Cape North they steered for the island of Tongatabou, where the chief of the Friendly islands resides, and on the 23d of March they anchored in the harbour of Tongatabou.

An immense fleet of canoes surrounded them the instant of their arrival, and M. Dentrecasteaux having fixed upon the small island of Panghaimodou, in order to put up some tents, a market was opened on it, which was most abundantly supplied with figs, bananas, cocoa nuts, and vegetables, with which the frigates were amply stored. This traffic with the natives, however, was not carried on so peaceably as could have been wished: the Europeans were frequently harassed by evil disposed natives, and they were even under the necessity on one occasion of firing from the ships, in order to protect those on shore. The propensity of the natives for theft was the principal source of all these misunderstandings, with which the chiefs had nothing to do; but it was easy to perceive that they had not sufficient influence to repress the disorderly spirits of the lower classes. No traces whatever of La Perouse were discovered in this island, and from the account given by the natives, M. Dentrecasteaux concluded that the former had not visited the Friendly islands.

On the 9th of April they set sail for New Caledonia. After having sailed past the islands of Erronan, Annatom, and Pania, and after discovering two small islands which were called the Beaupré isles, they came in sight of New Caledonia on the 17th, and anchored in the port of Balade on the 21st. The stay made at this island by the expedition afforded opportunities of becoming acquainted with the character of the natives; and we are assured by M. Dentrecasteaux that the picture drawn of them by Captains Cook and Forster, are by far too favourable. They gave proofs more than once of their propensity for thieving, and convinced the terrified Frenchmen beyond the possibility of doubt, that

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human flesh was their most favourite food. M. Dentrecasteaux describes a curious instrument not mentioned by Captain Cook, which is used by those ferocious islanders to disembowel their unfortunate victims, and also to separate the flesh from the bones. One of these weapons was given to the French admiral. At this anchorage M. Huon, who commanded the frigate l'Esperance, died after an illness of two months. No intelligence whatever was heard of La Perouse in this island, notwithstanding the most diligent inquiry.

On the 9th of May the expedition weighed anchor and proceeded to explore the breakers on the north-east coast of New Caledonia. They discovered that this island is terminated at its two extremities, and indeed surrounded by a most dangerous chain of breakers. On the 19th they came in sight of the island of Santa Cruz, of Mendanna, and some others, forming part of the groupe called by Carteret, Queen Charlotte's islands: the French voyagers discovered one which had not been seen by Carteret, and which they called *Ile de la Recherche*. Santa Cruz was then visited, in order to enquire for M. Perouse, but without success.

From this last island they steered on the 25th of May for the Solomon Islands of Mendanna, and they made in succession the two islands of Deliverance (which M. Dentrecasteaux supposes to be the Catalina and Santa-anna islands of Mendanna), the isle San Christoval of the same navigator, the Three Sisters isles, and the *Isle de Contrariétas* of Surville, the isle Guadalcanar, and several others appertaining to this archipelago. They doubled several capes during this navigation, such as Cape Surville, Cape Sydney, Cape Phillip, Cape Henslon, Cape Hunter, and another at the western point of Guadalcanar, which received the name of *Cap de l'Esperance*. They had an opportunity also of ascertaining the separation of the island of San Christoval from that of Guadalcanar, and rendering more than probable the existence of a channel which separates the islands of Buenavista and Serarga from Guadalcanar. They had several interviews with the natives of this archipelago, who approached the French vessels in their canoes. In the vicinity of the Ile de Contrariétas, they remarked the canoes as being of a most elegant form and astonishingly light; they were also better made in every respect.

On the eighth of June M. Dentrecasteaux quitted the archipelago of the Solomon Islands, and steered for the northernmost of those of New Louisiada, discovered by M. Bougainville, and to which M. de la Perouse said he would

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proceed after having visited the Solomon Islands. On the 11th they came in sight of land, which proved to be the most easterly of the Louisiada islands: they stretched along the northern shore, and saw a small island, where they found a fine bay, but all entrance to it was prohibited by an uninterrupted chain of breakers which stretched westward as far as the eye could reach. Next day they discovered a low island covered with cocoa trees, which they called *Piron*, also surrounded by breakers. On the 18th they perceived several other islands, all of which were united together by breakers. On the 14th they doubled Cape Henry, which forms the eastern extremity of Isle Sainte-Aignan; coasting along this island to its western point they discovered the Boyne islands.

'All this part of New Louisiada,' says M. Dentrecasteaux, 'is nothing but a heap of islands, the largest of which scarcely exceeds ten leagues in length. The currents which flow in this archipelago, render the navigation still more dangerous, as most of the islands of which it is composed are surrounded or connected together by breakers, in the vicinity of which there are no soundings.'

On the 15th they perceived the Good Will Islands, and several natives came off from the northernmost of them in canoes; they appeared to be timid however and suspicious. On the 19th our voyagers had communication with a great number of natives, and witnessed a battle between two canoes from different islands. The combatants were armed with stones in one hand, and held a buckler in the other. These bucklers, M. Dentrecasteaux remarks, were the first defensive arms which they met with among the islanders of the Great Ocean.'

'It would seem,' he remarks, 'as if those who have carried the mechanical art so far as to contrive an instrument proper for defending them from the blows of their enemies, have also acquired a superiority in navigation: they build larger canoes than the natives of the other islands; one of those which approached us on this occasion was upwards of fifty feet in length, and seemed to be extremely well shaped in proportion to its size.'

M. Dentrecasteaux further observes, that in the exchanges which they had occasion to make on the above occasions with the natives, the latter uniformly evinced a great indifference for iron, which confirmed him in an idea he had previously formed, that no European vessel had ever visited these islands. On the 20th they discovered some small low islands,

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united together by breakers and sand-banks. To these they gave the name of *Iles Probriand*. To another island a little higher, discovered the same day, they gave the name of *Ile Jurieu*.

On the 25th, M. Dentrecasteaux steered for New Guinea, and came in sight of it on the 26th. Having cleared the cape, called by Dampier, King William's Cape, they made the northern coast of New Britain on the 29th, when they enjoyed the curious spectacle of a sudden eruption of the volcano which is on the island nearest to this part of the coast. The flames were not visible, because it was day-light, but they saw masses of thick smoke issuing from the summit of the mountain, and perceived a torrent of lava precipitated into the sea, forming several cascades in its progress, and sending out columns of smoke of a whitish tinge as it plunged into the ocean.

The survey of this coast was continued until the 8th of July, when they arrived at the northern extremity of New Britain. Provisions and stores of every description being now almost exhausted, M. Dentrecasteaux, determined to bear away for the island of Java.

Here the journal of M. Dentrecasteaux ends. He had been long severely affected with scurvy, and on the 20th of July he fell a victim to its ravages. M. d'Auribeau then became chief officer of the expedition, and M. de Rossel the editor of the present work, took the command of the frigate *L'Esperance*. The continuation of the journal by M. Rossel is comparatively short, from the limited space of time it embraces. It is, however, drawn up with great accuracy and minuteness.

It was on the 27th of October that they arrived at Sourabaya, in the island of Java, and here M. Rossel takes leave of his readers, conceiving the expedition, both with respect to the interests of science and to M. de la Perouse, to have been brought to a conclusion.

At the end of the first volume, we find tables of the track of the *Recherche*, during the years 1791, 1792, and 1793. These indicate for every day, the height of the barometer and that of the thermometer, the prevailing winds, the state of the sky, the position of the vessel at noon, and the inclination of the magnetic needle, when it could be observed. To these are subjoined vocabularies, highly useful to circumnavigators, of the language of one of the hordes of savages of Van Diemen's Land, of the inhabitants of the Friendly Islands, and of those of New Caledonia. An Appendix contains a

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description of the means employed in laying down the charts of plans which compose the Atlas accompanying the work.

The second volume is filled with the results of the astronomical observations made in the course of the voyage, with modes of correction applicable to all the observations which may be made on land or at sea for fixing geographical positions, and a great number of tables which comprehend all the observations of horary angles, of latitude and longitude, declination of the magnetic needle, &c. made during the voyage, and in which we find the data necessary for verifying the calculations and determinations in latitude and longitude which have been fixed.

As might be expected from imperial patronage, the work before us is got up in a style of splendour and elegance, far superior to any thing we have yet witnessed, even from the Napoleon press. Besides thirty-two fine engravings which adorn the first volume, a distinct atlas accompanies the work, containing thirty-nine views, plans, and charts.

Art. VII.—*Systematische Darstellung, &c.*

Systematic Account of the Knowledge in Possession of the Learned on the Subject of Natural Philosophy. Arau, (Switzerland) 1809. 2 *vols.* 4*to.* *Plates.*

GREATLY to the hopes of the literary character of Switzerland, a few friends of science have formed themselves into a small society in the romantic valley of Arau, from which they have issued the present volumes; the first of the kind, perhaps, which have been printed at the place.

The work in question premises to be a kind of Physico-chemical Encyclopedia, and the principal editors, Messrs. Meyer and Schmidt, claim for themselves no other merit than that of presenting to their fellow-countrymen a judicious selection of scientific facts, drawn from various authorities: notwithstanding the modesty of their editorial pretensions, however, a short account of the manner in which they have executed their task, will convince our readers that these Swiss philosophers have not over-rated their claims to public approbation.

There is something new perhaps in their arrangement, at least it appears so to us, and on that account we give a place to it the more readily. They divide the science of bodies into *Phenomenologia*, or the constitution of material beings; and *metaphysics*, which relates to their origin.

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Phenomenologia, or more properly speaking, the *physical* part, is subdivided into *phenomeno-scopia*, which classes systematically the facts observed; and into *phenomeno-gonia* which inquires into their causes.

The former of these two subdivisions again branches out into *phenomenographia*, which is a system of sensible objects in which they are classed by analogy, and *natural history*, which implies the revolutions of the corporeal world.

The second of these subdivisions is *azoogonia*, or *zoogonia*, according as animated or inanimate bodies are spoken of the first division answers to physics and to chymistry, and the second to animal or vegetable physiology.

On referring to the word phenomenographia, we find it distinguished by *celestial* and *terrestrial*. The first is either simple or compound; in the simple phenomenographia, we consider the different substances *per se*, and as they present themselves to our senses; these substances when joined together in pairs, or by threes, constitute compound phenomenographia.

We are not yet near the end of these subdivisions, but as our readers will now easily comprehend the plan which our new encyclopedists have adopted, we shall content ourselves with observing, that they proceed to give an account of substances which are regarded as universally extended thoughout the globe; such as light, heat, electricity, galvanism, magnetism, the gases, &c. &c.

After having repeated almost every thing that is known as to these substances, the authors next combine them two and two, or with simple bodies, and afterwards with compound bodies. In short, they proceed with a kind of graduated synthesis, which gives an appearance at least of order, if it does not really possess that desirable advantage.

In order to give a general idea of the manner in which the work is executed, we shall select an article on prismatic colours, to which we give the preference, because it contains an account of some experiments which, as far as we know, must be quite new to an English reader. They are extracted from some recent controversial publications on light and colours, by Professor Wünsch, of Frankfort, on the Oder, and Professor Weiss, of Leipsic, which we have reason to believe have not yet found their way to this country.

The Swiss academicians give the following account of these experiments:

'According to M. Wünsch, there are only three fundamental colours, green, red, and violet; orange and yellow he conceives

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to be a mixture of red and green; dark blue and indigo are a mixture of green and violet. The following are a few of the experiments which led M. Wünsch to these results:

'He took five prisms of equal dimensions, made of pure glass. He mounted them in such a way that all of them were in one and the same vertical plane and their axes, around which they were moveable, were parallel, and sixteen lines distant from each other. In one of the window-shutters of the darkened room in which the experiments were made, a hole was made two inches in breadth, and about a foot in length vertically. This hole was furnished externally with a thin sheet of tinned iron, pierced with five holes one line in diameter and sixteen lines from each other: by means of an inner slide, the holes might be reduced in number, or shut altogether. When the apparatus was arranged, each of the five prisms fronted one or other of the above holes, and received no rays but what were transmitted to it through that orifice.

'In the middle of a vertical screen destined to receive the image of the prisms, was a small piece of tinned iron, pierced with a hole one line in diameter, distended to give a passage to any one of the prismatic colours at pleasure. The anterior surface of the screen was burnished with extreme care, while on the other side it was coated with soot. No particle of light, except that which passed through the five holes in question, was permitted to enter the apartment.

'In the first set of experiments, the two lower holes only were left open:

'Exp. 1. The green tint of the spectrum of the lower prism was thrown upon the brightest red of the spectrum of the upper prism, so as to make these two colours perfectly coincide: in this case neither green nor red was seen on the screen; the place of these colours being supplied by a very bright yellow.

'In order to ascertain beyond doubt that this yellow was the result of the mixture of green and red, a small wooden cylinder, a crayon for instance, was placed in the coloured pencil of rays, about half a foot from the screen, so as to make its shade fall exactly on the middle of the yellow colour. This shadow was then found to be edged below with a very fine green band, and above with a bright red one. This is supposed to prove beyond doubt that the yellow produced upon the screen arose from the union, or rather superposition of the green upon the red.

'Exp. 2. The violet part of the lower spectrum was made to coincide with the green part of the upper: in this case, the blue colour of the mixture was absolutely the same with the dark blue produced by the simple decomposition of the luminous ray. The shadow of the crayon was green above and violet below.

'Exp. 3. The green tint of the lower spectrum was thrown upon the yellow tint of the upper, and the mixture produced was yellowish green.

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'Exp. 4. The yellow of the lower spectrum was thrown on the red of the upper, and the mixture produced was orange.

'Exp. 5. The strongest violet of the lower spectrum was made to coincide with the dark blue of the upper spectrum. Their junction gave a brilliant tint, between indigo and dark blue.

'Exp. 6. The violet of the lower spectrum was thrown upon the red of the lower spectrum, and a purple tint was produced. The liveliest part of the violet must always be preferred, for the rest of the tint is too weak and the degradation too rapid to produce any sensible efferts.

'Exp. 7. The dark blue of the lower spectrum cannot be thrown on the bright red of the upper one, without at the same time, the indigo of the lower spectrum coincides with the yellow of the upper, and the violet of the lower falling on the green of the upper. The following is the series, from bottom to top, of the colours of this new spectrum, which is in a great measure double: Red, orange, yellow, green, white, pale red, white, dark blue, indigo and violet. The two white tints are narrow, and have something like the form of a sickle. The shadow of a thread thrown upon the upper white tint is edged in violet below, and in greenish yellow above. The shadow of the same thread thrown upon the lower white tint, is edged above with a dull red, and below by a lively tint of dark blue. All these appearances are explained by the theory of the mixtures of the adjacent tints. The shadow of the pencil thrown upon the pale red tint which is between the two white tints, is of a bright green at its upper part, and of a clear violet below.

'Exp. 8. The dark blue of the lower spectrum, was thrown upon the yellow tint of the upper. The green tint of the first coincided at the same time with the red colour of the upper, and formed with it a yellow tint, so that the order of the colours of this new spectrum formed by superposition, is, from bottom to top, red-orange, orange-yellow, yellow, (once more) yellowish green, white, dark blue, indigo and violet.

'In the second set of experiments, Mr. Wünsch first left three holes open; then four; and finally all the five. We shall designate the spectra of the prisms by No. 1, 2, 3, &c. going from bottom to top.

'Exp. 1. The dark blue of the spectrum No. 2, was thrown upon the brightest red of No. 3, and afterwards upon the mixture which was red, the dark blue No. 1. was thrown. A pure and shining white was the result. The shadow of the crayon, thrown upon this tint, remained blue below and red above, as in the 7th experiment of the foregoing series, with the difference that here the tints are much broader and clearer.

'Exp. 2. The dark blue of the spectrum No. 1, was made to coincide with the dark yellow No. 3.; upon the mixture which was a white light inclining to green, the brightest violet was thrown of the lower spectrum. The mixture then became perfectly white, although its brilliancy was still improved

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when the violet part of the spectrum No. 4. was thrown upon the same place. The shadow of the crayon thrown upon this white tint is deep yellow below and light blue above.

'Exp. 3. After having opened the fourth hole, the finest green of the spectrum No. 3. was thrown upon the brightest part of the red of No. 4. The tint became deep yellow, as indicated by the first experiment of the foregoing series. Upon this yellow tint the violet of the second spectrum was thrown, and the mixture then became pale red. On adding to it the dark blue of the first spectrum, it became perfectly white. The shadow of a thread upon this mixture, was, below, of a dark blue, and above of a bright red.

'Exp. 4. The fifth hole was then opened, and on the brightest red of the prism No. 5. the finest green of No. 4. and No. 3. was thrown. To the mixture, which was of a yellowish green, were added the two violet parts of the spectrums No. 1. and 2. and this mixture became perfectly white. The shadow of the pencil, which in this experiment, as in the former, ought to have been very near the screen was of a fiery red at its upper part, and of a very intense dark blue at its lower.'

The experiments of M. Wünsch having excited a considerable degree of interest on the continent, Dr. Weiss undertook to refute them in a Memoir presented to the Munich academy in 1801, of which he gives the Swiss academicians the following abstract:

'Not only have I stated some formidable objections to the conclusions of M. Wünsch and to his theory of three simple colours, but I have endeavoured to prove that there exist five instead of three; I agree with him with respect to the simplicity of the *red, green,* and *violet* rays, with this difference, however, that I add two more to them, the one bundle being blue, between the green and the violet bundles, and the other being of a colour which I call *single yellow* (einfach gelb) which rays do not seem to be isolated in the common solar spectrum, but which being arranged between the red and the green rays, produce with the latter the *yellow*, and with the red, the orange of the common spectrum. I have founded my assertion on the reiterated refractions of coloured lights in a second and third prism, through which, if we pass a small cylinder of red, green, or violet rays, it always gives an image perfectly round and of a homogeneous colour; whereas, a cylinder of orange, yellow, or indigo blue rays gives in the same case an elongated image of different colours at the top and at the bottom; so that the orange rays are separated into red rays, and into rays which I call single yellow, the common yellow rays being separated into single green and yellow, and the indigo blue into bright and violet blue. Finally, as to the clear blue rays of the spectrum, I have constantly found that they retain the perfectly

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round and homogeneous image after the second refraction; provided that care has been taken not to suffer the adjoining green or blue rays to pass into the same cylinder with them.

'I have also proved that in order to have all the simple colours of the solar spectrum, one after another, we never require any more than a second refraction, seeing that the extreme limits of the image being formed by rays more or less refrangible, and which fall at the same time in the most favourable direction, either towards the top of the image for the most refrangible rays, or towards the bottom for the least refrangible, always present simple colours, so that a third and fourth refraction, merely confirm the results of the second, without adding any thing to it. I do not concur in the opinion of Newton, who supposes that a part of the violet rays is less refrangible than a part of the blue, and so forth. This supposition as I conceive arises from considering the solar rays as being all parallel to each other, and destroys every idea of chymical agency as a cause of refraction, an idea which is the basis of my inquiries.

'Lastly, a second series of my experiments was directed to the way in which bodies of a certain colour shew themselves when they are illuminated by isolated rays of the spectrum, or when we look at them through glass stained with a bright colour, and as simple as possible. My experiments afforded a new proof of my theory, for bodies perfectly red appeared black in the blue rays, and so forth. The reason of this is, that they absorb by chymical affinity all the rays of the light of the sun, except the red rays which in this case do not fall upon them. They absorb every thing that falls on them, and whatever they would not be capable of absorbing is absent; therefore they reflect nothing. Thus, *every body appears black in a light completely heterogeneous, or foreign to its natural colour*. These experiments will also serve to refute the opinion of M. Wünsch, that the blue of the solar spectrum is not a simple colour, but always composed of green and violet.'

While on this topic it is but fair to state, that the Swiss philosophers, when speaking of the calorific and non luminous solar rays of Mr. Herschel, have omitted to notice the discovery of the chymical action of these very non luminous solar rays: a discovery which was claimed by the German Professor Ritter, and published in the Erlangen Literary Journal, for 1799. If we recollect aright, he shewed that the known chymical effects of light considered as an agent of de-oxigenation, were strongest beyond the violet rays, where the eye no longer perceived any light, that this de-oxigenation diminishes gradually as we advance from thence into the space of the violet, indigo blue and light blue rays; that it becomes null in that of the green rays, that on the contrary, in the space of

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the yellow rays an oxigenation begins which once more whitens the muriate of silver slightly blackened by the blue or violet rays; that this oxigenation increases by the orange and red rays, and that it becomes strongest beyond the red, even in the space of the non luminous calorific rays of Herschel. Another remarkable observation of M. Ritter, is, that he considered the chymical spectrum, if we may be allowed the expression, not as being simple, but double, and composed of two spaces which penetrate into each other, and the one of which is nevertheless much stronger than the other.

We have reason to believe that the sketch we have now given of the Systematisch Darstellung, will incline our readers to think favourably of the modest, but learned academicians of Arau, and we trust that the reception of their work throughout the learned world will be such, as to induce them to continue their philosophical and useful labours.

ART. VIII.—*Vie de la Marquise de Courcelles, &c.*

Life of the Marchioness de Courcelles; partly written by herself, to which are prefixed her Letters, and the Italian Correspondence of Gregorio Leti, relative to the Marchioness. Paris, 1 *vol.* 12*mo.* 1809. London, Dulau.

MATERIALS for female biography have been more copiously supplied in France than in any other country in the world. The superiority of the education of females in that country—the opportunities afforded them of intermixing at all seasons in the society of men, and the facilities thus given of calling forth and embodying the latent intellectual energies of the human mind, which as experience has shewn are not confined to the lords of the creation, produced during the last two centuries, a host of politicians, poets, historians, and wits in petticoats, whose legacies to the literary world have continued to delight us at the present day, as much as the enjoyment of their bewitching society did the votaries of their cotemporary admirers.

All those who are acquainted with the letters of Madame Sevigné, will, no doubt, recollect the name of Madame de Courcelles as frequently occurring. Several cotemporary literary productions have also mentioned our present heroine, and although the interest excited by her singular character has in some measure ceased, yet, there is something so eccen-

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tric in her history, that we cannot suppose any reader so fastidious as to be overcome with ennui during the perusal. This being our opinion, we shall not offer any apology for attempting an outline of the performance.

Marie Sidonia de Lenouscourt, Marchioness de Courcelles was daughter to Joachin de Lenoucourt, lieutenant-general in the French armies, and governor of Thionville; her mother Isabella Eugenie de Crouberg, was descended from one of the most illustrious houses of Germany. The beauty of our heroine was the cause of her misfortunes, and in her youth she saw the Louvois', the Villeroys, and others, equally distinguished by birth and rank, alternately sighing at her feet. The celebrated minister Colbert, became anxious that she should form an alliance with his family in the person of his brother, Maulevrier. Sidonia was accordingly sent for to Orleans, but upon her arrival at court, she preferred the offers of the nephew to the old Marechal de Villeroy, the Marquis de Courcelles, whom she accordingly married at the tender age of thirteen.

'This unfortunate day,' she feelingly informs her readers, 'was to me the opening of a drama, in which my readers will find me performing the most unaccountable and unfortunate part that ever was assigned to any human being.'

In fact Courcelles, who was a coarse and brutal character, seemed only to have married in order to advance his fortune. This was soon proved to the complete satisfaction of the young marchioness in the following manner: Courcelles had strongly enjoined her to pay her court *in every possible way* to the Marquis de Louvois, who then laid siege to her affections, with the approbation of her husband! The marchioness, however, having brought with her to court some prejudices in favour of morality, which she was not sufficiently *au fait* in intrigue to shake off, received the amorous advances of Louvois with disdain, and began to conceive a rooted aversion from her hopeful helpmate the marquis. A course of the most inhuman treatment on his part was the consequence of her refusal, and the wretch even went the length of attempting to disfigure her countenance by administering some deleterious composition as a lotion for the face. The consequence of this ill treatment, as she informs us, was a fever, which reduced her to the last extremity. Her youth, however, enabled her to surmount the disease, and her husband having become alarmed for the loss of her patrimony, was assiduous in his attention, and after exhausting all human means to save her life, he executed the romantic resolution

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of going a pilgrimage on foot from the Chateau of Courcelles, in chains to our lady of Chartres, to avert the vengeance of heaven. During his absence the marchioness recovered, and with all the gaiety and good humour imaginable, she informs us that she began to indulge herself in certain gallantries during the absence of her husband, which amply revenged her for her sufferings from his brutalities.

There is an air of candour about this part of Madame de Courcelles narrative, which almost compensates for the vanity and indelicacy of her confessions; if we may be permitted to use a figurative expression, she has presented us with a whole length statue of herself, clad in loose drapery, while other women of more modesty, but perhaps of less fancy, would have been contented with giving us only their bust.

At this period the marchioness takes her leave of us as her own biographer, and it is to the anonymous editor of the present volume that we are indebted for the further particulars of her history.

In 1669, she was convicted of the crime of adultery, condemned to be shut up in a cloister, and to lose her dower. She submitted to the sentence with apparent contrition, and voluntarily surrendered herself at the Conciergerie of Paris, where she did not long remain. A new lover, (M. du Boullay) having contrived to introduce himself to her notice, she eloped with him to Geneva, after obtaining letters of introduction to the celebrated Gregorio Leti, who then resided at that place. Her husband the marquis soon afterwards died, and she flew to Paris to obtain, if possible, a lenient alteration in her sentence. She was arrested, however, condemned in the payment of 60,000 livres of damages to her husband's representative, besides other penalties. She afterwards contracted a marriage with a retired officer of the army, with whom she led a miserable life for a few years, and then left him for a more favoured lover. Such is the description of annals, which the life of this singular woman presents to our view, and they are sufficiently interesting to merit a perusal, notwithstanding the air of looseness which sometimes prevails. She is continually lamenting the absence of happiness, in pursuit of which she takes certainly the most eccentric, if not the most vicious course ever adopted; and perhaps some morose reader will think she obtained fully as great a portion of enjoyment as she merited.

At the end of her memoirs we find the letters which she wrote to her favourite du Boullay, during her residence at Geneva. To this person we are indebted for their publication. He professes to be anxious to rebut the charge of

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indiscretion, which is generally brought against the publishers of familiar letters: we give his apology in his own words:

'There is nothing but wit in these letters and almost no passion, I am not guilty therefore of disclosing secrets which ought to be concealed. In my justification, I have to regret that I loved too faithfully and too passionately the most charming creature in the world, and at the same time the most perfidious and the most volatile.'

It is certainly true that in these epistolary effusions honourable and refined sentiments predominate over the tender feelings, which ought not to be unknown to the breast of 'the most charming creature in the world.'

A perusal of these specimens of her literary composition would induce us to apply to her the following lines of Pope:

'With every pleasing, every prudent part,
Say what can Chloe want? she wants a heart.'

Were we not convinced from the vagaries of her life that prudence was a saint which had been long expunged from her calendar.

Gregorio Leti, (a name familiar to an English ear) next appears before the curtain as the panegyrist of the marchioness.

An intimacy had been contracted between these two adventurers at Geneva, and at the request of the Spanish ambassador to the court of Turin, the historiographer of England, and pensioner of Charles the IId. drew up in a series of letters an account of the life of Madame de Courcelles. These are written in choice Italian, but in a style of bombast and gasconade, that literally out-Herods Herod. Those who have read his work upon England must admit that his rank as an historian is but *mediocre*, but unless we are to regard his letters on the subject of the Marchioness de Courcelles as a literary hoax, or as a specimen of letter-writing burlesqued, we know what rank to assign to him in the temple of dullness: what, for instance, will an Italian scholar think of the following rhodomontade, which we give in the original, because it is truly untranslateable; it is the commencement of a letter to the Spanish ambassador:

'Ma che dirò della via lattea di questa signora che conduce nel cuore? Come parlarne, di quali espressioni servirmi? Son quasi troppo maturo negli anni, troppo duro nel travaglio, per toccar col mio inchiostro la candidezza d' un seno, *molle come cottone ristretto in scatola.* Dico di quel seno composto sù

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quella senna che dà la vita a tanti ruscelli di latte ingigliati. O che poppe! ô che mamelle! ô che porta d'oro! E qual maraviglia se si son trovati de' Giasoni che si sono arrischiati di combattere contro il Drago della gelosia e della vendetta d'un marito per rapirle? Quando io dicessi che d'al piede al capo di questa signora non si veggono che maraviglie della natura, direi poco, e non sarei con tutto ciò creduto; e pure voglio dire che la sua bellezza, ch' è un miracolo del secolo, forma la minima parte delle sue glorie.'

We have reason to believe that these singular letters have been already published among other productions of a similar nature from the same pen: at least we recollect to have met with two volumes of letters of Gregorio Leti, published at Amsterdam, in the beginning of last century, which deserve a place on the same shelf with the confessions of Rousseau.

Those who prefer the romance of real life to the stale rubbish which daily issue from the circulating libraries, will greedily devour this little volume, notwithstanding the *extravaganzas* which occasionally embellish its pages.

ART. IX.—*Johannes Müller, oder plan im Leben, nebst Plan im Lesen, und von den Grenzen weiblicher Bildung, &c.*

John Müller, or Suggestions for the Improvement of Females, being the Substance of three Discourses delivered by M. Morgenstern, Professor of Elocution in the University of Dorpat, 8vo. Leipsic, 1809.

THE two first of these discourses were delivered on the occasion of distributing the annual prizes in the Russian university of Dorpat, in Dec. 1806, and the third and most interesting was pronounced at the opening of the Imperial School for young ladies, at Wyborg. The title of 'John Müller,' given to the book, may, perhaps, perplex such of our readers as are unacquainted with the literary etiquette of the German school of authors: it may be necessary, therefore, for us to state that it is usual on the continent to baptize a literary bantling, after some name of eminence in the same way with a production of another description, not confined to the trade of authorship.

The interest which the subject of female education has lately excited, has not been confined to this country. One of the changes, perhaps we may say, one of the blessings which arose out of the new French dynasty, was the establish-

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ment of schools or lycées, expressly for the cultivation of the female intellect, and it is consolatory to observe, that amidst the evils which are said to follow the track of French conquest, an alloy is provided in the increased facilities given to mental acquirements. The engines of despotism may for a while be at work to stifle the cries of the oppressed, but the 'still small voice' of truth is not yet extinguished: the conqueror of Europe has indeed forged fetters for his slaves of more than common durability, but by the encouragement he has given to literature and science, he has furnished the materials which will speedily corrode them.

M. Morgenstern conceives that the greatest mischief is done to young persons from their being hurried into college, and from thence into the bustle of life without having been previously taught some regular plan or method of study. In the universities, in particular, they frequently lose by this defect in the plan of their education, the fruit of the most important years of their lives, during which they ought to have prepared themselves in a solid manner for the career upon which they have determined. These objections are peculiarly applicable to the German mode of education, and M. Morgenstern endeavours to impress a conviction of the dangerous tendency of applying their minds to a thousand incoherent occupations, instead of concentrating their mental resources for the purpose of attaining one single object. Those ardent youths who think to enjoy the favours of all the muses by turns will learn, perhaps when it is too late, that they cannot retain the favour even of one. We cannot therefore too strongly urge them, according to our author, to fathom their own powers and dispositions, to propose some end and lay down a fixed plan to which all their studies ought to be subservient. It is by these means alone that they can become eminent in the pursuit which they have embraced, or useful citizens to their country. These truths are self-evident, but fully aware that examples render them still more evident, M. Morgenstern has thought it expedient to suggest to the ardent imagination of young persons, models which must powerfully incite them to imitation. Among these he mentions the English historian Gibbon, who for upwards of twenty years pursued the plan of his History of the Decline and Fall of the Roman Empire; M. Schlœser, the Russian historiographer, and Montesquieu, who at the early age of eighteen, entered upon the contemplation of his immortal work on the spirit of laws. M. Morgenstern enters still more fully into the life and character of Müller, the historian of Switzerland; and certainly if the laborious life and prodigious exer-

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tions of a mere author can induce our young students to imitate his example, the pains taken by M. Morgenstern to eulogise his memory have not been thrown away. The particulars of the early part of the life of this eminent historian, may be gathered from a very interesting collection of letters addressed by him to his friend M. de Bonstetten, alluded to by M. Morgenstern, and in which he gives an account of his studies and course of life. In these letters, written with all the fire of youth, we find M. Muller at the age of twenty-one proposing the history of his country as a subject of study, and from that moment devoting all his acquirements to that object; we find him making frequent journies and sacrificing every thing to the execution of this plan, and to his perseverance and unshaking constancy he is indebted for the character he enjoys of being the first-rate historian of whom Germany can boast. During his whole life, the plan of his historical career was constantly before his eyes, and having filled the situations of privy counsellor to the last elector of Mentz, aulic counsellor at Vienna, and historiographer to the king of Prussia, he made the opportunities of acquiring knowledge thus afforded him, subservient to his grand design.

The subject of the second discourse, in which M. Morgenstern recommends a plan of reading to young persons, is closely allied to the first. At a period like the present, when there is such an immense quantity of books, within the reach of almost every person, M. Morgenstern regards the young man who ventures without rudder in this immense ocean, as irrecoverably lost. Polybius compares a man who reads every thing that is presented to him as a glutton, who surfeits himself for ever: and Seneca observes that he who wanders from author to author, may boast of a great number of slight acquaintances, without having a single intimate friend. Quintilian and the younger Pliny inform us that we ought to read *non multa, sed multum.* The ancients themselves made a choice among their authors, and called those who chiefly deserved to be read, classical authors. The Germans, according to M. Morgenstern, have a peculiar turn for reading, but they do not confine themselves to the classical authors of their own country, like the French, Italians, and English: on the contrary, they read every thing that comes before them without choice and without distinction. M. Morgenstern, addressing himself to the youth of Germany, cautions them against falling into this erroneous course of study; he urges them to follow a well digested plan of reading, and to choose their books with discrimination.

With a view to contribute all the assistance in his

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power to those who are anxious to pursue a systematic course of wholesome instruction, M. Morgenstern has subjoined a list of those whom he considers as classical authors among the ancients and moderns. The German authors of course come in for a distinguished share of M. Morgenstern's praise, and of the moderns whom he has been pleased to enumerate as classical authorities, we regret to find that either from the limited nature of his acquaintance with the English language, or from national partialities, he has only thought proper to mention the name of Gibbon the historian.

The discourse on the education of females contains some most excellent hints on that subject. Regarding domestic happiness as entirely depending on the education given to females, the professor hails with enthusiasm the establishment of public schools, exclusively for the instruction of the fair sex. He is not however for carrying female education beyond certain limits; women, as he tells us, being intended for the domestic offices, and not for public life. He would have them fitted, therefore, for becoming good wives, good mothers, and good housekeepers. He considers the offices which they are called upon to perform in society as common to females of every rank in life, and he sees no good reason for withholding a certain portion of education from the lower classes of females: the intellectual faculties of all women ought to be cultivated, but it does not follow that they are to be made learned ladies. M. Morgenstern recommends to parents and teachers to form the taste of their female pupils, by enjoining a studious perusal of the best works in their native language. Religion very justly comes in for a share of the author's encomiums; and it is with much pleasure that we find this most important branch of instruction so warmly inculcated in a lycée of French establishment, notwithstanding the irreligious tenets which, according to report, are so widely diffused wherever the French have carried their conquests.

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ART. X.—*Code d'Instruction Criminelle.*

Code of Criminal Instruction; after the original Edition of the Bulletin des Lois; followed by the Motifs Exposés *of the Counsellors of State, and the Reports made by the Committee of Legislation of the* Corps Legislatif, *on each of the Laws which compose the Code; with a Table, alphabetic and* raisonnée, *collecting on every Subject all the Dispositions relating to it, and indicating, under the Article of every public Officer and Functionary, all the Functions which belong to him, or which he is bound to fulfil, in matters Criminal, Correctional, or of simple Police.* Paris, 1809. 8vo. about 450 Pages. Imported by Deboffe.

THE science of criminal jurisprudence remained unknown or unregarded throughout Europe to a much later period than appears consistent with the general progress of all other branches of political and philosophical knowledge. It was a subject very little attended to by statesmen and legislators till towards the middle of the last century, when the enlightened theories of some humane philosophers first awakened reflecting men to a just sense of its importance and lamentable imperfections; and theory had already in many instances paved the way to practical experiment, when the revolution in France presented a field equally new and extensive for the operations of political science. In the progress of that most memorable event, reform and improvement soon became words of much too limited a sense to express the views of the revolutionists. Nothing less than the abolition of all existing systems, and the creation of new ones, founded on the basis of theoretical perfection, could at all answer the magnificent visions of the philosophers; and had it been possible to set bounds to the wild rage of democracy, and prevent the anarchy and confusion which followed upon the overthrow of the old government, there was certainly so much of wisdom and good intention combined in the first constituent assembly as might have rendered the French revolution a spectacle of pride and glory, instead of the foulest disgrace to human nature. The bitter disappointment of an event so contrary to reasonable expectation, would be even at this day much more severe, if we were not allowed to believe that amidst all the apparent evil, much of good is to be found, not indeed enough to compensate the enormous waste of human life and happiness by which it was

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attended, but enough upon the whole to satisfy the philosopher that the progress of improvement, though encumbered with difficulties innumerable, has nevertheless been certain and constant. Even now the French nation can boast of the advantages which it has derived from the labours of its constituent assembly, and in no respect, perhaps, more remarkably than in its system of criminal law; a system which has undergone many successive changes agreeably to the revolutionary habit of legislative novelty, but the general wisdom of which seems to be acknowledged by the legislators of the present day, who, in the code prepared under the auspices of the great Napoleon, one portion of which it is our present intention to analyze, have returned in many essential points to its original principles, from which the intermediate legislatures appear to them to have unnecessarily and wantonly deviated.

It is right to observe, in the first place, that this code forms only a part of the criminal law of France, relating to the constitution and regulations of courts and process, and other incidental matters. The remaining portion, more immediately answering the notion of criminal law, is announced as being about to follow.

This code is divided into two books, the first treating 'of judiciary police and of its officers;' the second, generally entitled, 'De la Justice,' but subdivided into seven heads or *titres*, each containing several distinct chapters and sections, and amounting in all to 643 articles of law. But, as a better general idea of their contents can be gained from the explanatory introductions announced in the title page under the names of Motives and Reports, than from particular detached articles, we shall for the most part confine our observations to those introductory discourses.

'It is not enough,' say Messrs. Treilhard, Réal, and Faure, counsellors of state in the first of these papers, referring to the public education, which forms a most important part of the civil code of France, 'that the commission of crimes should be diligently prevented by these salutary institutions. When once they are committed, there must be other establishments by which criminals may if possible be brought back to their duty, or otherwise deter others by the example of their punishment.'

'The duty of the legislator,' they proceed, 'is two-fold. He is to prescribe the rules by which the magistrates are to be guided in the cognizance of offences; and to establish penalties *proportioned* to offences, just in themselves, severe enough to repress the crime, and never immoderate. Our business at present is with the first only of these branches of duty.'

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In the early moments of the revolution, the constituent assembly adopted with enthusiasm our English jury; but we are to suppose from what is here stated that that admirable institution, which, even incorporated as it is with our system of law, must be admitted to be susceptible of occasional inconvenience and error, was found an almost unmanageable engine in the hands of the French legislators and governors, insomuch that we are told a very general prejudice has been excited against the use of it. Messrs. Treilbard and his associates are, however, loud and constant in its praises. The great Napoleon himself has confessed its importance and usefulness, and it is accordingly retained in the new code as the *ordinary* mode of *trial;* at the same time that in two most essential points hereafter to be noticed, its inutility is *confessed* and its establishment exploded.

Three preliminary articles deserve notice, as they are, we believe, contradictory to usual practice in the law of nations; and, as so, are thought deserving of distinct justification by the aforementioned counsellors. By these, all Frenchmen guilty of offences against the French government, of counterfeiting the seal, or coining the money of France, in a foreign country; all foreigners committing similar offences in a foreign country but being arrested in France; and all Frenchmen guilty in foreign countries of offences against the persons or properties of other Frenchmen; are rendered liable to be tried, judged, and punished in France according to the law of France.

All offences are distributed into three general classes, distinguished by the technical terms of *Crimes, Delits,* and *Contraventions.* The first are those which subject the offender to 'an afflictive or infamous punishment.' The second are amenable to the 'Courts of correctional Police,' and punishable by fine and imprisonment. The third are amenable to the 'Courts of Simple Police,' and punishable also by fine and imprisonment to the amount only of a few francs or the term of a few days.

All prosecutions are to be conducted at the public expence by officers regularly appointed and distributed in great profusion and with different powers all over the surface of the empire. The injured person may, if he chooses it, become a party to the prosecution under the name of *the civil Party.* The regulations of the French law in this respect are deserving of great attention, and on many accounts perhaps of imitation; but one circumstance attending them must, we think, strike every observer; the extensive system of *Espionage* which they necessarily comprize; a system most convenient indeed to an arbitrary government, but for the shackles of

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which we think that a nation of free men would be ill compensated by any additional security that it may afford to their persons or properties. The excellence of their police was always a ground of pride and exultation among the French; and we do not suppose that their present emperor is at all unwilling that they should continue to exult in a privilege so agreeable to his own interests.

The *instruction* being commenced, an officer of the district called the *Procureur Impérial*, is to examine into the facts, and transmit the result to another officer called the *Juge d'Instruction*, whose business it is to hear the parties and the witnesses, collect the facts of the case, and draw up a general report of the whole for the *Chamber of Council*. This magistrate has particular powers appointed for him to enforce the attendance of witnesses, and commit the person charged with the offence to prison. Offences not importing a *peine afflictive ou infamante*, are bailable.

The offender being fully committed, the next thing to be considered is whether there is or is not sufficient ground, appearing upon the facts collected by the Juge d'Instruction, to proceed with the prosecution—and this is one of those matters in which *experience having discovered the inutility* of a jury, that institution is no longer to be adhered to. The jury of Accusation, then, which by the revolutionary law was appointed to exercise the functions of our English grand jury is abolished; and now the *Juge d'Instruction* is bound to make a weekly report to the *Chamber of Council* of all those affairs of which the *instruction* is composed. Three judges, at least, are necessary to constitute a chamber, of whom the reporting judge must be one; and the chamber so constituted is to decide on the nature of the case, and whether it falls under the denomination of Crime, Delit, or Contravention, and accordingly to refer it, if coming under either of the inferior classes, to the proper tribunal. If any one of the four judges differs in opinion from the rest, or if the procureur impérial dissents from all the four, in either of these cases, all the papers and proceedings are to be transmitted to a superior magistrate called the procureur général de la cour imperiale for revision; and if the matter be adjudged to come under the denomination of crime, then it is to be transmitted to the same magistrate *of course*, who thereupon must, within ten days, present his report to the imperial court; and a *section* of that court is appointed, according to the forms prescribed, to receive it, and pronounce within three days on three distinct points; first, whether the offence be a crime by the laws; second, whether the court has juris-

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diction; third, whether the presumptions are strong enough to justify further proceeding in the business. In case all these points are found in the affirmative, then it is to assign the proper tribunal, and the affair goes on to the regular course of trial. It is this method, apparently not a little complicated, and of all the parts of which we cannot distinguish the utility, which is extolled with the most extravagant eulogies as an admirable improvement upon the jury, and an invention due only to the commanding genius of the emperor himself. How far it may be an improvement on the Jury of Accusation as established by the former codes, and the principles of which seem to have been very ill understood by the French legislators themselves, we cannot pretend to judge; but it would be difficult to persuade us that there is any thing in it that should induce us to question the superiority in all essential points of justice, of our own grand jury; and, as an innovation, we are inclined to believe that it rather suggested itself to the emperor on account of its applicability to his own despotic views than from any real motives of legislative improvement.

We are now called to the second *projêt*. The *Instruction* being completed by the decision of the Chamber of Council, the next point of attention is the constitution of those courts to which inferior offences may be referred without the previous interference of the procureur général; that is, according to the nomenclature of the French Codes, the Courts of Police, distinguished into those of simple, and those of correctional, police. The incorrectness, in point of criticism, of this nomenclature and of this division is acknowledged by the authors of the *Motifs* now under consideration, and who acknowledge that, properly speaking, the word *Police* is of general, and not of particular, acceptation; and that it is employed in its present sense from motives of convenience, and in conformity to established usage. This is an apology which we think quite sufficient, to excuse even a more egregious solecism of language, being convinced that nothing so obstructs the progress of improvement in any practical science as the constant cry of scholastic and theoretical men for verbal accuracy or definition.

Offences against police, then, are all manner of offences either against the persons or the properties of individuals, or against the public, except those which the legislature has thought fit to distinguish from the rest by the appellation of *crimes;* and the difference between the *police simple* and the *police correctionelle,* consists only in the amount of the fine, and the duration of the imprisonment enacted. Every mu-

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nicipality has a tribunal of simple police, composed of one justice of the peace aided by certain assessors; and every department throughout the empire contains from three to six tribunals of correctional police, composed of justices of the peace, with a president chosen from among the members of the civil tribunal. It cannot prove at all interesting to pursue closely the outline of proceedings before these courts. One regulation only strikes us as rather of a questionable nature—*no evidence is to be received at the hearing before the court of Police Simple, contradictory to the Procès Verbaux, or reports of the police officers.* From the court of Police Simple, an appeal lies to the court of Police Correctionelle; and from the latter to the *Tribunal du Chef lieu de Department*, hereafter to be noticed. The procureur imperial is bound to transmit to the procureur général, a summary *(extrait)* of every judgment delivered in matters of correctional police. The principal improvements which we are called to notice in this division of the code, are the admission of the mayors of communes to be assessors of the justices in matters of police simple, and some inconsiderable extension of the right of appeal.

So much for the courts appointed for the trial of delits and contraventions. We are now to suppose, on the other hand, that the Chamber of Council has decided the offence to be of the highest class, that of *crime*, and that the procureur général has made his report, and the section of the imperial court *found its inquest* accordingly; and from hence we are to proceed to the mode of trial before the superior courts of judicature. These are the courts of assize, the judges of which are appointed to sit in rotation from among the judges of the imperial court in each department. The court of assize must be held once a quarter at least, in some departments more often; and it is to sit at the Chef lieu, or capital town of the department, unless another place be appointed by the imperial court. The procureur général is to act as prosecutor, and the procureur imperial criminal is his substitute, who is to render an exact account every quarter to his principal. The accused person is, *in every instance*, allowed the choice of counsel to defend him; and if he is not rich enough to fee his counsel, then an advocate is appointed by the court who must undertake the defence without fee, and is moreover bound to consider his appointment as a mark of honour. Five days are allowed to the accused to produce what is technically termed a *nullité* in bar of further proceeding; and the causes of *nullité* are three; first, where the act is not a crime in law; secondly, where there has been

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no report of the *ministére public* on the subject; thirdly, where the *arrêt* has not been returned by the proper number of judges.

We now proceed to the composition of the jury of judgment, answering to our English petit jury, an institution, which although retained to the exclusion of its natural ally the jury of accusation, would alone be sufficient to give to the law of France a proud pre-eminence over most of the continental systems, if its powers were not limited in some most important particulars which will come to be noticed at the conclusion of this article. The inconveniences attending upon this establishment as first promulgated by the law of 1791, and the proposed amendments of the present code will be best comprehended by an extract from this part of the *motifs* accompanying the second *projét*, which at the same time will answer the purpose of conveying to our readers some knowledge of the mode adopted by the *conseillers d'etat* in recommending their schemes to the approbation of the *corps legislatif*.

'The method observed since the year 1791 has been extremely complicated, and if its complication is such as to have caused embarrassment, even among men endowed with the happiest memory, and accustomed to the greatest efforts of mind; what effect must it not have produced in many causes on jurymen indiscriminately chosen among all ranks of citizens? The prohibition of the law of 1791, renewed by that of Brumaire in the year 4, against presenting the juries with any complicated question, has had for its result the division and subdivision of questions to infinity; so that *in a single cause* there have been numbered as many as *six thousand*. These questions are of necessity very much multiplied as often as the accusation comprehends several heads and a certain number of accused persons to whom they apply. Then the juryman, no longer able to see every circumstance otherwise than as an insulated fact, often loses sight of the head of accusation and of the particular person to whom that circumstance refers. Doubtless, when he is uncertain, he does not allow himself to vote against the accused; but experience testifies that erroneous declarations of which society has often had cause to complain, are to be ascribed to this method. Nor is this all: the necessity of putting the question of intention might alone have sufficed, on many occasions, to give impunity to crime. When it is impossible that a man who has committed a prohibited action should have been ignorant that the action was prohibited, is it not absurd to interrogate the jurymen as to the intention which has influenced him? How often has it happened that the jury, unable to resolve so strange a question, has scandalized society by restoring

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to it one who ought to have been for ever excluded? One example of this may suffice. On an accusation of coining, the jury declared that the fact was evident, that the accused person was convicted of it, that he had acted with complete knowledge, but—that he had not acted with a design to commit an injury. The guilty person was immediately set at liberty. The cause of this declaration did not remain a mystery. The juryman said to himself, "there is no doubt that this man is guilty of a crime, but it is possible that he was actuated by an intention of relieving his wants, rather than by a design to commit a criminal action; his real disposition is impenetrable to us. If we had been asked only, "is he guilty?" we should have answered "yes," without the smallest hesitation.'

'The new method presents a remedy for these serious inconveniences. It establishes a just medium between questions too much divided and a single indivisible question. That the jury may in all cases be enabled to vote according to conscience, this projêt gives it a method of distinguishing all that it is necessary to distinguish. This method is equally simple and easy. The president puts the question, in which he is bound to conform to the summary *(resumé)* of the act of accusation. He asks if the accused is guilty of having committed the crime with such and such circumstances; if the jury thinks that the principal fact is not proved, it is enough to answer *no*, to the fact: there is no occasion for any explanation upon the circumstances; all is comprised in the simple negative. If, on the other hand, the jury think that the principal part is proved, and if all the circumstances to it appear equally proved, the answer is *yes*, to the whole. Finally, if every circumstance does not appear equally well proved with the principal fact, the answer is affirmative to that fact and negative as to the rest. So, if circumstances present themselves resulting from the trial which are not mentioned in the act of accusation, the president will put a question sufficiently wide to comprehend all these circumstances, and the jury will proceed in the same manner as we have just detailed.'

Thus, the direct question as to intention is no longer deemed necessary to be put in any case; for (as they say in the accompanying *rapport*) intention being in fact an essential ingredient of crime, it is always either positively or by implication comprised in the act of accusation, and the jury virtually decides upon it in giving its affirmative or negative upon the general question. This, however, is a nicety of distinction which we confess ourselves not very clearly to comprehend. If the question of intention is a question to be put in any shape to a jury, whether it is virtually included in a question of fact, or made a distinct question in express terms, cannot (we should think) make any difference otherwise than as a point of mere technical convenience. With

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regard to the other general amendment, the simplification of questions, this seems to be a real improvement; but the manner in which it is here noticed does not inspire us with any sublime ideas of theoretical or practical superiority in either of the French methods over that which has stood the test of ages at Westminster Hall.

The French law does not, like ours, require unanimity in the jury, and in this respect we think it deserving of some consideration by ourselves. A bare majority of the twelve is sufficient to acquit the prisoner. By the law of 1791, (which seems to have been absurdly indulgent) three white balls acquitted, and consequently it required ten out of the twelve to find a culprit guilty, while three, against the other nine, were sufficient to pronounce the contrary verdict. But the present law is further favourable to the culprit, that a bare majority shall not be enough in the first instance to find him guilty, but he may still be acquitted in case so many of the judges shall be of opinion that he is innocent as to make a majority in his favour on the whole number both of judges and jurymen. This is a very singular provision, and wears, we think, too fantastic an appearance to be founded on any very sound principle of justice.

The *projet* which follows next in order to that regulating the mode of trial respects the third title of the second book, '*Des maniéres de se pourvoir contre les arrêts et jugemens*,' which perhaps we may translate, 'the methods of proceeding in arrest of judgment.' The several questions of what shall or shall not be such an informality in the past proceedings as to amount in the language of the French law to a nullity, are not very interesting in themselves, and are so incumbered with technical terms and expressions as to make us despair of rendering ourselves intelligible did we attempt to enter into the examination of them. One branch of this title is curious, as not having (so far as we are informed) any precise counterpart in our law. It is that which is called *revision*; and three cases only in which it takes place, are pointed out as deserving of particular attention; first, where two irreconcileable judgments having been successively pronounced for the same offence, it necessarily follows that one of the condemned parties is innocent; secondly, where a man having been found guilty of murder, the person supposed to have been murdered re-appears; thirdly when, after a condemnation, one or more of the witnesses upon whose evidence the sentence rests has been convicted of giving false evidence in the same affair. The two first are positive errors, the latter only gives the inference of a presumptive error;

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but such a presumption, say the conseillers, as it would be deafness to the voice of humanity not to acknowledge as a legitimate ground of revision. Revision is not precluded by the execution or previous death of the person unjustly sentenced; for reparation may still be made to his memory and to his surviving friends. It is not allowed to take place in cases where a culprit convicted of some other offences accuses himself of a crime for which another is about to suffer, for the possibility of a jury having decided amiss is not to weigh against the probability of a villain when about to die at all events, accusing himself falsely in order to screen an accomplice. As to the other cases in which revision is permitted, we think that the objections raised on the ground of exposing the decisions of juries to doubt and consequent depreciation are very fairly answered. The passage in question contains so just and well merited a compliment to one of our own countrymen now living, that we shall make no apology for its insertion.

'It has long been supposed that all revision, how laudable soever the motive of it, must be incompatible with the institution of the jury, and this tribune has more than once resounded with discussions relative to this important question. * * * * It is a consolatory idea that this question may now be agitated in that system which of all others admits the least possibility of errors fatal to innocence; and, in effect, if there be an order of things conformable to the noble rescript of Trajan, "It is better that a guilty person should escape, than that an innocent one should suffer;" it is without doubt an institution by which the accused are submitted to the judgment of their peers and of men, who neither hardened by custom, nor fettered by the prejudices of a profession, listen only to the commanding cry of their conscience. Nevertheless, however rare may be an erroneous condemnation under such a system, we are not to forget that it is a human system, and that its perfection is not such as to preclude the possibility of error. In case, then, of error, shall there be no remedy? I shall borrow, gentlemen, the expressions of a foreign lawyer, who being himself of a nation which holds the jury in high honour yet did not believe that its decisions ought to overbalance the evidence which refuted them. "So long," says this writer,* "as men shall have no certain character by which to distingnish truth from falsehood, one of the first securities which they reciprocally owe to each

'* Jeremy Bentham, Treatise on civil and penal legislation.' We ought to apologize for re-translating this passage out of the French instead of referring to the original treatise, which happens at this moment not to be within our reach. Rev.

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other, is never to admit, without a necessity previously demonstrated, any punishments that are absolutely irreparable. Have not all the appearances of guilt been seen to accumulate on the head of an accused person, whose innocence was afterwards proved when nothing remained but to mourn the errors of a presumptuous rashness? Weak and inconsistent that we are! We judge like beings of limited faculties, and we punish as if our judgments were infallible! These reflexions have a double end. They teach that capital punishment should in the fewest possible instances be applied at all; and that reparation should as speedily as possible be made for a punishment which has been inflicted by error.'

We find in the next division of the code, which treats 'of some particular procedures,' nothing which we judge deserving of notice except an equitable alteration made respecting the case of 'contumacy,' which formerly subjected the offender to the confiscation of all his goods, commuted by the new law to a temporary sequestration only until surrender; on this principle, that the end of the law against contumacy is to oblige the offender to appear, and all that goes beyond this effect is superfluous severity.

We shall pass over the two next divisions which contain nothing of general importance, and proceed to the sixth title of the second book, relating to 'the competence and organization of *special courts*,' an institution unknown to either of the revolutionary codes, and which the beneficent emperor of the French seems anxious to justify on the ground of analogy to the ancient '*jurisdiction prévotale*,' founded by Francis the First for the express purpose of restraining public robberies. On the first establishment of a jury (say the courtly *conseillers*, from whose *motifs* we shall draw our analysis) the general enthusiasm prevented men from imagining any case of necessary exception to the ordinary mode of trial. The *cours prévotales* were in consequence abolished; and we are told that a most dreadful increase of public robberies and of disturbances of all sorts throughout the republic was the immediate consequence; the due consideration of which has induced his majesty the emperor and king, out of the abundant love which he bears to his afflicted people, not only to restore the former cases of exception, but to extend the exception to 'a permanent and universal system, not limited to time or place;' and thus under the general and vague appellation of crimes subversive of the public tranquillity, and which tend to the disorganization of society, the trial by jury is denied to all cases of state treason, rebellion, robberies by armed banditti, and COINING!!! and probably

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to a great number of other cases, since there seems to be ample room for the exercise of *discretion* to bring any obnoxious offender of whatever description within the rules of exception. The pretence made for this star-chamber practice is so grossly futile, that we almost wonder at its adoption even by Buonaparte himself. The robberies and murders with which all parts of the republic were infested during the revolutionary times, were the very natural and unavoidable concomitants of the anarchy and confusion of the government; and to ascribe them to the single circumstance of the *cours prêvotales* being abolished seems really a piece of most consummate impudence. Besides that it has nothing to do with the question; since the *cours prêvotales* were an establishment of the old monarchy made at a time when there was no such institution as the trial by jury throughout the country, and when their peculiar regulations were strictly in conformity with the general system of judicature. But the most unaccountable feature in this institution is that the offence of coining (or of *fausse monnoie*, which we believe comprizes *public forgery* also) should be placed in the list of crimes not within the cognizance of the ordinary courts; not only because it is of a nature wholly distinct from the other cases of exception, and quite out of the reason which is assumed to govern those cases, but because, if there is any kind of offence which more than any other from its difficulty of detection, seems to demand the investigation of a jury, this is that offence. It seems as if Buonaparte had purposely selected the greatest absurdity in the whole circle of our criminal law (that which makes coining an act of treason) to be the foundation of the most despotic and iniquitous article of his own code.

As if the exclusion of trial by jury had not been in itself a sufficient stretch of arbitrary will, there are yet some other distinctions between the ordinary and special courts which may serve to fill up our former sketch of hypocritical despotism. It is not enough that the emperor's '*parental regard for the noble institution of a jury*, has induced him to save it in future from the obloquy to which it was certainly exposed while allowed to interfere in the investigation of crimes of this public nature'—(this is a faithful copy of the language which is used on the occasion by *Messrs. les Conseillers d'Etat*)—but he has thought proper also to ordain that there shall be no appeal in *cassation* (that is for matters of *nullity* before explained) from these courts, and that sentence shall be executed within twenty-four hours from the time of its being pronounced. This last regulation, which, though it

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has its counterpart in the *letter* (but not in the *practice*) of our own law in cases of murder, must always be arbitrary and can be attended with no beneficial effect in a free and well organized government, is very ill supplied by the liberty given to the judge to suspend the execution by a recommendation to the discretional mercy of the emperor, a recommendation which we may rest assured will never be made in those cases in which the institution of these special courts is most unjust and tyrannical, that is, when the emperor himself is personally the party offended.

The last division of this code comprizes a few distinct objects of public interest and general safety, the first of which seems to be an institution of great national and practical importance, but, we believe, not now in the French constitution. It is what is called the 'depôt général de la notice des jugemens.' Every court throughout the empire is obliged to transmit at stated periods to the *grand juge, ministre de la justice*, and to the *ministre de la police générale*, duplicates of a register to contain the names, professions, ages, and residence of all individuals condemned to any correctional or other severer punishment, together with a summary of the proceedings; and out of the particular registers so transmitted, a general register is to be regularly composed. The utility of this institution is strangely confined by the reporters to the very questionable object of keeping past offenders constantly in sight to facilitate the detection of future offences; a principle which we say is at least questionable, because it gives a legal sanction to that kind of suspicion which, though unavoidable and in some respects salutary, is really inconsistent with the principles of criminal justice, by affixing a longer duration, and often a much heavier degree of punishment to an offence committed than that which the sentence of the law pronounces. Thus, how can we say that a man has undergone the punishment *legally* due to his crime, if at any period *subsequent* to the expiration of his imprisonment or the payment of his forfeiture, he is *legally* liable to all the consequences of a lost reputation, and particularly to that *systematic* and *authorized* suspicion which renders it impossible that any offence should be committed in his neighbourhood without the eyes of the ministers of justice being immediately turned upon him as the author of it? We are satisfied that in this view of the institution in question, it is calculated to produce a great deal of evil to individuals, perhaps so much as to preponderate over any advantage which can be derived from it to society. For nothing so precludes the hope of reformation in any offender as the consciousness

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that he is marked, and classed among the inveterately vicious. Against this evil some remedy, but we fear an insufficient one, is provided by another institution which forms the fourth head of the *projêt* now under consideration. Neither is this an object new in theory, nor altogether so in practice. It is technically called the '*rehabilitation des condamnés*,' and implies the restoration of a criminal to his goods and reputation, 'when *he has satisfied justice*, but the stain and mark of infamy and the incapacity of civil action still preclude him the means of subsistence.' The '*lettres de grace*,' known to the old monarchical constitution, differed essentially, we are told, from the present establishment, in that those privileges were obtained as matters of favour and indulgence, not in the due course of justice nor in pursuance of any regular system. In the adaptation of this ordinance to utility in practice, the principal point to be observed is, we are told, that the act of rehabilitation may pass only upon the fullest knowledge of the whole cause, and after the most effectual warranties shall have been given by the person who is the object of it of his entire and irrevocable return to duty. For these purposes, the term of five years from the expiration of the penal sentence is prescribed as that within which no rehabilitation can be sought for—and the demand, when made, must be accompanied by attestations of good conduct from the municipalities and districts within which the demandant has resided during all that course of time. It is further provided that three months must elapse from the time of the demand made to the delivery of the report by the imperial court upon which the emperor only can finally act by passing the grant which is demanded; a grant which is to operate like the certificate of a bankrupt by making the demandant *a new man* to all intents and purposes, and restoring him to that perfect equality with his fellow citizens which he had forfeited by his past offence.

The last institution, which we think it worth while particularly to notice, and with which we shall conclude our review, is one to which there exists, we believe, no analogy whatever in the law of England, the *prescription*, or limitation of criminal prosecutions. This principle of law was first established by the code of 1791, which fixed the term of *prescription* against all offences on which no judgment had been pronounced to twenty years; but provided that *judgment* in many cases, and *execution by effigy* in all, should prolong the period ten years further. By a succeeding code the term was very considerably diminished, being reduced to three years in cases where no prosecution has commenced; to six (computable from the period of the last legal act) in

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cases where there had been a prosecution but no judgment; the former term of twenty years being reserved as the prescription against judgment only, and to be computed from the time of judgment pronounced. The alterations made by the new code are the following: one year is the term allotted to cases of mere *contravention*; three to those of *delits* subject to correctional punishment; and ten, for crimes where there has been no judgment, the term to run from the date of the last act of prosecution, in case any has been commenced. The term of prescription against judgment is doubled in all the above cases. After the prescription is expired, the criminal is in all respects a free man again, except that out of tenderness to the feelings of injured persons, he is not permitted to reside in the same department with those against whom, or whose immediate ancestors the offence was committed; and if found within the prohibited limits, government may assign him the place of his future domiciliation. No difference is made in cases of the most notorious guilt; and the reason assigned is that the most heinous crimes will always be the most diligently prosecuted; and that their non-prosecution is a proof that it is impossible to detect and punish them.

Our limits will not allow us to enter at present on any complete investigation of this extraordinary provision of the French law, or of the motives for it and the grounds on which it is supported. One of these is, that the term of prescription is in itself a punishment, and one of the very heaviest nature; for that death itself cannot be so terrible as a life of twenty years with the dread of ignominious punishment constantly impending. There may be truth in the observation considered in a moral and philosophical sense, but there appear to us to be more of sophistry in applying it so as to answer the purpose here intended. The question is not as to the degree of punishment to be undergone by the offender, but as to the efficacy of the law in preventing offences; and we have no hesitation whatever in believing, that in the way of example the prospect of twenty years of great mental suffering can never operate to deter an offender like that of death or any other severe and certain punishment. The reason assigned, therefore, appears to us not only to be insufficient, but puerile and unphilosophical to a degree that is absolutely astonishing, considering the illumination which has been shed over all the principles of criminal jurisprudence by the writers of the last and present century. We can only add to this observation at present, that we are unable to see any theoretical advantage that can be derived from such an institution

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as this of limitation in criminal law, more especially when it is extended to the cases of great and heinous offences; and that the frequent and apparently whimsical alterations which have been made in the rules attending it since its first introduction into the French system seem to justify us, in the conclusion, that whatever were the views of those who invented it, it has by no means satisfied their expectations in any practical result.

Art. XI.—*Coup-d'oeil sur, &c.*

Cursory View of the actual State of ancient Literature, and of History in Germany. A Report delivered to the third Class of the French Institute. By Charles Villers, Correspondent of this Class, Member of the Royal Society of Sciences at Gottingen, &c. Paris, Tremlett et Würtz, 1809. Dulau, Soho Square, 8*vo*.

M. VILLERS remarks, that nature seems to have placed an immense barrier between the people of the European continent, and to have divided them into two races of a very different character and temperament. The first, or *Gallic* race, occupies the South and West from the boundary of the Alps and the Rhine. The second, or *Germanic* race, extends to the West and the North of the same line. The German race, whose geographical limits are extended from the Adriatic Gulph, the Rhine, and the Northern Sea, and in which the author includes not only Denmark, but Sweden and Hungary, is distinguished by a literature, which has some striking peculiarities when compared to that of the Gallic school. According to M. Villers,

'the character of this (Germanic) literature bears a general resemblance to the character of the nation. It is more calm, more patient, more reflective, more disposed to submit to the empire of *ideas*, than that of Gallic origin, which is more lively, more disposed to embrace the empire of *realities*, and to connect them with ends which it pursues with ardour.'

The meaning of M. Villers in this extract is not very clear, nor do we thoroughly comprehend what he means, when he says that the German literature is '*more disposed to submit to the empire of ideas*,' &c.

We entirely coincide with the author in thinking that the German literati display a superior share of assiduity, of perseverance, of scrupulous exactness, and of minute attention in

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their philological labours, their antiquarian researches, and historical compilations. But they often attach too much importance to trifles; and they weary the attention by the dull formalities of their method, and the dry manner in which they pursue their investigations.' The following remarks of Mr. Villers deserve attention: he says that the German scholar

'does not labour for a court, nor for a society modelled according to its forms, which render elegance and a refined taste essentially necessary to the success of every work of genius. Most of the German courts speak French, read French, and are almost foreigners in their native land. The German writer, therefore, finds his public in the nation itself, which is free and as it were excluded from any domineering influence of the courtly mode. The nation, or rather the different nations, which form the Germanic public, comprehend an immense mass of knowledge; or, what is the same thing, a great number of erudite and enlightened men. The literati of Germany are, therefore, judged by their peers; and this judgment is performed with rigour, but with sufficient justice, by a numerous public, who are qualified to appreciate their labours.'

The German literati are not all heaped together in a single capital, under the despotic sway of a conventional taste, of fashionable opinions, and of a court, which cares for nothing but amusement. The tribunal before which a German writer makes his appearance, is scattered over a vast tract of country, from Bern to St. Petersburgh. He is, therefore, exempted from that local spirit, the force of which consists in such a vast concentration of individuals.

'The local spirit of one place,' says M. Villers, 'is neutralised by that of others; so that, on one side, the public judges with sufficient liberality, and, on the other, the writer is rendered very independent in his labours, and is not fettered by any influence, which is foreign to his studies or his meditations.'

Hence we believe that *truth* in general, and more particularly *religious truth* has a *fairer hearing* in Germany, than in any other part of the world. The theological works, which have been published in Germany, many of which would probably have had to combat the opposition of the *Attorney General*, if they had appeared even in this country, are alone a striking proof of the extent, to which free discussion has been carried by the profound religionists of the other side of the Rhine. We have always been of opinion, that the rights of *rational discussion* are unlimited; and that human virtue,

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which we hold to be coincident with human knowledge, must be impaired, and that human happiness, which is never, in any great degree, compatible with human ignorance, must be abridged, in proportion as the rights of *rational discussion* are circumscribed by the prohibitions either of priests or kings. When any work, even on general politics is published in this country, one of the first considerations is, whether, and how far, it is favourable to the measures of the ministry, or the forms and usages of the present government? If it be opposite to the one and a censure on the other, the hue and cry of selfish and narrow-minded politicians is soon raised, and a large party, at once inflamed by malice and made vindictive by fear, is soon combined to traduce the character of the work, and to run down the author like a beast of prey. If a theologue of solid judgment, of profound research, and upright intentions, publish the result of his honest deductions—we are sorry to remark, that neither his intellectual penetration, nor his moral probity will conduce much to his security from the ferocious assault of a host of bigots, if the tenets which he promulges, be adverse to the professed creed of the court, or to the errors of that system which is the object of ecclesiatical emolument. There is a large and overbearing host, who will not stay to consider whether what the writer has said be *true* or *false*, but will, without any hesitation, brand him with every epithet of infamy, which the strength, or the impotence of malice can invent. This seems, indeed, to be the natural consequence of connecting various speculative errors with large and dazzling emoluments. The beauty of Truth will not readily be seen, or if seen, will not be confessed, where men are bribed to admire and to extol the deformity of error. We seem, at present, and have, for some time, seemed to have a great dread of *new* and *original* opinions. But, where free discussion is allowed, we do not see why any *opinions* need be an object of dread. For, as long as discussion is not restrained, nor intellectual exertion cramped by the dread of pains and penalties, those opinions, which are false, must be transient; and, will it be argued that those, which are true, can be too general or too permanent? To assert that the real interests of man and of truth, are at variance, or that they can, independent of the factitious contrivances of selfish politicians, ever be in opposition to each other, seems to be an insult to the wisdom and the goodness of the God of Truth. We might as well assert that the human body can be well, while it is infected with disease, as that the human mind can be, as it ought, and as its Maker designed, while it is a prey to a complex variety

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of errors and delusions. What health is to the body, truth is to the soul. Truth is indeed the soul's health, and without truth it is and must remain, in an imbecile and morbid state.

The literati of Germany have already procreated, nurtured, and matured one reformation in religion, and, if we do not mistake, they will, ere long, give rise to another of more surprising magnitude and extent. This homage will be due to the German literati, principally because they have studied truth for its own sake, without any sordid views or sinister excitements. Their object seems to be to promote the intellectual progression of man, independent of any particular, political institutions. Hence, M. Villers well remarks, that their writings have a peculiarly grand and mild character, which may be well indicated by the term, *humanity*.

'The literature of Germany,' says M. Villers, 'has rather a republican than a monarchical form, rather the air of a forum than a court. But, ought it not to be thus? Does not the bond of the sciences, which embraces all ages, all countries, and all ranks, cause social inequalities to vanish? Even the expression of the *Republic* of *Letters*, is so hallowed by established use, that those princes, who are most jealous of their power, have heard, and have repeated it without repugnance. No preponderance of one place over another, is even possible in the lettered republics of Germany. There is no concentration of individuals, which can obscure the rest. There is no point, in which any assemblage of talents can shine with such a transcendant splendour as that which is thrown round the National Institute of France. The four classes of the National Institute of Germany are dispersed over the whole nation. We find its members in the smallest schools of villages, which do not contain more than two thousand inhabitants, in the parsonage-houses of the country, in the public universities, and in the academies of individuals. Here an illustrious critic resides in a little town, there a great astronomer is passing his life in a sequestered village. If taste, according to our acceptation of the term, thus preserves no regular nor fixed standard, still the advantage is on the side of free and original opinions. We find one opinion energetically combating another: and it is this shock which often elicits an unexpected blaze of light.'

M. Villers now proceeds to exhibit a brief but able sketch of the principal works of the German writers in those branches of literature which are designated in his title. The limits, which he prescribed to himself, would not indeed permit this to be much more than a *catalogue raisonnée* of authors and books.

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The literature of Rome has, for some time, been studied with less avidity in Germany than that of Greece. But still no less than four complete sets, or *bodies*, of the Latin authors are at this moment publishing in Germany. The first, '*Corpus Scriptorum Latinorum*,' is printing by M. Goeschen of Leipzig, under the direction of M. Eichstadt, a professor in the university of Jena. A second body of the same authors is printing by *Degen* at Vienna; a third at Erfurth, and a fourth at Goettingen, under the superintendance of Ruperti. But the progress of the last mentioned edition, is said to have been suspended by the operation of this most unfortunate war.

Chr. Dan. *Beckius* is publishing a complete edition of the works of Cicero, the fifth volume of which has already appeared. Professor Spalding, of Berlin, has published the third volume of his admirable edition of Quintilian. The last volume of the Seneca of Ruhkopf, has issued from the press of Weidman at Leipzig. M. C. G. Erfurdt, master of the academy of Merseburg, has completed the edition of Ammianus Marcellinus, which was projected by Wagner. This work is in three volumes large octavo, and contains various readings, notes, tables, and biographical details. M. Professor Schnéider of Francfort, on the Oder, author of the admirable Greek and German Lexicon, has published an incomparable edition of Vitruvius, in four volumes, the first of which contains the text, and the following the notes, elucidations, and tables.

The author well remarks that the first years of the present century were signalized in the annals of *Hellenism*, by two editions of Homer, one by Heyne in 1802, and the other by Wolf in 1804. Professor Heinrich of Kiel, has undertaken to publish a new edition of Hesiod, which, it is supposed, will be greatly superior to all which have preceded it, in critical acumen and profound research. Schutz's edition of Æschylus has been republished, for the third time, with additions and corrections. The fifth volume of the Sophocles of M. Erfurdt appeared in 1808. M. Ern. Zimmerman published at Francfort in 1808, the three first volumes of a new edition of Euripides. These three volumes contain only the text of the author, and the Latin version. Another edition of this pathetic tragedian is promised by M. Matthiæ. The third and last volume of the Aristophanes of Invernizzi, was published at Leipzig in 1808; but the same author will soon be edited by Schutz. This edition will contain the notes of Kuster, Brunck, &c. &c. with copious indexes, &c. The third volume of the critical edition of Diodorus Siculus, by

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M. Eichstaedt, has lately issued from the press. Professor Creutzer of Heidelburg, has published a valuable collection of the Greek historians anterior to Herodotus. Different dialogues of Plato have been published by Heindorf, (3 vols. Berlin, 1806) by Buchling, (Halle, 1804) by Ast, (Jena, 1804) by Stutzman, (Erlangen, 1805.) Professor Booeckh of Heidelburgh, has supported the opinion of Wolf and Schleyermacher, that the *Minos* is falsely ascribed to Plato.

M. Fred. Schlegel published at Heidelburg, in 1808, a very curious work 'On the Language and Opinions of the Indians;' in the first book of which he has endeavoured to prove that there is a close connection between the Sanscrit and the languages of Greece and Rome, as well as those of the Persians and the Germans. This work is one of those which, from the singularity of its opinions, will cause people to think, and will help to elicit truth by the conflicts of controversy.

The literati of Germany have, of late, acquired great renown in archaeological and mythological researches. M. Villers thinks that they are in the way to make some fine mythological discoveries. The author mentions three publications which, he thinks if we were living in a calmer period, when the public mind was less absorbed with the *political* destiny of Europe, would excite a vivid interest. These works are—

'Philosophy of the History of Humanity, by M. J. J. Stuzman, Nuremb. 1808, 1 vol. 8vo.' 'Ideas on a general Mythology of the Ancient World, by M. J. J. Wagner, Professor at Wurtzburg, Francfort, 1808, 1 vol. 8vo.' 'First Charts of History, or general Mythology, by M. J. A. Kanne, Bayreuth, 1808, in 1 vol. 8vo.'

In the two first works, the authors pursue the method of historical, and in the last M. Kanne follows that of philological, and etymological research, to ascend to the primitive source of the fabulous relations of antiquity.

M. C. D. Beck is publishing,

'Introductio in historiam artis et monumentorum atque operum antiq. populorum veterum, imprim. Graecorum et Romanorum.'

The history of the Crusades has acquired new interest by the manner in which it has been treated by M. Wilken, a professor in the university of Heidelburg. The intimate acquaintance of this writer with the literature of the East, gives him an advantage over those, who have not had access

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to this source of information in their accounts of these memorable wars. The first volume of this history of the Crusades exhibits the details of the first expedition. Another author, M. Hacken, has undertaken a history of the Holy Wars, the first volume of which has appeared, and is said to be an animated composition.

M. Kotzebue, who has distinguished himself as a writer of plays, of romances, and travels, is said to have been lately wooing, and according to M. Villers, successfully wooing, the historic muse. Residing for the last five years on the shores of the Baltic, he has been collecting materials for 'the Ancient History of Prussia.' Four volumes of this work have already appeared. They were published at Riga in 1808. The author has commenced his history in the most remote period, or what may be called, the fabulous epoch of the Prussian annals, before the commerce in amber had caused even the existence of the country to be suspected by the nations of the south. We are informed that a singular piece of good fortune has rendered M. Kotzebue the possessor of such a treasure of ancient documents, as few historians can boast. The *secret archives* of the Teutonic order have been thrown open to his inspection, and he has been admitted into the recesses of a sanctuary, which has never been explored. M. Professor Sartorius of Goettingen, published in 1808, the third volume of his history of the Hanseatic league, which carries it to the year 1669, where the author fixes the epoch of the last public act of this celebrated confederation. M. Ruhs has completed the history of Sweden in three volumes octavo; and a new history of Hungary has been undertaken by Dr. Fessler. The history of the Tyrol, which is very interesting during the middle ages, and connected with that of the other European states, has been written by the Baron de Hormayr.

Ecclesiastical historians abound more in Germany than in any other country in Europe. Among those of the present period, the names of Tschirner, Henke, Plank, Schmidt, Marheinecke, deserve a conspicuous place. A species of history, which was almost entirely unknown to the ancients, has been cultivated with great ardour and equal success, by the writers on the other side of the Rhine. We shall at present mention only one of the literary histories, which the authors of Germany have published, or are publishing. This is the General History of Literature, by the illustrious Eichhorn; the fifth volume of which was published in 1807. This great scholar formed the idea, and for a time superintended the execution of a most comprehensive history of the sciences

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of the Baltic, [illegible] same subject, that we
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carries it to the [illegible] sents a sketch of the influence, real as
of the last [illegible] the inquisition over the manners, civil
Ruhs has [illegible], and literature, of the Spanish nation.
octavo; and [illegible] tition, accompanied by some more parti-
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the other [illegible] constant persecution of enlightened men,
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tor[illegible] its existence, its incalculably baneful influence; an
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and the arts, from their origin to the end of the eighteenth century. Near fifty volumes of this immense work have already appeared.

This '*Coup d'oeil*,' &c. of M. Villers is a very judicious, spirited, and erudite sketch of the present state of ancient and historical literature in Germany.

Art. XII.—*Histoire des Inquisitions, &c.*

History of the Inquisitions. By Joseph Lavallée, &c. &c.

(Concluded from the last Appendix.)

WE have dwelt to so great a length on the former divisions of this work, that our remarks on the remainder may be confined to a much narrower space. The work, as we have before remarked, is little more than a compilation from former ones of no very rare occurrence. The historical sketch of the rise and progress of the inquisition contained in that division which we have already noticed, is executed in a lively and animated style, and accompanied by occasionally just and philosophical reflections which induced us to pay it a considerable degree of attention, and more than from any originality of matter or great importance of remark, it may have seemed to deserve the fault M. Lavallée has, in common with many of the French historians. After giving in his introduction a general reference to the authorities he has consulted (and which are in themselves no authorities at all, except as they are backed and supported by other documents) he dispenses altogether with the duty of making particular references; and for any thing more than the name 'History' on the title-page, and the pledge thereby given for the author's fidelity, the general reader may peruse with equal confidence the authentic memoirs of Tom Thumb, or Jack the Giant Killer. Voltaire adopted—perhaps he introduced among his countrymen—this same pernicious habit; and the consequence is, that no man can take up his most sensible, acute, and entertaining sketches of history without perpetually asking himself the painful question, 'How am I to know that this is true?' This is the more extraordinary, as Voltaire's facts have in general stood the test of inquiry, equally well with those recorded by more scrupulously systematic historians; and this loose manner of writing has at least in this instance thrown a shade of discredit over all his compositions which they are far from deserving. But the precedent is a very

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dangerous one, and liable to be greatly abused, particularly by writers of lively and enthusiastic minds. It, therefore, cannot be too strongly nor too repeatedly discouraged, by the sentence of criticism.

M. Lavallée, in the following part of his work, enters on a description of the inquisition, its laws, its course of proceeding, its modes of execution, diversified with a number of historical anecdotes respecting persons who have become its victims—but there is so very small a portion of all this, if any thing at all, that has not been repeated over and over again by all preceding writers on the same subject, that we find little reason to regret the obligation which we have stated ourselves to lie under, of giving no more than a general abstract of contents in our account of it.

The sixth book (the concluding one of the first volume) gives us a particular survey of the laws and ordinances, the prisons, the tortures, and the auto de fés, and the general and fundamental principles, of the inquisition and its officers. The seventh introduces us, in an extract from the work of Tyrard, a French traveller (of what time we are not informed) to the inquisition at Goa, and points out some slight differences in its establishment from the general rules of the European institutions. The histories of some individual sufferers are then brought forward, and continued through that and the succeeding book.

The ninth book presents a sketch of the influence, real as well as imaginary, of the inquisition over the manners, civil and religious habits, and literature, of the Spanish nation. This is only a repetition, accompanied by some more particular instances, of the observations made by our author in a former part of his work, and mentioned by us in our last Appendix. The constant persecution of enlightened men, and opposition to the advances of knowledge and philosophy, which the annals of the inquisition exhibit, are then particularized; and, whatever may have been the decline of its power during the last century in other respects, it is in this important point that we must confess, even to the latest moments of its existence, its incalculably baneful influence; an influence, the evils of which will be felt through ages yet to come, not by Spain only, but by the nations of Europe who were never visited by its immediate plague; since it is to that fatal influence that Buonaparte owes all the progress he has made in the subjugation of Spain, and to which Europe has to look for the disappointment she has hitherto experienced in all her hopes of deliverance through the agency of Spanish fortitude and independence.

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It may not be foreign to our purpose to consider how far the condition of Spain, supposing it ultimately subdued by the armies of Buonaparte, is likely to be improved by his boasted measure, the abolition of the inquisition; and, great and glorious as this event would have been if brought about by the course of time and the progress of science, we can hardly conceive how the most wrong-headed admirer, or the most interested worshipper of this favourite of fortune can at present find any real ground, either of flattery or felicitation in its accomplishment. A new and vigorous government which has succeeded in effectually shackling the freedom of the press throughout the nations of the continent, even those in which it appeared but five years ago to be most firmly established, cannot, by the most enthusiastic optimist, be regarded as a desirable substitute for an institution which, equally hostile to the advancement of knowledge in its principle, was, nevertheless, already oppressed with the infirmities of age, and gradually, but certainly, advancing towards its decay and dissolution. The most *resolute*; or, (since there is as much of bigotry in philosophy as in religion) the most *bigotted*, enemy of priestcraft will hardly with his senses about him affirm, that there is more danger from religious than from political servitude, supposing the measure of that servitude to be *equal*. But what comparison can be possibly instituted between the despotism of a civil power which has spread its baneful influence over thousands of leagues, and is supported by millions of armed men ready to execute all its most arbitrary and all its most capricious injunctions, and the tyranny of a church, already deprived of every vestige of its temporal dominion, the mere phantom of what it was in its days of pride and power, still indeed inimical, because constitutionally so, to the progress of intellectual freedom, still supported in some remote corners of the earth by the perishable influence of habit, but incapable not only of retrieving what it had lost, but even of retaining long what it still possessed among the shreds and remnants of its old authority? Such is the relative picture of the empire of France compared with that of Rome. Is it possible for any one, unbribed by the conqueror, to assert that the tyranny of Buonaparte is preferable to that of the grand inquisitor?

What feature is there, in the picture of the inquisition, as drawn by M. Lavallée, that does not apply to the tyranny of the *Code Napoléon*, yet more forcibly than it could have done to the inquisition, even in the meridian hour of its influence over the minds and consciences of men?

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'Elevating the greatest obstacles to the progress of religion' *and science;* 'stifling in men's minds the sentiments of nature, of honour, of probity; making a duty of the informer's trade; caressing calumny; calling *that,* virtue, which every where else is considered in the light of a crime; by its hypocritical practices, its original ignorance, its constant absurdity, its invincible prejudices, working the destruction of commerce, arts, and industry, among all the nations over which its baneful influence extended; altering the very characters of the people, enchaining their governments, and bringing down their ruin.'

Was there no 'secret monitor' to inform M. Lavallée, while paying the most slavish incense to 'the greatest of heroes' in representing the abolition of the inquisition in Spain as 'a benefit to the human race of this transcendent magnitude as it was reserved for him alone to confer,' that his overcharged picture of the monster suppressed by his agency, and in conformity to the demands of his momentary interest, is the true and actual resemblance of that which he has substituted in its place? But M. Lavallée asserts that the inquisition which Buonaparte crushed in Spain, was the identical inquisition which we have seen in the plenitude of its power assuming a privilege beyond the laws, and controuling the operations of princes and statesmen.

'I have inserted at the end of my work,' he says, 'a translation of certain inquisitorial processes, made from the originals in the palace of the inquisition. *I present them as pieces in justification of what I have often advanced in the course of this history, that this institution was not fallen into desuetude in Spain, as some have taken upon them to assert;* since *one* of these processes bears date 1808; and if any one will give himself the trouble to compare it with those of a much more ancient date, by which it is preceded in this same collection, he will find that the *spirit* of this institution, in the nineteenth century, was the same with that which animated it in the fifteenth and sixteenth.'

PREFACE.

We thank M. Lavallée most sincerely for this *one* act of candour and impartiality; and, after perusing very attentively the pieces to which he refers us, will affirm that it is impossible for the greatest enemy of Buonaparte, sitting down with the intention of studiously disparaging the magnitude of this 'greatest of benefits to humanity,' to do it more effectually than M. Lavallée has himself done by the production of his 'pieces justificatives.' Persuaded as we were that the merits of this *exalted act of magnanimity* would, upon investigation, be found very insignificant, we were yet far from expecting, in a work written *expressly* for the purpose of magnifying those merits and almost deifying the author of them, to find

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a direct and positive proof of their non-existence! We now repeat, then, with the most perfect confidence, that in abolishing the inquisition, Buonaparte has abolished an institution of which (in its judicial capacity) little besides the mere form remained—and that the little which did remain was not to be compared, either in actual severity, or in injurious consequences, to some still existing remnants of ancient ignorance and superstition in the most free and enlightened nations of Europe.

M. Lavallée, it cannot be doubted, had the choice of *selection* from among the records deposited in the palace of the inquisition; and he has accordingly selected *two* instances in which its authority has been exerted during the nineteenth century.

The first is entitled,

'Procedure of the Procureur fiscal of the inquisition against Joseph Ortiz, cook of the seminary of Palencia, instituted at the palace of the inquisition at Valladolid, the 30th of August, 1806.'

The accusation against him, which is fully made out by evidence, is that

'within the above-mentioned seminary, he has declared that there is no hell, and that, after his death, the worst that can happen to him is that he may become a prey to the dogs'—that 'he persisted in holding the same discourse, in spite of the remonstrances which were made him by one of the seminarists.'

Several of the witnesses, in their examination to depositions framed with all possible attention to the interests of the accused person, add that, in perfect sobriety, and on several occasions, he repeated these and other similar declarations of his belief—as that

'there is neither God nor devil:'—that 'man dies the death of a dog, and there is an end of both together,' &c. &c.

Now, in the spirit of modern philosophy and illumination, a man may say—What is there in all this that should subject the offender to temporal punishment? Are not these matters entirely between God and his conscience, with which no human tribunal has any right of interference whatever? In answer to such questions as these, it may be observed, that legislators of very enlightened and liberal minds, and in times and places of much more illumination than Spain even in the nineteenth century, have held that, whatever liberty of opinion may be allowed to men, the liberty of expressing that opinion in public, when it goes to strike at the root of all religious

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and moral obligations, is not a matter of such indisputable right as these philosophers would suggest it to be. But let us leave this digression, and learn what became of the victim of inquisitorial tyranny. Doubtless, our readers have already worked themselves up to a state of the utmost horror—to the tortures of an unfathomable dungeon, and the concluding spectacle of an auto da fé. Let us attend, therefore, to the remainder of this awful process. In the first place a *revision* of the evidence is demanded, not by the offender who has not yet heard, (judicially at least) of any process commenced against him; but by the very tribunal under the direction of which it has been taken. Then follows the '*theological censure*,' in which the several opinions advanced by Master Ortiz are scrupulously examined and weighed, with so little of bigotry or prejudice, that it is really surprising to discover with what candour and moderation an inquisitor is able to argue. Not a word about the eternal torments of hell, or the preparatory roasting of an auto da fé. But the most heinous of all this poor atheistical cook's declarations, viz.

'that there is no God,' is calmly treated as 'a most monstrous, heretical, and scandalous doctrine, implying the denial of all revelation, and a contradiction to all traditions divine and human.'

The piece concludes by the following declaration:

'We judge that he has published these doctrines with a real desire that they might prove true, which renders him inexcusable, and that, conformably to the laws, he must be punished in such manner as if he actually believed them, having affirmed and repeated them with confidence, in spite of the remonstrances that have been made to him. Such is our opinion, which we sign in our house of St. Francis of Valladolid, this 19th of Nov. 1807.'

The next step, pursuant to this censure, (which, it may be observed by the way, is, as well as all the previous proceedings, completely public, so that the accused person, being at perfect liberty all the time, might, if under any fear of consequences, provide at his leisure for flight or concealment.) The next step, is an inquiry concerning the then residence of the said Ortiz—not a warrant to apprehend him—no—simply an *inquiry*, the result of which is to be communicated instantly to the holy office. This *writ of inquiry*, too, is dated the 14th of October, 1808, that is, *a year* subsequent to the date of the censure, and *more than two* since the institution of the original process. By the last piece in this curious document, which may be called *the return to the writ*, we

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learn at last that Ortiz had taken advantage of the delay and warning so amply afforded him, that he had—(perhaps on being driven from his former abode with the disgrace which *at the very least* his crime richly merited) assumed a false name, and entered into another ecclesiastical society in his former capacity, in which capacity he had actually departed this life in peace and quietness, *about two years before*, that is (very probably) previous to the commencement of the process against him;—so that it appears, upon the whole of this document taken together, that it was little more than a mock process carried on for the sole purpose of shewing to the people that the functions of the inquisition were not absolutely extinct, but might be resumed at pleasure, at the same time that it proves the utter improbability of their ever being resumed for any more effective purposes. Now let us ask any worthy protestant divine who starts at the bare imagination of a Romish inquisition, which is the most *terrible* tribunal, that which instituted the above process against a *dead man*, who, during his life had been notorious for publishing doctrines directly blasphemous and atheistical?—or that which, lately, deprived an aged and respectable clergyman of his benefice, and together with it, of all means of subsistence for himself and his family on account of the indiscreet promulgation of some speculative points of theology, wholly immaterial with respect to the grand fundamental truths of revealed religion, the existence of God, and of a future state of rewards and punishments?

With the '*Inquisitio post mortem*' of Master Joseph Ortiz, the cook, and an '*Inquisitio sine Inquisitione*' of Don Pedro Garca, the captain, which we have not room to notice, closes the list of M. Lavallée's proofs: and we shall here close his volume and our comments.

DIGEST OF ENGLISH LITERATURE

FOR THE LAST FOUR MONTHS.

HISTORY.

IN his 'Historical Survey of the Ecclesiastical Antiquities of France,' Mr. Whittington has proved that the churches of France excel those of this country in richness of architectural decoration. Mr. W. has made some deduction from the probability that the pointed arch had its origin in England; and has almost proved that France is not indebted to us for her Gothic style. In the "Historic Anecdotes and Secret Memoirs of the Legislative

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Union between Great Britain and Ireland,' we find sufficient evidence of the talents of the writer to make us wish for the *completion* of his design. Edmonston's 'View of the ancient and present State of the Zetland Islands,' contains an ample fund of information respecting that remote but interesting part of the British empire. Landt's 'Description of the Feroe Islands,' comprehends every particular that can be desired relative to their situation, climate, and productions, and to the manners and customs of the inhabitants.

BIOGRAPHY.

The meagre account of his own life, which Peter Daniel Huet, the learned author of the Demonstratio Evangelica, wrote in Latin, has been rendered into elegant English by Dr. Aikin, who has supplied the defects of the original work by a rich collection of notes, which contain much literary information relative to the bishop of Avranches and his contemporaries. The Life of Fenelon, by Bausset, which has been translated by Mr. Mudford, is rather prolix and tedious, and the author does not seem to have known how to make the best use of his materials. The materials, however, which he has amassed, rather than digested, cannot but be of considerable value, from their relation to a man of superior moral and intellectual endowments, whose genius was equalled only by his disinterestedness and his probity, and who will always be reckoned one of the most resplendent characters in the age of Louis XIVth. and one of the greatest ornaments of the Gallican church. 'The Life of Admiral Lord Nelson,' by Messrs. Clarke and M'Arthur, is a sumptuous work in point of typographical execution, and though the materials might have been improved by a more lucid method, or more judicious compression, yet as they are undoubtedly authentic, and as they relate to one of the greatest characters in the naval annals of this country, we are not disposed to make the want of literary skill in the compilers the object of severe animadversion.

VOYAGES AND TRAVELS.

The 'Narrative of four Years Residence at Tongataboo,' appears to be an unvarnished and authentic narrative of real circumstances and events. It is indeed a simple and artless work; and it may suggest several useful hints to those who are advocates for sending evangelical preachers to the islands in the South Sea, or to any other part of the world, whether civilized or savage, where the natives are to be invited to embrace the religious code of Christendom. Mr. Bolingbroke in his voyage to the Demerary, has shown himself a stout advocate for the trade in slaves. His prejudices in this respect, with his occasional but unsuccessful attempts to evince the brilliancy of his wit and the depth of his politics, make some deductions from the value of his work, the general contents of which are not destitute of instruction nor of interest. Captain Henderson's 'Account of the British Settlement of Honduras,' is a very agreeable performance. The author relates plain matters of fact in a pleasing

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manner, without any attempt to exaggerate his personal consequence, and without exciting disgust by literary ostentation. Baron Albert Von Sack has communicated a good deal of information relative to Surinam, in his narrative of a voyage to that settlement. 'A Picture of Verdun,' 'from the portfolio of a *Detenu*,' is an amusing publication, and throws much light on the corruption and tyranny of the present French government. The narrative which Miss Plumptree has published of her 'Three Years Residence in France,' contains a considerable portion of valuable and amusing matter, which would have appeared to more advantage, if the authoress had been rather less prolix, and had divested her volumes of many superfluous details. The Reverend Mr. Warner has composed a Cornish tour, which, if it do not augment the stock of knowledge, may add one more to the number of books, which a man may read without falling asleep. This is certainly some merit, particularly in these times, when so many works are continually issuing from the press, which are in the full possession of soporific powers. These powers too may have *their merit*, as we have sometimes experienced in a soft oblivion of all our many literary cares.

POLITICS.

'Preparatory Studies for Political Reformers,' contain many acute remarks; but the able and reflective writer has often obscured his meaning by the subtlety of his abstractions, and left us in vain to search for some distinct and definite sense in his lofty and cloudy generalities. Writers on politics will in these days labour to little purpose, if they do not learn to level their ideas to the common apprehensions of mankind. Politics, which embrace the interest of all, are becoming more and more the study of all; and we cannot bestow much praise on those, who endeavour to sublime them into a metaphysical mystery. The age of mystery, is, we trust, about to cease both in religion and in politics. Good plain sense is all that we require in either; and the more we have of this, the better for the real and permanent advantages of mankind. The work of Sir Francis D'Ivernois on the 'Effects of the Continental Blockade,' evinces no small degree of sagacity and research; and in a very able and satisfactory manner, refutes many of the conclusions of the anti-commercialists. Mr. Ensor, who has lately published a very comprehensive treatise 'On National Government,' is a writer of no ordinary powers. He has travelled much, he has read much, and he has reflected much, on what he has seen and read. Almost every page of his book will bear ample testimony to the extent of his research, or the sagacity of his observation. His mind is well stored with facts of ancient and modern history; with which he enlivens and illustrates his more abstract reflections; and which render his work both instructive and amusing, whatever may be the defects of the particular system of government which he wishes to recommend. The Rev. Christopher Wyvill, whose life has been devoted to the defence of civil and religious

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freedom, has added another to his series of useful labours, by his excellent 'Apology for the Petitioners for Liberty of Conscience. In our Review for August, we noticed at some length Mr. Lofft's little pamphlet, on the revival of the cause of parliamentary reform. Mr. Lofft has long been a friend to that important measure, and his remarks deserve at least attentive consideration.

MEDICINE.

Dr. Davis's work on the Walcheren fever, contains some facts which merit serious attention; but his details are tediously prolix, and, instead of elucidating the subject, only involve it in obscurity. Mr. Cook has produced a work well worthy the notice of the medical reader, in his 'Practical Treatise on Tinea Capitis Contagiosa.'

POETRY.

Mr. Brown's 'Philemon, or the Progress of Virtue,' is poetical, entertaining, and instructive in some of its detached parts, though it is tedious as a whole;—but, though the plan is defective, yet the design is so good, and portions of it are so well executed, that the author is entitled to considerable praise. The 'Constance de Castile' of Mr Sotheby, maintains that sort of insipid mediocrity which is neither varied by any glaring defects, nor any resplendent excellencies. In the interest and *denouement* of the story, Mr. Scott's 'Lady of the Lake,' is superior to his two former poems; and it also greatly merits the palm by the general ease and regularity of the versification. Mr. Bradstreet has evinced an agreeable fancy, and an easy familiarity with the best models of ancient and modern poetry in his 'Sabine Farm.' The lovers of Horace are under considerable obligations to Mr. B. for bringing together so many scattered particulars relative to the life and circumstances of the most generally pleasing of all the ancient poets. Mr. Dudley has presented a valuable offering to the lovers of the Hindu mythology in his 'Metamorphosis of Sona.' Mr Crabbe's 'Borough,' will rather increase than diminish his well-earned portion of poetical renown.

NOVELS.

'The Refusal,' merits and has received an ample share of our commendation. 'Faulconstein Forest,' is a pleasing and animated romance. The novel entitled 'Romance Readers and Romance Writers,' displays much good sense, shrewd remark, and knowledge of the world. 'The prison of Montauban,' is a simple little story, which is calculated both to amuse and to instruct.

MISCELLANEOUS.

Mr. Jones has produced an admirable 'Grammar of the Latin Tongue.' It is very clear, yet very erudite; and discovers a mind at once, acute, comprehensive, and profound. To the learner one of its recommendations will be its brevity; but though brief, it is full, easy, and perspicuous. Mr. Ackerman's 'Microcosm of London,' is a very amusing guide to the curiosities of the metropolis; and it is unrivalled in the splendour of its numerous embellishments.

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AN

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